

THE REALIZATION OF ONENESS
WITH THE BOOK OF JOHN

by Herb Fitch



VOLUME 1

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*Edited & Compiled
by Bill Skiles
from the
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Dedications

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Bill Skiles

Robbinsville, NC

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Foreword

By Alan B

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” – Revelation 3:20

Throughout the ages there have been souls through whom the Spirit has given voice to Truth without being tarnished by human intellect or tradition. Herb Fitch is one such soul. Standing side by side with Joel Goldsmith, their lives spoke unequivocally of the treasure Christ our Master told us about when he trod this earth in the form of Jesus.

For any soul who feels the stirring of Spirit within their Being and yearns to find unspeakable riches of the Kingdom, Herb offers a hand to guide us with this priceless gift in the form of these writings and the accompanying audios.

And each of us who now have these teachings in our hands are blessed beyond measure as we also choose to invite Spirit to make the Word flesh in each of our hearts. In that mysterious way of transformation we too can know the Light shining through materiality and in turn be a means through which Truth can touch every Soul we meet. Our Father can thus fulfil his promise in us, and through us, as we find ourselves being a joyous link in this glorious chain of Light

Life can seem very demanding. As Herb counsels us, world mind is relentlessly trying to entice us away from Truth. And at the same time we feel the drawing love of the Father. Dew drops of Truth such as *“Thou wilt keep him in perfect peace whose mind is stayed on thee”* drop into our minds. Writings such as *“Realization of Oneness”* are placed in our hands. Spirit in infinite ways draws us to Itself. And yet we still feel the pangs of separation. How do we live so that the longest journey of no distance can be complete and we find ourselves translated into the kingdom of his dear Son?

It’s like waiting for a dearly loved friend. We know they are coming to stay but we’re not quite sure when they’ll arrive. We do the things we need to do but all the time we’re listening for the knock on our door. Inevitably we find our mind lands on other things yet there is a constant listening for any clue they are arriving. So it is, as we long for our true Friend, yet experience the day to day demands in this life, as we stand still in our hearts, listening for Spirit; for the gentle knock of our truest Friend, I, the Son, am lifted up as Spirit purifies us and reveals our real Self.

“Realization of Oneness” helps us learn the joy of listening only for Christ our Master. And then in the midst of the din of materiality, as we catch the strains of the Song that never ceases and forever fills our hearts, we fall silent; we feel perfect Peace. We know the Presence of The Comforter within and we realize our Oneness with all Being.

Alan - 07/17/2019

CLASS 1

ONLY THE PRESENCE IS PRESENT

Herb: Our function in this class is to delve into the higher mysteries. You may find that less and less we're not going to discuss any personal problems. We're not going to be concerned about the world not created by God. And that may be very difficult for some but it has to come. There has to be a time when we're no longer saying "God, heal me of this and heal me of that!" There has to come a time when we're no longer saying "God, you've withheld this from me, and you've withheld that from me." There has to come a time of acceptance, not of seeking but of acceptance. And this concerns the higher mysteries, the 'above' universe, the universe right where the visible universe seems to appear.

Today, it will be well if you can learn what makes an image. For you have one image called 'the world' and in it are many images, all part of the same image. And so we want to burst that bubble today so that some of you who have been living in the mind-universe, trying through the power of your mind to find some kind of peace, some kind of tranquility, some kind of solution, will discover that you've been living in the wrong universe and in the wrong body and in the wrong century; seeking in some way to improve God's perfect universe because you're unaware of it.

We see Jesus on his feet hands and knees and he's washing the feet of Peter. Yes, the Master seems to be washing the feet of a student. And this is drawing the curtain to the inner mystery of Christ within Peter. This is drawing the mystery into visibility, by telling you and telling me that if you wish to walk in the universe of God instead of the kingdom that is *this world*, not of the Father but of the sense mind, you too will have to wash your feet. Not only yours, but the feet of the world.

You'll have to see that the Master is revealing the secret of his great work is not his personal ability, but his capacity to say "The only me here is the inner Christ, there is no human me. I wash the feet. That which walks upon this earth I am dissolving in my consciousness. I am recognizing the inner Christ of Peter and in so doing, the inner Christ of every man, woman and child on this earth. And I, who seem to be the Master, am but the servant of this inner Christ. And therefore when thou seest me thou seest the activity of the inner Christ, not of a man. And the inner Christ that I glorify as I walk this earth, is the inner Christ of Peter, the inner Christ of Bill, the inner Christ of Mary, the inner Christ of everyone who walks this earth."

And therefore it behooves Bill, it behooves Mary, it behooves Betty, it behooves Herb, it behooves every individual on the face of the earth to get on his hands and knees,

which is the surrender of humanhood until in that yielding of self, the invisible Self is brought into activity in the visible experience world.

Of mine own self I can do nothing. And as long as I continue in the effort, I will fall into the image world. And while I am under the belief that I am loving God supremely, I am actually accusing God, condemning God, condemning God for the evil He leaves on the earth, accusing Him even of creating it.

Now, you know that condemnation has by now become very small in your consciousness. You can see the thief without accusing him. You can see the corruption in government without accusing. You can see many facets of the imperfect human life without condemnation, and probably you pride yourself upon it. What we don't realize too often is that we are condemning God. We have risen to that level where we do not condemn our neighbor, but instead we condemn God.

How? Take the crusader. I don't mean back in the medieval times. I mean today's crusader – for good, for improvements. How do we improve anything except by recognizing that which needs improvement? And therefore what have we said? We have said there are two creations – God's creation, which we will accept as perfect, but there is also a creation that needs improvement. And so we are going to crusade for the improvements. And we're stuck with two creations. We've fallen into the trap of believing that God is aware of these things that need improvement in this earth and is doing nothing about it, so we're going to do it. Of course, we are in a human consciousness. We've fallen into the trap of human images.

Most of you have never heard what I'd like to tell you. It's about this world of images and what makes it so.

There's a process in photo engraving where you make a photograph of any object or person, and then in order to reproduce that, let's say in a newspaper, you make a photograph of the photograph. And when you make a photograph of the photograph you put a filter or a screen between the object or photograph you're going to photograph and your camera. And so now you get a new photograph of a photograph. This one is filtered or screened so that the photograph is broken down into all kinds of little dots. And then you photograph this onto metal and you put an emulsion on the metal and then you put acid on the emulsion and finally you get these dots so they're raised up. And that's all that's raised up; the photograph of the original photograph broken into dots, raised up and then you put ink on the surface of these raised up dots and you turn the metal over and you print on a newspaper. You print those dots.

And every time you pick up a newspaper and look at a face, you're not aware of it, you think that's Richard Nixon, that's Chou En Lai, that's John Mitchell, that's John Lindsay. And every time you look at these photographs in the paper you're looking at nothing but little blobs of ink that are separated; they're really little dots. And in about a one inch there are maybe about thirty-six hundred to four thousand little dots; that's really what you're looking at. Your eye doesn't know it; your mind doesn't know it. You're looking at dots but you think

its John Lindsay, Richard Nixon. And really there is just as many dots to make a Richard Nixon as there is a John Lindsay.

You can take the same dots and re-arrange them and make a hippopotamus. You can make an elephant. If you re-arrange the dots you can make anything that is on this earth. You can make a battleship, a spacecraft. In other words, your eye doesn't see the dots. But if you take just a normal magnifying glass and look at any photograph in the newspaper, that's what you're going to see. Hold it there just until, raise it up or down until you see "Why it's only made of dots and I thought it was a man's face!" The face is the image formed by the dots but all that is on that paper are little black dots and they're all identical. Put a few more on one side and you get a cluster of them. A few less on another side and you get what seems to be a lighter tone. But they're all the same black dots.

When I do this privately and give a magnifying glass to somebody and they look and see the dots, they're so much surprised that they hadn't noticed them with their naked eye. And that's how we all are able for fifty years to read a newspaper and never know that we have never really seen a photograph, we've have seen dots that appear to our human eye as faces and things.

And then you can take this and go right to your television screen and you'll see its the same process. On the television screen you're looking at electric dots, dots of electricity. But you cannot see the dots. And as the electric moves you see the movement of the dots but you don't know it's the movements of electrical dots. So you say the horse is running. It isn't running, there's no horse there. You're looking at electrical dots to simulate a horse running. No horse is going to run out of that screen, its an image on the screen. And the method is electrical dots, so fine that no human eye can see them. And so you get the forms.

Now you go to the motion picture house. There's a giant screen and the same thing happens, dots. They are still electrical dots. And you can have Cleopatra and her barge draw up. You can have the complete spectacle of Rome. And it's all made with electrical dots. Electrical dots that to the human eye appear as images called people doing things.

Now these processes are human inventions. The Father does it much more subtly. When you come to the human scene you find that the same process is going on around you. But now the dots are points of light, so fine that they have fooled the greatest religious and intellectual and scientific teachers of the world - points of light. And you watch these points of light move and you call them living forms. They are the very same process in a more sophisticated way for *He hangeth the earth on nothing*.

Now, what you are looking and calling forms then are points of light moving. You're seeing the tree grow up but you're not. You're seeing the slow motion of points of light below the level of your perception. You see the horse run on the track but you're not. You see boys go out to war on battlefields but you are looking at points of light and when that cannon roars and a boy falls down and the blood pours, you're looking at points of light. You know you're

not looking at God's creation and there are not two creations. What are you looking at? You're looking at points of light in the cosmic mind.

Wherever you look on this earth that is all you will ever see – points of light. You cannot find one thing on this earth made by God, not one. Now that is important. And however revolutionary it may seem to the human mind it was a necessary step in the revelation of the allness of God, in the eternal life that comes into the experience of all *who know God aright*.

Now, what you've been looking at and calling forms, people, things, places, conditions are points of light in a cosmic telecast. And it has its purpose. And that purpose was explained to you in the Bible, but we walked by.

In these points of light you see the dying soldier, you see the accident on the freeway. You see the long inventory of disease and disaster not created by God. You're looking at the image world of the mind, And often accusing the Father of putting it there. "Why did you do this to my daughter? Why did you do this to my son? Why don't you change this and change that?" But the Father doesn't change this and change that, for the simple reason that the Father does not see what you are seeing. The Father does not look at points of light in motion, seeming to us as real conditions of a real world. The Father is not dreaming; the Father is awake. The dream of mortality is where we see these points of light.

Fortunately we have them; they have a grand purpose. You have thought that everything wrong in your life couldn't possibly be attributed to you. As a matter of fact we discover that most of us are pretty good human beings. And then we say, "Well, if I've been so good why have I been completely isolated from happiness, health, abundance, the things and joyful relationships that a child of God ought to have? Why am I besieged by this endless parade of things that I have to keep solving? When does the day of solving stop? When can I relax and say 'At last, I've made it?'" And then suddenly there comes another problem out of nowhere. And it has a name.

And yet in spite of all - you've been reading your Bible, you've been listening to tapes. You've been as faithful as you know how and as dedicated. Some put in as many as twenty hours a day and still have things turn up that you would think after all this time and effort and dedication, would be impossible.

And that's why we go back to the story of the wheat and the tares. Nobody plants weeds; you've never planted any weeds. You certainly wouldn't do it intentionally. And neither did this man in the Bible, he planted wheat. But it wasn't long in season where there was wheat and tares, wheat and weeds. Couldn't figure it out, he hadn't planted any tares. So he went to his friends and they told him "Well what really happened of course, is that your neighbor down the way who you had that argument with last month, he got even with you. While you were asleep he planted the tares."

And so asleep this man got weeds in his farm. And asleep we get problems in our consciousness. The tares, planted while the farmer was asleep, are the beliefs planted in you below the level of your conscious awareness, meaning in your sleep. You do not know what the world mind is broadcasting into you. You haven't the vaguest notion, how could you? You have a certain level of consciousness. If something comes in, in your unconscious how can you be conscious of it? And so seeds are planted, seeds of belief. And the only time you become aware of them is when they grow up into form. And you can then look out and say, "Why did I get arthritis? Why did my business fail? Why did my marriage prove such a disaster? Why this? Why that? Why the other?"

You're only seeing these things on your screen of consciousness now, as images – broken homes, broken marriages, broken bodies. But they began in the unconscious level where the world-mind planted in you a seed. And each seed planted in you must become a visible experience. That visible experience you then give the label and say, "This is what I've got." But you haven't got that at all. What has happened is that from the invisible of your consciousness a seed you did not know was there has grown into a tree, and it is now dropping fruit. And that is in your visible world.

The image world is where you have seen the fruit of *the tree of good and evil*. And that fruit is very untasty at times. And it grows because the seeds of belief in your consciousness are there, unknown to you. You did not know they were coming in. You did not know that they were growing up. You did not know about them until you began to suffer.

The cause did not begin in you; the cause began in the world-mind. And so a very intelligent, infinite mind has provided you with a screen, a television screen called 'the world.' And from the invisible of your consciousness you automatically project the quality of your consciousness. You project into the world of images, the fabric of your own consciousness. And when you label it this or that, you're really saying, "This is the nature of my invisible consciousness." Because be sure of this, it isn't someone else's consciousness appearing on your screen. The problems you manifest are nothing more than your consciousness turned inside out like a reversible raincoat, from the invisible to the visible.

That's what this world is all about – a place where you can project your consciousness. And then looking at the world of images you can go back to your consciousness, which is the land in which the wheat and the tares are growing side by side - in duality.

And finally you come to the realization that there is no thing in this world, which does not begin first in an invisible world. There's no child in this world that doesn't first begin in the invisible, no tree, no seed, no fruit, no flower, no animal. No animal, vegetable, mineral or human begins in the visible, they begin in the invisible. And everything in this visible has a beginning in the invisible. That's what we all have in common. And therefore if we were to live only in the visible we would continue in the world of effect, never going into the cause of

things, which is the invisible.

And what is the cause of this imaged world that you live in? Your world is your consciousness. My world is my consciousness. And whoever is in this world is really in their own consciousness made visible. And so this is where the effects are – in the world. That's the television screen where we can pick up what's right or wrong in our life.

And now we go back, go back into the invisible, into our consciousness, because there we're going to find what's happening to make our visible world of good and evil. It is there where we are going to determine a way of dominion over the outer world of experience. Now, we look at our consciousness and we see that it's subject to two forces. We're no longer dealing in the world of problems, because if you meet a problem in the effect world of problems, you are never going to get to the cause of it, which is in your consciousness.

So you're in the invisible of your consciousness. And you discover that your consciousness has been fed by the wrong life stream, by the world-mind. And that has brought forth the first birth -you, the image you. Your consciousness has brought forth the image you have called 'yourself'. And your consciousness, which brought forth this image, has not been able to see reality directly, because between your consciousness and reality, between your consciousness and the divine there is the world-mind, *the glass darkly*.

And you're looking at the divine *through the glass darkly* of the world-mind. And just like that photo engraving process I told you about, you're trying to make a photograph of the divine with your human consciousness. And there's a filter or screen between your human consciousness and the divine. And so you break the divine down into little dots, little dots of light. And then your consciousness projects these dots of light into the world as the image called 'you'.

These little dots of light, you know by now are the atoms identified by science, little dots of light. Little whorls of electrical energy so placed together that they look exactly like you. And you call those little whorls of atoms 'you', not knowing that is the image cast forth onto the screen of time and space by your consciousness. And that it is your consciousness where you must live and you must learn to tune out that world-mind, which is between you and the divine to let - not the dots, not the filtered light come through - but the direct divine light of the Father.

And there's a way to do it. And the way is the only way that is prescribed by those who have done it. You'll find that when your mind, your consciousness, has developed the capacity to be a vacuum; that it no longer receives the filtered light of the world-mind. It is closed to the filtered light of the world-mind and it becomes a clear plate of glass, crystal-clear glass. And just as Jesus walked through a wall that was only there to the human consciousness, the divine walks through the world-mind and through the clear crystal glass of your consciousness, bypassing the activity of that world-mind, which breaks things up into little atoms; coming through the crystal-clear glass of your consciousness, which has been

purified of thought. And that divine light is no longer separated atoms, no longer separated dots of light - but is the fullness of the Father, the wholeness of the Father - not little points of separation. And all that was missing out here in the image form in the world of this human experience, was nothing more than gaps of light which the divine now, brings through.

You've become a living embryo in the womb of the Father. That new spiritual womb of silence is really no different than the womb you inhabited as an embryo before you became an imaged human self. We really duplicate that condition. No mother has consciously fed the child in her womb. No embryo in the womb has consciously said to the mother "Feed me!" It's an automatic process; it happens.

And when you have found the crystal-clear consciousness of silence, the vacuum of no-thought, when you have been able to put away the thousand and one human concepts that cram the brain, when you have been able to accept truth, divine truth, and have reached that place where the mind is at peace, then you are like the embryo. You are no longer saying to the Father "Give me! This is what I want! This is what I need! This is my will, that you fulfill my will here!" But rather you are resting in the womb of infinity with trust. Wanting nothing, needing nothing, seeking nothing, just like a child in the mother's womb.

That spiritual embryo is the method in which you defeat the world-mind. As long as you have a thought, an idea, a plan, a scheme, a will, a belief or an acceptance of anything in this world that you consider real, you're not ready for that womb. You still have house cleaning to do.

To be an embryo in the womb of the Father you must be the pure at heart, willing to seek nothing of good and nothing of evil in the dream of mortality for the Father is source, and the source is pure. And that pure being, which is the Father, is the essence of your being. And you must be fed by the essence of your being, not something else. You rest in the conscious awareness that the pure being called the Father, is here as my life.

And I, even past the point then of saying "Speak Father, Thy son heareth!" but rather there is no 'you' to say that. You go past that point and you see the real meaning of what Samuel said. He had so purified himself that there was no Samuel there. And then the Christ within Samuel said to the Father "Speak Father, Thy son heareth!" When you hear the words within you, it is Christ saying this to the Father who is greater than I. These words are the sign that you have stripped yourself of the dream. Not that you have said them humanly. But that they have been said within you by the Christ to the Father.

And now the revelation of oneness takes place. In your silence of humanhood there is no place for world-mind to go. You are not a receiver for the world-mind. It can plant no tares in your consciousness. It can plant no seeds in you that will become tomorrow's problems. You are still. And now the essence of being, not broken into little dots of light, flows through your stillness. And the Father feeds the son, as the mother feeds the child in her womb. This is soul feeding.

I am the bread. And the real substance that feeds you as a spiritual embryo is the essence of God, the substance of God, the will of God, the power of God, the love of God – all become your hidden manna, your *meat the world knows not of*. You are fed by the divine. There's nothing more to do. The feeding takes place. And now, this is what you image forth into the world - as a better body, a better mind, a better life, a better demonstration. You are glorifying the Father.

You are not saying to your mother “Feed me this way or that way, here's what I prefer!” You're saying to the Father “Let me have Your food. I'm silent to the food of the world.” And the food of the Father is His own being. “All that I have!” The very life of the Father flows through you. And so essence flows through your purified consciousness and becomes imaged form. The outer form then is manifesting the qualities of the new substance. And the new substance is pure wheat. It isn't divided. It isn't good and evil.

Now, the purification, which enables Christ in you to say to the Father “Speak Father, Thy son heareth” is the working in the invisible, in your consciousness to consciously turn it away from the duality of the world-mind. In other words you tune in by tuning out of the world-mind. You tune out of the world-mind to tune in for your divine feeding.

The you of you is forgotten in the image world. That's going to be the result of how well you're fed in the inner. And if you've learned your lessons properly, you don't let that outer image self tempt you to fulfill its ambitions, its will, its needs. You are out of the imaged world. You are working on the level of consciousness.

Now, this is the meaning of washing the feet. I who stand before you, washing your feet Peter; I am showing you that within you is a consciousness, which is pure. And it is the actual life of God. And I am serving that life of God in you and in myself and in everyone I meet, letting that life live itself through my conscious awareness of its presence; keeping my consciousness on that life - not on duality, not on a denial of the presence of that life, but rather on the presence of that life.

Now, some of you have been involved in worldwide movements to do good in this world and have thought that you are really doing good. But you haven't known that you are working in the creation that is not the creation of God. What can you find in a divine creation that needs improvement? You've been working in a world of images. You've been working in the world that is not your Father's kingdom. And even when you succeed in it, all you can do is change an image in the world that is not your Father's kingdom to a better image. And it is still not your Father's kingdom when it is a better image.

Whereas the way of the Father is “Is there a place now where I am not? Why not purify your consciousness of the belief that there is a place somewhere where I am not? Instead of trying to correct the world of images.”

The world of images isn't to teach you that it needs correction. It's to teach you how

to purify your consciousness of the belief that you're not in the kingdom of God. As long as in the world of images you see something wrong, you are not accepting in your inner consciousness that this is the kingdom of God.

That's the purpose of the world of images. As long as you can see imperfection out there you must face it with the knowledge that it wasn't created by God. And if you still think it's real, you have invented a second creator. Who could put the imperfection there if there's no other creator? Who could take God's perfect creation and make it imperfect? And so as long as you're still improving things you've missed the point.

The things that you want to improve don't need improvement. The consciousness that put them out there needs improvement. And that doesn't mean somebody else's consciousness that means yours. Because the things you see out there are your consciousness made visible. Whoever else sees them that is their consciousness made visible. Our function is to purify our consciousness so that we become aware of God's kingdom here on earth.

And to clarify the picture then: you have a perfect divine creation here and now and there is no other. You have a perfect divine being, an infinite being, not divided into little finite beings. And that infinite being is the life that we call God, and that is the only life there is. While you are dwelling in the inner consciousness to tune out the world-mind, you must tune out the belief that there's another life here beside the life of God. Where would it be if God is infinite? If this house that we're sitting in now were infinite, could you ever be in another one? If God is infinite can you ever be outside of infinity?

If you're always in infinity and God is life you're in infinite life. Where does it divide? Where does this infinite divine life become anything other than what it is? And so we come out into the imaged world and we see four billion forms instead of knowing the one life.

We are talking now in words and you are hearing these words. And it is your belief that you are hearing them from somebody sitting up on a podium in front of you. I'd like you to realize that isn't what's happening. You're hearing them inside your own self right now, just as I am hearing them inside myself right now. That's where you're hearing them. We're both hearing at the same fountain, although it appears that someone outside of yourself is talking to you.

Every experience in your life is an experience within yourself that appears to be an external one. You cannot have an external experience. There is no such experience. Every such experience is a false belief. Whatever you see, you see in yourself and think you're seeing it out there. Whatever you taste, you taste within yourself and think you're tasting it out there. Your complete experience is within. It appears without, because it's simultaneous. You can't catch it. But that's how it's happening. Usually mortal mind in you is talking to or hearing mortal mind in someone else. Or divine mind in you is hearing divine mind in someone else or a mixture, a shadow of divine mind. Always your experience is within, and you're thinking it's without.

And so I want you to do this: Take an individual in the outer world, and see if you can catch this idea that that individual that you think is out there, is within yourself; within yourself just like a little TV screen within yourself. And see that individual within you on a little TV screen. And now let that person talk. And what's happening? They're talking within you on a little TV screen. No matter what they say or do, that's within you on a little TV screen. And if you saw this same person on TV and they complained to you about a problem, you would look at the TV and say "Why that's just an image on a TV screen." That's precisely what this world of images is. Every image is on the inner TV screen of your brain, which you think is out there.

Now those of you who can dwell with this awhile will begin to get the idea that your dominion and your purification of consciousness, is to see that every evil in the world is nothing more than a little TV screen inside your consciousness that is broadcasting a lie, an untruth. And made you believe it was external when it couldn't possibly be, in the creation of God.

When you reduce the images of the world into this little TV screen, you will find the whole world is on this little TV screen. And you will find if you don't let it get off the TV screen, but can keep your consciousness knowing it's only on an inner TV screen it can't be real out there, because God didn't make it.

If you can never let it get off that TV screen you'll find you're beginning to feel the message of dominion. And I don't care what you have out there in the world, if you won't let it get off this little TV screen inside, you'll have caught part of what the Master was teaching all the time. To the man on the cross standing beside him, about to be crucified like himself "I will take thee today into Paradise." To the bond servant of the centurion "Go thy way, he liveth." Why? All that was in the inner little TV screen, the lie about the Father.

The allness of God is the rule, the law, the fact. Where is there a thief then on a cross? In this little TV screen of the mind. Catch it at that level. Don't fight it out there it isn't necessary. Don't fight Pilate out there it isn't necessary. Catch it inside. Because it's coming through there, at the same time as you see it outside.

Everything has to come through your consciousness before it can appear out there to your consciousness. And you catch it at the level of it happening in consciousness, you'll see the nothingness of it. All evil in the world is in the human consciousness, that's the only place it is. It isn't in the world; it's in the human consciousness. There is no world. There is only the kingdom of God.

Now, what we're at today at this moment is something that comes only from years of dwelling with it, until suddenly it announces itself to you. And you possibly may have sensed something along these lines at one time or another. But you'll discover your dominion is to be able to look at this world and everything in it, and bring it right back to this little television screen inside your consciousness. Maybe one inch big if you want to visualize it,

just a little one-inch screen. And whatever it's complaining about, it's nothing but a little TV broadcast coming from the world-mind. That's the place to say "Sorry, the Father didn't bring you into this world. Is this of God or is this the world-mind?" It's not of God you know, if it's evil. Where is it? Who created it? No One. It's just a television broadcast and if you leave it on, it's going to project itself. It's going to demand attention.

Now, in the purification of your consciousness then, you're saying to these broadcasts from within, which have appeared to you as images in the world without "*Get thee behind me!*" God is a pure being. God is the essence. Is there another essence? Is there another source? Can anything formed of that essence be less than the same essence? How can you dilute the essence of God? You can't. How can you change it? You can't. How can you pollute it? You can't. How can you poison it? You can't. How can you kill it? You can't. How can you give it a disease? You can't. Then what are you giving these things to? To nothing, to nothing whatsoever. The essence of God is omnipresent. You simply have been fooled by a world broadcast within yourself, which makes you think it's out there.

And don't think for a minute that I'm trying to build a picture as a sort of a comparison or an allegory or a symbolism. I mean it factually. What isn't created by God cannot be out there. And by reducing it to a little broadcast within yourself, you'll find you can throttle it at the level of conscious acceptance or conscious rejection. You can throttle it. And turn your mind, your consciousness to the presence of God. And watch how that little fellow inside begins broadcasting the truth.

Every world image regardless of its name is an inner telecast that you are receiving, which seems to be out there. We're all wired to the same world-mind and we all receive it, almost simultaneously. It's no different than six billion TV sets. In your home you get it. In someone else's home they get the same thing. Here you're getting it right inside yourself at the same time as they're getting it inside themselves. And that's what makes everyone see it, more or less the same.

Don't meet it out there. Any more than you would go to a television set in your home and smash it because you didn't like the face of somebody on it. You wouldn't heal anything on a TV set screen. Get it right here at the level of TV and see the nothingness of it. That's all it is.

The Bible calls it "the arm of flesh." Christian Science calls it "mortal mind." Others will call it "universal mind." Others will call it "Maya." Some will call it "hypnotism, mesmerism." But the nature of it is that it mesmerizes you by appearing to be out there, when it isn't. And why does it come through you? Because you have also accepted the image of you as a reality, instead of knowing that you are a living soul.

Now, in our rebirth out of this image, we're not going to throw the image away, it's very useful. But we are going to live in the consciousness of the presence of God, so that in our soul feeding we are one with the One; that the one essence can flow into form instead of

the duality of the world-mind; so that we are not divided from the essence, so that the substance forms us.

The Father who is greater than I, is the essence. And I am the form of that essence. And the form of that essence that I am is the infinite Christ. The substance of the Father flows as the infinite Christ. And you find your spiritual form, which is not little pieces of light held together by magnetism; which is independent of the images of the world, independent of the flood and the fire, independent of world conditions. Why, because world conditions only occur in the image world, where the image form appears. And we must learn to walk through these images, right through these images, by that consciousness, which opens itself to the pure essence and lets the essence do the work. Now, how we're going to do that, how we're going to open our consciousness to the essence of being, to overcome the false dominion of the world and its two powers, is going to constitute all of our work.

The real freedom will only come as we learn to look at the world of images knowing what it is, so that we fear it not, so that its false powers mean nothing to us so that we can consciously walk in Oneness, in the acceptance that God is pure. And that purity, which is infinite, is the purity of my own being. That purity overflows and overflows and overflows throughout its kingdom as my self, my being. And I can live in my pure being independent of the image world, which has been necessary to lift me and my consciousness above the level of duality.

Those images, those wheats, those tares have been very important to me. They have helped me locate the unconscious beliefs I have entertained. I have seen those beliefs as images. Now I see them not as images, but as invisible beliefs. And now I can watch them and reject them. And turn my consciousness to the Father and rest in *Oneness*. Now, after three, four or five of these sessions, including the second half of this, we are going to be developing our conscious awareness of the presence of God. We have been given all of the weapons we need to do this. Nothing has been withheld. Let's have a little rest, quiet and then we'll have a short intermission.

— End of Side One —

Now generally we take quotations right out of the book here, you know, and we discuss them. But before we go into that this week, I'd like to do something else. I'd like to suggest something you may not be doing.

Now, you'll notice that at the bottom of every page, wherever there's a biblical quotation, the editor has taken the time to tell you where this quotation comes from. If its 2 Chronicles 3 why they don't just give you the quotation, they tell you where from. And all the way through, you have these quotations in the text. And although on the original letters some

of the quotations were not annotated at the bottom, in the book they are. And so lets not let that go unnoticed.

In fact, to call it to your attention what I've done then is I've taken a little sheet and I've just jotted down all the quotations from the Bible in this chapter, and where they're from. And the reason we're going to discuss them today instead of quotations other than biblical ones, is I'd like you to develop this habit of reading.

Our basic purpose is to overcome the false mortal sense of matter. And as you try to do that with your thinking mind, you're going to find failure is inevitable. These little words from the Bible are the way you do it. You grip hold of them just as hard as you can and you study them. And you find that the words of Christ are the only way that you can overcome the belief in matter.

In other words, your consciousness is at a crossroad. Here's the world-mind life stream entering and here's the divine life stream entering. And you've got the wheat and the tares. And to keep out the world-mind you must have truth in consciousness. So that every lie of the world-mind that hits your consciousness hits a truth, which nullifies that lie, rejects it, turns it away and sends it back. So that it has absolutely no power in your consciousness to stay there or to persuade you or tempt you that you're in an imperfect universe.

Truth in consciousness - now what truth should you put in your consciousness? Do you know a better truth than the words of God expressed through the Christ? What good are my words? What good is the opinion of any human being? *If I go not away how can the Comforter come unto you?* The Comforter is Christ in you. The words of Christ in you are the truth in consciousness. And until you can hear Christ in you, you must take Christ in the Bible - because that was Christ in Jesus, that was Christ in prophets, that was Christ in Moses, and Christ in Joel Goldsmith.

But basically Christ in you is your goal. And to lead you to Christ in you are the words of Christ out here in the Bible. You see those words were put there for that purpose - to lead you to Christ in you. And how can you then ignore those words? Or even read them quickly and say "Oh yes, that's true." That's not it at all. These aren't words to remember. These are words to be fed into your soul, not to remember with your mind.

These words, fed into your soul, become a living Bible. And the world-mind approaching you is unable to penetrate to *defile or maketh a lie*. The seeds of evil, of falsity, of disease and disaster that are presented to your subconscious mind, at the unconscious level of your mind are placed there by the world-mind. But there is no consciousness in you to receive them and you do it all without effort. You do nothing. You do not concern yourself with world-mind; you concern yourself with truth in consciousness.

Now, a very interesting thing happened. An individual said to me, a very fine student, one who has caught the meaning of the Word. "Do you believe?" he said, "That this

is possible? I have come to a realization that only the presence of God is here. Is that possible?”

Now, that’s a mighty important revelation – only the presence of God is here. But the question was “Is that right?” And I had to answer this way. “It was right when Jesus discovered it. Didn’t you believe him? Did you have to prove it to yourself? Did you have to waste fifty years to prove it, when it’s the Word of God given on this earth? What are we waiting for? Are we going to spend more life times proving that his words are the truth? Of course it’s the truth!”

But it was the truth two thousand years ago when he said it. And it was the truth thirty five hundred years ago when Moses said it. And when Isaiah said it “Is there another God beside Me? *I know not any.*” *I AM THAT I AM*, there is no other. *I and the Father are one*, because there is no other. Isn’t that the revelation of the allness of the presence - that the only presence here is the presence? Only the presence is present.

Why should that come as a great surprise to us when it’s been in scripture all this time? And think of the time we could save and the effort, and the suffering and the tribulation, if we would simply say, “The Christ said it. I don’t want to prove it; I want to live by it. I’m not going to run around with the mind to try to spend fifty years to find out if its true or not. I could spend that fifty years living it out.”

That’s why these quotations from the Bible are so vital. You don’t have to prove them. Are you going to prove that God told the truth? They’re given to you so that you can trust them now. Before you can hear them within yourself they’re given to you out here in the Bible for you to hear them there. And say “Amen. So be it.”

Now, that word of the Father spoken through Christ in the Bible becomes your shepherd. You follow it. You believe it. You act with total faith in it. And it’s going to lead you to the Comforter within yourself. There’s no other way to find the Comforter within. First you accept the Comforter without. Listen and you’ll see what I mean.

Take this one from Deuteronomy. And these are all out of the first chapter called “Pure Being” *Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy might.* Now we’ve heard that five million times. But we don’t understand the meaning of *loving the Lord*. And you can tell by the things we do and say that we don’t *love the Lord*. To *love the Lord our God* means to accept a perfect God. A perfect God doesn’t make anything imperfect.

When you accept imperfection you’re not *loving the Lord thy God*. You’re doing the very opposite. You’re saying “The Lord my God did not create a perfect this or a perfect that.” And that’s what the meaning of love was intended to counteract – this human tendency. *With all thy heart, mind and soul* is the total acceptance that only God is. There’s nothing but divinity. There’s nothing but divine substance. There’s nothing but divine life. That’s how you

love the Lord thy God.

Humanly you might love somebody but say “I love him but he’s kind of a dunce when you get down to it.” But you couldn’t do that about God. To *love the Lord Thy God* is to accept the infinite perfection of God, to accept the total nature of God. You cannot *love the Lord thy God* and deny the perfect nature of God in any way. And so the minute you’ve found an evil on the earth you are denying the nature of God.

The nature of God is to be all knowing. When you’ve found an evil you are saying, “God doesn’t know about this evil.” Or even worse you’re saying, “Here’s the evil and God does know about it, but God’s not doing something about it, so I will do it. We will form a movement to do this thing that God isn’t doing. Because that’s what God wants us to do.”

Now, you know that’s wrong. If God wanted it done, why would God ask you to do it? Why wouldn’t it have been done? And it has been done. It has been done perfectly and your acceptance of an evil that you are going to counteract is your un-knowledge or lack of knowledge, your ignorance of the nature of God. There is no evil for you to counteract. Your belief that its there, is the way you are not *loving the Lord thy God with all your heart, mind and soul*. You’re denying the presence of God where you have found the evil. You’re denying the omnipotence of God where you have found evil.

You can’t say, “I believe in God’s nature as being omnipotent but God isn’t doing something about this condition.” Now omnipotence would have done something about that condition before you discovered it, so what have you discovered? You have been fooled by sense images. They’re very real to you – so real that they make you not *love the Lord thy God*. They make you deny the omnipotence and the omnipresence of God, and the omniscience of God, the qualities of God.

And so you have God permitting somebody to poison His people. You have God permitting somebody to pollute His atmosphere, but it isn’t His atmosphere. That’s why you think it’s polluted, because you thought it was His atmosphere; it isn’t. If it were His atmosphere, how could anybody pollute His atmosphere if God is omnipotent? It would be impossible.

How could anybody suffer a disease of any kind if God were omnipotent? And so, what you’re saying then is “I have this thing, God is not omnipotent.” Or you’re going all the way out with the church message that God is punishing you or him or her or that stillborn baby, that God was punishing that baby too. And God was punishing that mongoloid and that imbecile and that one and that one and that one. Ridiculous, of course. There’s nobody to punish. There’s only God being.

To *love the Lord thy God* then *with all thy heart, mind and soul* means to accept that there’s only God being. Then who are you? *I and the Father are one*; one being. Then who is sick? The image you have conceived of yourself, because you were asleep and the world-

mind planted an image in your mind. And that mind being very versatile, a perfect mirror of the world-mind - it showed it forth as a perfect reflection of the lie - a perfect Xerox copy of the lie.

And you parade around and you say, "I've got this." Where's God? Why isn't God taking it away from you? Why isn't God making you better? For the simple reason that God has already done just that. God has already made you a perfect being. And so *be ye perfect*.

Love the Lord thy God with all thy heart by rejecting every idea, however it may seem total that you are sick or suffering or lacking or anything of that nature. It's a lie. It isn't *loving God*. Its not understanding that to *love God* means to understand the nature of God. You cannot love what you do not understand. The nature of God is perfection in all things.

The nature of God is one, one body. There is only one body and it isn't sick. There's only one substance, it isn't sick. There's only one life, it isn't sick. What is sick? Nothing. N-o-t-h-i-n-g is sick. That's all that can be sick is nothing. And if you persist in thinking that the image is something, it can be sick. Because when you have an image that you think is something, that is what idolatry is all about.

Now, you can take a dumb piece of stone or a dumb piece of wood and pray to that or you can take a dumb image and pray to that or you can go to the kingdom of God within you and you find you don't have to pray. The consciousness of the Father is your consciousness. The acceptance of that consciousness where you are, as present, alive, alert, intelligent, all-knowing, all-powerful is your guarantee that right now here I am on holy ground.

God is right here. The omnipotence of God is preventing any possibility to that perfection from being less than Itself. The all-knowing mind is perfectly patrolling It's kingdom right here. You're accepting yourself to be the essence of God. And His essence being pure, perfect forever, to *love God* is to accept that that which the Father is, His essence, *I am* and therefore *I am* pure, perfect forever.

You can't *love God* and not accept His substance to be your substance. That's the meaning of *love fulfills the law*. You're accepting God to be your substance, your very being. And then all of you that is not God - get out of it! Get out of the mind that is not God's mind! Get out of the body that is not God's body! Get out of the life that is not God's life! There isn't God life and your life. There is God life, the essence, the perfect essence, being your perfect life. The one you're living in that you think is imperfect is fiction. There is no such life.

And that's the meaning then in Deuteronomy. And that's why, when you come across a passage of the Christ you must not remember it, you must take it into your consciousness and dwell with it.

Now, if we were to go through this chapter or this book in twelve easy lessons, we

would have a fine memory course. You can't take the word of Christ that quickly; you've got to abide with it. *I must love the Lord my God. I must accept the Lord my God with all my heart, with all my mind, with all my soul.* There's nothing left that I've got to accept with. Now how can I accept anything else? There's no room except to accept the Lord. In other words, accept the allness of God.

Do you see that change in consciousness that begins to demand of you "What else am I accepting beside the presence of God? That's got to go! The images out here are going to keep knocking at my door needing help, unless I get into this change of consciousness, which recognizes only God is present. The only presence on this earth is the presence of God. Only the presence is present. Only God is present." Deny it and you're not *loving God with all your heart, mind and soul.*

So, instead of remembering the quotation, remember the Christ of your being spoke it through Moses. And so get back into your invisible consciousness. Take these phrases and dwell there with these phrases. Explore them. Let them communicate to you. Open them up like a fan and examine every word. Spend time with them. They will become your inner Bible. And then when you have fanned them out and let them speak to you, be still.

And they will speak again, in another tongue. In that stillness they will be planted as seeds in your consciousness, just as the seeds of the tares were planted by the world-mind and let the lie come to you again; it will find that in you is the truth, which nullifies the lie.

And out there in the image world you'll find the divine beginning to express in those images in your world. The uninterrupted flow of the substance of truth in consciousness opens up the capacity of your consciousness to receive the living substance from the Father. The soul feeds you. The mind responding to soul no longer projects the duality of the world-mind.

You don't have to think and think and think; and plan and plan. These words will do it for you if you will live with them, not in your mind but deeper. They will take you to the 'above' universe. They are the messengers. They are the way that the way-shower uses to take you out of mind into soul. And so that's why we're discussing them this carefully this time.

Every time you see a footnote saying Luke 15: 27 if you pass it by, don't pretend to yourself that you read that chapter. You didn't. You read it like people read, but not like students of spirit. And that's why we don't read five books and say, "I've read five books of Goldsmith, or I've read them all." We don't do it that way. We sip, we cogitate, we contemplate, we commune. We let these phrases become an integral part of our being. We let them rejoin the Christ within who uttered them in the first place.

You see, these words and the Christ of your being are inseparable. They have never been divided. And they return to their source, which is Christ in you. And if you will follow them you will be led right to the Comforter within. *Continue in My words and ye shall know the truth.* These are My words and they will lead you to the Comforter who is the fountain of

all truth. And you'll find you'll take dominion over the world of images. Yes, even over the physical form.

Don't think that we have just walked by and closed our eyes to the things that trouble us. We haven't done that at all. We've simply learned a better way to eliminate from our lives those things, which are not of God. We're not blind to these things at all. We're so aware of them that the complete dedication of the message is to lead you out of this Egypt of the world-mind in which diseases are, in which problems are. We're not unaware of their presence in the world of images; that's all it's filled with. But we don't have to live in them.

We have an invisible paradise. And as we start to love that paradise we see why *the Father is greater than I*. Remember the tumbler in this chapter, and the glass? The glass is the substance of the tumbler. One is the form and one is the substance. The tumbler is the form, the glass is the substance. And Joel used that to point out the meaning *the Father is greater than I*. *I*, the human self out here, am the tumbler. The Father is the glass. Translated spiritually, the Father is the essence and the Christ is the form.

The essence becomes the form. And they are one - they are not separated. And so *the Father and I are one and the Father is greater than I*. *I* am the essence of God made into form. What form? Not this visible form - into the form, which is made of the essence. The essence of God is never visible. So *I* am spiritual form, formed of the essence of God. And that is my name.

And if you listen to a world broadcast and you look at me, you will see a world broadcast in you, which says that *I* am physical form. And you will believe it. And you will think *I* am out here as physical form. And you will be listening to the false broadcast. *I*'m not out here as physical form. And if *I* look at you, you only seem to be there as physical form. You are the essence of God. That is your name. That is your substance. And the form of you is formed of that essence. And it isn't the form that my eyes can see, because my eyes are also part of the false broadcast. My very senses are part of the false broadcast. My very physical being is that false broadcast made into visibility.

But inside, in my divine consciousness, loving the Father supremely *I* can shake off the mortal myth. And you can shake off the mortal myth, until you realize that you are standing in the presence of God every moment of your life. And that presence is the essence of your being. Honor it! Love it! And everywhere you look accept only it – not the pollution, not the poison, not the disease, not the lack, not the limitation. Do not honor them by believing that the image world is real. And come back to the mind that was accepting them as real. And see that the mind, which accepts them is also part of the image world. That little brain, which is aware of that which God did not create, is nothing more than an image. It too is part of the world broadcast.

All of this is to lift us out of the level of human mind into the acceptance of these words, which are the words of truth. And we steadfastly hold to their truth, instead of the truth

that the human mind tries to bring to us. Why? Because the truth of the human mind is this inner flow from the world-mind, and we catch it at that level.

Put a little box around it and look at it right inside there and you can see why he could say to Pilate "*Thou hast no power.*" Pilate was just a television broadcast to him. Can you fear something on television? Put a box around it and look at it. That's what the world-mind is broadcasting to you all around you. It has no power. It can't step out of the box. There is no other power than the power of the One. The essence of God is where the power is and nobody is pushing that power aside.

Now then, you have the power of that essence, which is omnipotent. And so there is nothing that can enter that can be powerful over omnipotence. There's no other power. There's only the power of good, of perfection. And the broadcast fools you, because it comes out sometimes so close to home that you think its real.

Now, these phrases become very meaningful and potent as you see that they're not just sentences written by an author. They are the word of substance. You can trust these phrases. And you can look at whatever you see and know that because God is present, and God is the power, that power is maintaining its own essence right here.

I am perfect now as my Father. And nothing in the world can ever change that – nothing! There can be a lot of broadcasts, a lot of images saying that *I'm not*. But nothing can change the fact that *I am as perfect as my Father - never less*, because the tumbler is always made of the qualities of the glass. And the child of God is always made of the qualities of the essence of God. So *I cannot be less than my Father. Or if I think I'm less then I am not loving God supremely. Because who is there to be less, if God is one? What other one is there to be less?*

How could you be less than God, if God is one? *I and the Father are one.* There's your secret - in so many ways. When you and the Father are one in your consciousness, you are accepting His statement. Not you're going to become one. His secret was learning that *I and the Father are one.*

Now, you could spend another fifty years to prove it. Or you could simply say, "*I and the Father are one.* Now what about me is unlike God? Whatever is, is not that one." This arm isn't like God; it can't be my real arm. The brain isn't like God; it can't be your real brain. Your body isn't like God; it can't be your real body. You're out in the image world. Use that image to its advantage, for its purpose. Wherever it is imperfect take yourself back into your invisible consciousness.

Now out here there's arthritis. In your invisible consciousness there must be a belief in arthritis. Do you see that? There must be a belief there or it couldn't be out here. This 'out here body' is the mirror through which you see your invisible consciousness. And a belief is in your invisible consciousness. Now why waste time out here with liniments, or with

electrical heating? That's relief. Get rid of the belief out here. How do you do it? That's what these words are. Do you believe in here that you can have arthritis, or do you *love the Lord thy God with all thy heart, mind and soul*? Do you love the essence of God you accepted as your essence? Does it have arthritis? Can it have arthritis? No, but it is my essence. All right. Take these two and sit here until you accept that essence - and not the conscious belief that you can have arthritis. Because the you that can have it is saying "I'm not that essence."

Do you see where you've come down to the point where you've got to face it? I'm either that essence of God or I'm accepting myself as something else. And as long as you're something else you're in the world. And the world is not God's creation. Then you're asking for trouble. A greater iniquity can come upon you, and a greater one, and a greater one, and a greater one. Because the one and only sin is not knowing and believing and accepting and trusting that you are the essence of God, and therefore the mind, which denies it is a liar. And you will not listen to that mind but you will listen within yourself. For *I and the Father* are one essence, today, now, this minute, forever - before Abraham, and after the world.

Continuous essence of God is your name. You can be no other. Every word then is to make you consciously drop every belief that denies who you are. In Matthew 5:48 *Be ye perfect even as your Father which is in heaven is perfect*. And there's the statement that God is perfect. God is perfect. 5:48 Matthew. But God is the substance of your being is revealed also in *I and the Father are one*. Now, how can you be imperfect if you're one with the perfect God? To go on believing you can be is to deny the truth. You suffer from the lie.

You cannot be imperfect. And whatever appears to be imperfect where you are is a lie. The suffering isn't happening. The pain isn't happening. It's happening in this distortion of image. Get out of the image back into the consciousness. The consciousness has received a seed or a tare, a lie -below the level of your knowledge. And now it's showing forth as an imperfection. But use the truth in consciousness. God is perfect. *I and the Father are one* therefore *I* and perfection are one. How could imperfection enter perfection? It wouldn't be perfect if imperfection could enter it.

I am perfect. Now why am *I* not experiencing that perfection? Because *I* haven't quite accepted that God is the only creation, the only power, the only substance, the only law. And *I* must do it again and again and again in consciousness, until something springs up inside me - a great knowing. This isn't something *I* have to make happen. It's the is-ness of being, now.

Let's conclude today's class now with a meditation - letting the fullness of what we have learned permeate our being.

CLASS 2

YOUR IMMORTAL LIFE ACCEPTED

Herb: The Realization of Oneness, we probably will go no further than up to page 15. The title is Pure Being. We will also do the 7th chapter of John up to at least verse 30.

Now while we are seeking fulfillment, in a sense really seeking identity, the Christ within is always saying, "I am come." Do you not recognize Me, can you not feel My presence within you now? And until this becomes a realization and an acceptance, we walk in a divided state, seeking that which we already are, denying that which we already are. And sometimes blaming many others for our inability to demonstrate the purity of God where we stand. Now as we look at these quotations from the first chapter of Joel's book I'd like you to watch how gently he leads us, how softly he moves, to establish in you a foundation and that every word is to prepare you for the word that follows. So that unlike Paul, you're not suddenly blinded at Damascus, although probably many of us would prefer that. The foundation is first built from law to Grace.

And so you find at the beginning some of the things said will seem to you rather innocent. You'll say "Oh, I know that." But be sure he knows you know that. And he's recalling it to your attention so that you'll be aware of it as he comes through with the next statement. And so that you will put the two together; so that you'll build a necklace of truth.

Now, watch what I mean. He tells us that every "*evil in our experience stems from the belief that God, in some way, is responsible for it.*" Now you say to yourself "Well I don't really believe that God is responsible for some of these evils." But he says you do. He says in some way you believe God is responsible for it and he is enlightening you to the truth, that although you may not be aware of it, deep within you is the belief that God in some way is responsible. And it works perhaps in a negative way. For example, you accept the evil, in another part of your Consciousness you accepted God is the only Creator. And therefore in some way you have accepted evil while accepting only one Creator, and so in that manner you have accepted that the Creator is responsible for the evil although you have not consciously made that decision.

And so his statement here, all evil is due to the fact in some way or another we believe God is responsible for it. And that may not be our conscious belief, or our direct belief, but when you trace the channels of thought within you, you'll discover that the source of your belief in evil is the belief that in some way it did come from God. And so now he's setting the standard for you to purify the belief that God could be a creator of evil. And so you must learn the nature of God is purity. And that from purity only purity can follow. The nature

of God is perfection, and from perfection only perfection can follow. And then there is no potential for evil in perfection and no capacity for evil in purity.

So first we establish that God is pure. That shouldn't be difficult for us but now we have to maintain a consistency in that knowledge; God being pure, all that emanates from God, all that expresses through God, all there is of the substance of God, is equally pure. And by pure we mean, incapable of error, incapable of destruction, incapable of disease, incapable of showing forth any quality other than the purity of its Creator. So pure Being, pure God, pure Life is the story he is now beginning to narrate to us.

Now he says, *"With the advent of that spiritual light which was embodied in the consciousness of Jesus Christ in its fullness, we are presented with a different God, a God in whom there is no darkness, a God too pure to behold iniquity."* Now you know this is not the god of any religion. The god of religion is quite impure in the sense that he countenances evil, even sometimes visits that evil upon his children to punish them. And the God of Jesus Christ is a different God, one not of wrath, not of vengeance, not one who punishes, but a God so pure that He can behold no iniquity to punish.

You are learning there then, that life which is divine, is pure and never becomes tarnished in any way. So that there is no darkness in Divine Life, no error in Divine Life. And you begin to sense then that if you are finding error in yours, it is because you do not believe your life is divine. So those soul buds are opening to realize, they're talking about a Divine Life so pure that there is never evil in it, never error, never disease, never destruction. Why would they talk about such a life if that is not the life that I am? What meaning would such a life have for me if it is not my life they're talking about? And it is your life; it is the pure Divine Life which is your life which is being presented to you as a fact, not to be attained but to be realized as a permanent fact of your being.

There is a life, which is your life, which is ever immaculate, untarnished, never less than perfectly pure and purely perfect. It must forever be perfect because it is the life of the Father, the one Infinite Divine Life and we are all joint heirs in this life. Accepting evil is a denial of that life, believing the possibility of evil is a denial of that life. And this constitutes the nature of the divided consciousness which thinks it believes in God but doesn't know what it's believing in, because God is Divine Life without beginning or end, without error, and to believe in it means to accept it, as your life.

Now this is the foundation for the new Consciousness, The Consciousness that God being my life, error is impossible and when it appears it cannot be real. This must be established, not by proving it but by being meek unto the Word of the Father. Now you'll find many want to prove this. It will come to them and they'll say "Now, how do I know that's true?" or "What can I do to prove it?." I hope most of you have reached the place now where you're not going to waste your time trying to prove that God means what God says; that you're not trying to prove that the words of the Christ may be fallible. You can save yourself a

lot of time, as we discussed last week by being from that little city of Galilee which is confidence in the Word, meekness unto the Word. Not a great intellect who challenges the Word but one from Galilee who says "I follow the Word of the Father, that is my Master." This is the meekness of strength, of trust, of confidence. And if you do not have that quality you'll find that you become a squirrel – you're chasing truth and it chases you. And you never come to that place where you can say, "Amen." It's a great quality to be able to say to the Word "Yes, I accept you." And it is very difficult for the mind of man, the intellect of man, to do that, as you will see later in the seventh chapter of John.

This is a God introduced by Jesus who demands of us that we be as pure as we can, so pure that we can forgive our enemies, so pure that we can pray for our enemies, pray for those who spitefully use us. And so the God who was given to us by Jesus is demanding of us that we hold on to no condemnation toward anyone, that we visit no punishment on the sinner.

Now you see this is a cleansing process, it's a foundation for the next truth, the absence of condemnation. Because who shall you condemn if the only life is the life of God? Whom shall you punish if the only life is the life of God? And therefore, because the only life there, is the life of God, forgiveness is the acceptance that only the life of God is there.

It isn't that you should forgive this person, or condemn this person, or punish this person or not do these things, it is that you should recognize the purity of life that is there regardless of the form you see. And so we are being alerted to recognize that God being pure life, and the only, whatever appears in any other form to us does not vary that fact. That unvarying truth is that pure life is everywhere now, accepted in your Consciousness as your life, the life of mother, father, brother, sister, child, the life of neighbor, the life of enemy. Not because you're a great and high moral creature, but because you're living in the truth. You are worshiping God which is the one life; recognition of the one Divine Life which is pure and without possible error is the foundation you live with, in order to be crowned with the glory of heaven. And so we proceed from there.

Now says Joel "*No one would consider any man perfect who visited sin, disease, or death on another.*" And yet many of the beliefs from which we suffer have their roots in a universal belief that God visits these evils upon us. Now this is introducing the idea of universal belief. You may have the belief in sickness, you may have the belief in disease, you may have the belief in error, but you are only a parrot for the universal belief in these things.

And so now we have universal truth of the purity of Divine Life without opposite and universal error that there is a life which can be impure. And unwittingly, we have, in some way fallen into the belief there is a life which can be impure; this is the universal belief most people share - there is a life which can show error, there is a life which can be destroyed. And we are being alerted to banish that belief in our Consciousness. There never was such a life, there never could be for the only life is God and God being pure, the only life is pure. And

you are not trying to weed out only your personal beliefs, you're recognizing that this is a universal belief and a continuous outpouring of this universal belief through you, all around you, will be part of your environment until you have conquered the universal belief as it enters your Consciousness and rooted it out so that you have the pure belief in the pure life which is Omnipresent.

Now if there are any gaps in your armor of truth they're going to show forth in your life as impurity. So this isn't just a little personal matter, you can't accept pure life for you and not for anyone else or you can't accept pure life for mother and father and not for the rest of the world. It is one seamless fabric of purity or you have fallen into the sense of a second life.

Now that's a pretty long clothesline on which to hang our wash, it has to be an infinite clothesline. All of our inner beliefs have to be washed clean, pure, white, until nowhere within the infinite universe will you recognize that there is a possibility of life being less than pure and perfect.

You can see it's something that you have to develop through quiet contemplation, through meditation, through practice as you walk through the world, always conscious that you are building your Consciousness of the one pure life without opposite, not being fooled by the appearance of good forms or bad forms, good situations or bad situations, aware that only the pure life is ever present. This remains your unwavering Consciousness, until Christ is born. Then Joel says you and I have been suffering from our ignorant, unconscious acceptance of that universal belief that there can be an impure life.

Now you see then that acceptance has been unconscious but it comes to the surface as a conscious belief. Sometimes we don't know that we are a channel for that unconscious belief because we have never encountered that cosmic state of Consciousness which can see the world mind functioning through the many inhabitants of the world. Living in form they've only seen what comes through us and around us but never have associated it as coming from one cosmic deceiver, as a universal lie. And every time we meet it in ourselves it somehow seems to still be there. That's because we haven't routed it out from its source but rather only from its presence in us. We haven't recognized the nature of the source as universal. And we've even pinned these complaints about others on them, not realizing the nature of the complaint should have been the recognition of the universal source of that individuals problem, that individuals state of consciousness, that individuals fear.

No one really fears, no one really hates, it is universal activity coming through as their individualized or personalized fear, personalized hate. But it's really always the universal. You lift this stigma off of the people around you, and you find what you've been calling enemy and friend and neighbor, and giving labels to, has all been an acceptance of universal mind unconsciously personalized down to an individual. You can look at people and start to love them when before all you could see was someone you hated, once you lift the stigma from them and realize they are victims of a universal belief, everywhere. The

importance of it is that when you do not do this you're falling into the trap of believing in an impure life. And after a while this becomes a normal, natural, daily thing for you, the conditioning is so deep you're never quite able to get out of the mud again. And so Joel is stressing the unconscious acceptance of the universal belief to awaken us to it. Universally, the belief that an impure life is possible filters into the Consciousness of every man.

Let's un-filter, let's watch, let's be aware, let's meet it with the knowledge that only pure life is.

"Now we honor our Father" says Joel, *"love the Lord our God with all our heart and soul in the realization that He is too pure to behold iniquity or to cause iniquity."* Now you have purity of God, the Creator, too pure to cause evil. And so you have another weapon, all evil and evil on its lower forms such as animosity and hate and vengeance, evil of relationships between people and these subtle little things that disturb us – there's no cause; though they appear, there's no cause, God being the only cause, God being pure, that which appears which has no cause is again recognized as universal thought, universal belief manifesting through this one or that one. You, as a student of Christ, learning the nature of Christ as your own identity cannot be trapped into the belief that these disturbances are a reality and that they can excite you and stimulate you into some kind of resentment. The moment you find the hackles rising on your neck in resentment to something, you have fallen into the pattern of a universal belief in the impurity of God.

And the one you're angry against is not your real problem; your problem is that you're not honoring God supremely. You have forgotten, you have been mesmerized into the belief that there is another life than pure God-life, and you're living with it and you're accepting it. You're not following Christ, you're following the world mind. Don't blame your neighbor, don't blame the one you're antagonistic to, rather, recognize you have been trapped into a belief that is not true. Free yourself from the belief and you'll find you've not only freed yourself from the one you're antagonistic to, but in some way they will be helped, they will be blessed. Your illumination becomes their illumination to a degree.

What about *"man and his relationship to God?"* asks Joel *"Is not man but the form of the temple, and God the essence of his being?"* *"Once we perceive that oneness is the true relationship of God and man, and also perceive the pure nature of God in whom there is no propensity for evil, then man is recognized as pure and upright in whom there likewise, is no propensity or capacity for evil."* Now you see why it had to be established that God is pure. And why it must be established that we are one with God. How can you be one with purity and be impure? But the neighbor you are antagonistic to is one with God, not in form but in life. The life of that neighbor is one with the life of God and therefore pure. What are you antagonistic to? The life of your neighbor? No, you're antagonistic to the form of your neighbor. You're confusing form and life. The life is pure but you somehow think the form is the person there. And so in a sense you've said form and life are one and the same. You

couldn't say "I know the neighbor's life is pure but the form isn't." You're saying "That's my neighbor and I don't like her, and that's that. Look what she did." But that isn't your neighbor, you're looking at the form of your neighbor. And that form is not the life of God. Now what life is there where the form of your neighbor is? Would you call it your neighbors life, has she got a personal, individualized life all by herself? Where did she get it from?

We're learning that there is only one, pure, infinite life. So what have you done? You have crucified God in your Consciousness. You have said "God is not the life of my neighbor." You have separated her from the life of God and in so doing you have separated yourself. What you are really saying is "I'm reacting to the form of that person. That form over there is a gossip. That form over there is vindictive or hateful." So what are you hating, what are you resenting? You're resenting a form. We learned last week all about form being an image in time and space, just points of light. You might as well get up to the TV set and look at it and say "You're no good, I hate you!" You might talk to everyone on the TV set and say "I like you," or "I don't like you." You're talking to nothing. When you talk to a form it is not alive. It is not alive. The life that is there is alive. The life that is there is not an animated form. The life that is there is the Invisible Spirit, is the life of God and when you are reacting to the animated form, you are in a sense turning away from the life of God that is there. You are denying the Presence of the life of God, you are denying Omnipresent life. You are falling into the trap of form.

Form consciousness is mortal consciousness. Life Consciousness is Christ Consciousness. And as long as you look and see form and fall into the trap of reacting to form, and living with form and hating form and loving form and fearing form, you're in form consciousness. But God didn't create that form. God, you know, didn't create any form that is suffering from evil. Turn ye to the light that is there, the life that is there - pure, perfect as the Father. Look through the sense of form of the mind.

And so we're being alerted here now that there is a material consciousness which is the mind consciousness that sees form everywhere. It identifies Mary Jones as a form. Mary Jones goes to the store meaning Mary Jones' form goes to the store. Sally has dinner meaning Sally eats dinner. Does Sally eat dinner or does Sally's form eat dinner? Where does that food go? Into the body of Sally. And so when Sally eats dinner we mean the body sits down and fills itself. "I'm going to take a plane to Hawaii." What does that mean? It means the body gets on a plane and goes to Hawaii. Every time we speak of a person doing something or going somewhere, we're talking about that person's body going and doing. And that is the nature of the human consciousness, form consciousness. Everything we know in this world is form. We have a tree, we have a flower, we have a house, we have a car, we have people, we have animals, we have vegetables we have minerals – they are forms. Because the mind is form conscious. And as long as we're in form consciousness, or mind consciousness, we're not in life Consciousness. Life Consciousness is the recognition of spiritual reality. It has nothing to do with form. And so our duality, our separation, is the automatic acceptance of

form which we unconsciously believe is life. You must make the distinction between what you call life, when you really mean form, and what life is.

Now the form you look at is not pure. It's subject, it's vulnerable, it can be attacked, it's dispensable and it is limited in time, limited in space; it is only temporary. Every form you see in this world is temporary, some may live for thousands and thousands of years like the pyramids but everything is temporary, nothing is permanent. And yet the world we live in is the impermanent world of form. In your new Consciousness, in your Consciousness of the reality of being, you step out of the consciousness of form into the Consciousness of pure life.

Now look at that girl you said was sick. You meant the form was sick. Look at the life which you cannot see and accept the one Divine Life there. Is that one Divine Life sick if God is pure? That one Divine Life is pure and perfect and yet the form is sick. Why? Because you have a second consciousness instead of a Consciousness of pure Divine Life there is there the consciousness of form. And the consciousness of form is not being fed by the Consciousness of life. That is the separation.

In that separation world thought enters and appears as the impurity of form. The gap is living in the wrong consciousness, form consciousness, which is sowing to the flesh. Sowing to the Spirit meant living in the Consciousness of pure life. Where the life is accepted in Consciousness it manifests as the purity of form. Where the essence is known and realized it shows forth in the manifestation. Worshiping an idea called God is not enough. That's why Jesus had to reveal a new God, the God of pure life, pure Being, Omnipresent and then had to train us to build that Consciousness of that pure life otherwise we would always be limited to good form and bad form, healthy form and sick form; form that was always subject to the powers of the world. We find we're able to develop the Consciousness of pure life, resting in it, one with that life accepting it to be our life. Your life is the pure life of God. But if your consciousness rests on form, thinking it is your life, you're really turning away from your own life. Awakening from the belief that my form and my life are one and the same, I am no longer mesmerized. I step up to higher ground, my life is the life of God. God's life is pure. My life is pure. The only thing that made the form impure in some way is that I had closed my mind, I had not known the invisible, pure life that is ever present.

Now, when you make your adjustment regardless of how much time it takes, you are accepting the new God revealed by Jesus Christ. That God of pure life. God is life and that life is the Light of all men. You step out of form consciousness and there you dwell in your secret place that I am the life. Jesus was the form, and as Jesus learned he was the life he was Christed. Christ was the life, Jesus the form. That's the sequence, from Jesus to Christ. From form to life. From physical fleshly form of a human being to the pure life of God. And the travel takes no greater distance than where you are because it's a matter of Consciousness. Your form coming from the mother's womb but the second birth is: I am the pure life of God.

Universal belief prevents this. Universal belief keeps us form conditioned. But enlightenment lifts you out of universal belief breaking the karma of that false conditioning into form and just as Jesus becomes aware that He is life or Christ, you become aware that you are life or Christ. Thou seest me, thou seest the life of the Father. There is no other here. I and the Father are one life. Was that not a secret? That he wasn't Jesus born in the mothers womb any more, he had learned himself to be the life of God. He had accepted his divine parent as the reality of his being.

I would suggest that whoever has not tried to lift themselves from form consciousness Into life Consciousness begin immediately. And you'll find whereas you had looked out at many, many forms you'll begin to look out at one pure, invisible life. And the forms won't be that significant to you. They'll be there, but you'll be knowing the invisible reality where each form appears and instead of separated forms, and many forms, you'll be in the Consciousness of one pure life through which all the seeming forms are walking. Your secret place is the one pure life, unseparated, not the many forms. And include yourself.

I am the pure life of God. That should be your permanent Consciousness.

“Before we can wipe sin, disease, accident, poverty or injustice from this earth we must first remove it from God.” You'll find that on page 7 of Realization of Oneness. If you think any of these things exist in God, or even permit yourself to believe that they exist in the world, you have thought that in some way God either causes them or permits them, or that God is not All. In other words, you're not accepting one indivisible pure life everywhere, called God. Now if none of these evils can exist in that pure life, called God, then they cannot exist. And the moment then that you have accepted that they are not in God, the one pure life, it follows that they're not in the world, they only seemed to be. Your conscious awareness of the truth helps dissolve the seeming appearance.

Now on page 7 he says *“For man to be holy, God must be holy.”* So *“the beginning of freedom for you and for me is to have a God who is wholly good,”* meaning entirely good. *“God from whom can come forth nothing but Spirit, eternity, justice.”* *“The goodness that is in God is innate in the goodness of His creation.”* The Allness of God is the assurance that that Allness must be the nature of your being.

If we claim God is wholly good that still has no affect on life as I am, as long as I am separate and apart from that God. What good is a perfect God if that God and I are separated from each other? What can that do for you? What good would come from God being perfect if you and I were something separate and apart from God subject to other influences? But *“I and the Father are one.”* Now when Jesus declared this, if you were not from that state of Consciousness which is Galilee or meekness unto the Father, you would poo poo his remarks. *“I and the Father are one”* *“Well that means him, it doesn't mean me.”* But he's citing a truth that is infinite; the life of you is I. I am the life. I, the life, I and the Father are one. The life of you and the Father are one. That is a universal truth; a spiritual truth that

never changes. The life of you, and the life of God, are one. Do you still think you can be sick? That your life can be sick? The moment it is, you are saying the life of God and I are two. Because the life of God cannot be sick. It can suffer no disturbance whatsoever; the life of God can never end.

Can you your life end? If it can, you are saying that you and the Father are two. But the truth is that I and the Father are one. You simply do not have a life that can end. Is God a day older today? Did you think that because today is the day after yesterday that you are a day older? You're thinking of your form, your life isn't a day older and your life won't be a day older tomorrow. Your life isn't living in time, your life is the life of God, it is eternal. It knows nothing of time. Your life is never aging, your life is never sick, your life is never deteriorating.

But the form thinks so, because we have accepted the form as my life. Your new Consciousness sheds this. My life is the life of God, I and the Father are one, even though it's taken me 2000 years to finally accept that. My life is named I, because I am the life, And my life is the life of God because there is no other life. They are one life, and that is my Consciousness. And then the form which ages, the form which deteriorates, the form which ends has nothing to do whatsoever with my life. It's like your automobile, it has nothing to do with your life. It has a function but it is not your life and in your life Consciousness you are in a Christ Consciousness, and you are accepting the new dispensation of one pure, infinite, eternal life which is my life. Therefore you know, that there is in your life no capacity for evil, no capacity for sin, no capacity for pain, no capacity for resentment, no capacity for animosity, no capacity for lack or limitation, and if you insist on feeling these things it should be an alert to you that you're living in form consciousness instead of in life Consciousness. Because in life Consciousness you are too pure to behold iniquity, for there is none in life; you only behold iniquity in form.

Form is visible, life is invisible; form is mortal, life is immortal. When you are in the Consciousness of the invisible, the immortal life, it will overflow into your visible, mortal sense of life; it will show forth as harmonious form, but you must let go of the consciousness of form which separates you from your immortal life which must and always will be, the Source of all that appears in the visible. Now if you don't have the Source, you've got something floating in time and space which is subject to every human power. So you're finding a new anchor, a new focus, a new place to live; your own immortal, infinite, pure life. It's always present, it's always now. The Consciousness that moves over to it is able to live from that level.

The moment we declare the infinite, perfect spiritual nature of God we are also declaring the perfection of our own being; the infinite way, infinite life, infinite pure life, is the nature of your being.

Now, on page 9, “*We have*” says Joel, “*only one Creator. That One without capacity for sin or evil. So we need no power over sin, no power over disease, no power over death, because they have no existence in God, and if they do not exist in God, they do not exist.*” While you’ve been fighting to remove this and that and the other thing, that was disturbing and causing fear, you’ve not been acknowledging the one perfect Creator. And so you’ve inadvertently said “Something caused this.” You’ve inadvertently said “There’s another Creator around here; God isn’t the only Creator.” Inadvertently you’ve said “Because God isn’t the only Creator, there must be another kind of life here, than Divine Life.” And you merely suffer from the ignorance that there is no other kind of life and there is no other Creator; there’s only that one life.

Always, the separation from the knowledge that only the one Divine Life is present, leaves us sort of hopeless and helpless because no matter what we seem to do in the visible, mortal world, while we’re denying the presence of the one Divine Life, nothing seems to help. Because we’re without substance, we’re trying mentally to do something or physically to do something, and we’re not going to the level of reality. So the best we can do is something superficial and temporary until we labor not for the meat that perisheth but go directly to the truth, that even the one who is suffering is not that which God created. Nothing God created is suffering. Why don’t we get to the identity of that individual instead of to the form appearance? The identity is pure life of God. There is no other way that you can bless any individual on this earth except by the recognition of the pure, Divine Life which stands where the form appears to be.

You must be true to the pure Being that is God, recognizing that pure Being where every mortal form seems to be. That pure Being is the life where the mortal form appears. That pure Being is the life where your mortal form appears. That pure Being has been your life as long as there has been a God. There’s no one who is not as old as God. The newborn babe is as old as the mother. Why? They are both the same life; the life of God – pure, forever. It takes identity realized, understood, lived in, believed, practiced - otherwise what are you practicing? You are practicing the absence of Divine Life. And what do you suffer from? The practice of the absence of Divine Life. And so many are practicing the absence of Divine Life so long, that all that can show forth is their belief in the absence of Divine Life, which is impurity, lack, limitation and the rest.

When you’re not practicing the presence of Divine Life, you’re practicing the absence of it. When you’re not practicing the presence of God, you’re practicing the presence of matter. When you’re not practicing the presence of life, you’re practicing the presence of form. This is the nature of fallen man, this is the nature of a divided consciousness. It’s seeking its own Divine Life unaware that it is present, and in its helpless state it reaches out in all directions, never knowing that what it’s really seeking, merely has to be accepted as the fact of being right now.

It's always invisible but always present; you're seeking your own immortal Self.

Isn't this leading up to that, that we believe we are mortal beings and we must learn that we are Immortal life? Do you have a Consciousness that you are Immortal life? Have you built it, have you worked with it, have you tried to understand that you are Immortal life, not mortal form? Isn't that the new identity we are establishing? Immortal life is your reality, mortal form is your appearance. In which one are you living? When your Consciousness tells you that I am immortal life, you will face every circumstance around you with that as your anchor. Can immortal life be feared or frightened, can immortal life be shattered, can immortal life be ended? The very nature of immortal life accepted is the answer to just about anything that could possibly antagonize you, or oppose you, or threaten you. And that's what is carefully being established here in the knowledge that God being All and God being the Only Cause and Creator, all that can emanate would be that which is of the purity of that life. That life being immortal, what else can happen but immortal life? And so your new Consciousness now establishes firmly – there is where this form appears to be another self, a self that is not mortal, is not temporary, did not begin at such a date and does not end and such a date and is not subject to mortal powers. There is an immortal Self right where you stand. That immortal Self is the life of God; that is the I of your being. I am that immortal life.

You've got to live in it, not talk about it, you've got to understand it, you've got to accept it and then listen to it, trust it, be a Galilean, one who can accept the immortal life that is present and walk forward boldly and confidently knowing my immortal life is all there is of me. The form consciousness becomes part of your many human yesterdays. The Consciousness that I am the immortal life of God, is a vital necessity for the continuance of your study and the progression into the final, total realization of yourself as the living Essence who is independent of all form, all human conditions, all lacks, all limitations and has total dominion over all that appears in this world. Only the immortal life of God has that dominion and if you were given that dominion you must be that immortal life. You must exercise that Reality.

That's the meaning of the house or the Consciousness of immortality. That's precisely the reason this is called Immortality House. Your Consciousness of the immortal life of your own being is Immortality House. You, conscious of your own immortality, are, Immortality House. The Father is building your house, your Consciousness of immortality. That is your correct identity, that is your substance, that is your law, that is the reality of your being. *“God cannot give us life”* says Joel, *“and God cannot give us death. God is eternal life and His life is the life of our being. He doesn't give it, He is it.”* If there were a God-life and our life, God-life might be immortal and ours mortal. But if God is infinite, God is infinite life and that means God is your life and my life.

And so our immortal life is clearly stated by our teacher; there is no other life but the pure Divine Life of God, which is immortal and yours and mine, now. This isn't immortality

tomorrow, this isn't immortality in time, or dying to become immortal later this is the acceptance of immortal life now which is a totally different understanding of immortality than the world has. God-life is immortal and God-life is now your life, and there you are.

We're going to meditate a moment now to contemplate this idea of the immortal life of God which is now my life and has ever been since before Abraham. Before Abraham, I am immortal life. Unto the end of the world, I am immortal life. Is there another beside immortal life? I know not any. That's what is a disciple of God. one living in the knowledge that I am the immortal life of the Father and the Father dwelleth in me and I in the Father. We are one life. We are accepting pure Being as the infinite Reality of all. Not just my being, but everyone who walks this earth. Only pure Being exists without flaw anywhere, for we are no longer walking in the false belief that form and life are one and the same.

Now see that wherever that immortal life is, it is your life; it isn't just in your chair. Wherever it is, it is the same life. Your Consciousness of that immortal life everywhere as your life is the full meaning of, I and the Father are one. Wherever the Divine Life is, I am, wherever I am the Divine Life is. There's no break where I begin and end. I am the one Divine Life.

Begin to feel that in the presence of any form anywhere, and you begin to feel that your shoulders are going out 14 miles in every direction. You begin to feel the ever present light of your own being. Don't limit yourself to a little space for a moment in time. The one Divine Life is infinite and eternal and it is your name. Don't be afraid of it or else you're denying the One immortal life to be the all. Don't try to cut a piece of it like a piece of pie. It is without seam, it is beyond the horizon, it is in the sky, it is under the ocean; it is everywhere. We never divide His garment, we never divide His life. Simply rest in the knowledge that the one perfect life everywhere is my own being. And watch it manifest itself as the harmony that appears where your form seems to be and where the forms around you seem to be. All that you've wanted to correct will be taken care of in the knowledge of the truth of the one Divine Life.

— End of Side One —

Now let's look at the same thing another way, I want you to see that everything Joel has done, everything that I am doing, everything that we are doing, has an authority - in your bible. So we look at chapter 7. "*After these things Jesus walked in Galilee.*" Now that means that after he had this experience where they tried to lay hands upon him because of certain things he said - he walked in Galilee. In other words, he walked away from those who were unbelieving. but in Galilee there was a meekness unto the Word. Now you see the difference between the simple fishermen and the Sanhedrin of the day. The intellect, those who were

deeply immersed in the letter of truth, as they knew it to be, were rejecting the spirit of Christ. But the fishermen who were in trouble with this type of intellect, who had a certain meekness and a trust and a confidence, not in the mind but in the heart, you might say. This is where the Christ found a home. This is telling you that, the heart of you, the intuitive sense of you, is different than the mind of you. The mind is conditioned and the capacity for Christ is a different level of yourself which is here referred to as Galilee.

“Jesus walked then in Galilee for he would not walk in Jewry because the Jews sought to kill him.” Now this is the story of you, this is the story of the intellect which seeks to kill the Christ.

Now what follows is a discussion of how the mortal sense of self rejects the immortal which is living within the very mortal self that cannot recognize it. The intellect rejects the Christ. The mortal sense of self says, “But I am a mortal being, see I bleed. And I need three solid meals a day, and I weigh so many pounds.” And while it does this, it is saying to the immortal you, “Oh, I’ve had a glimpse of you from time to time but I’ve no time for you right now. I’ve got a busy life, things to do.” And this now is the drama of mortality rejecting immortality. In fact, unable to recognize it at all.

And so you see Christ going up to Jerusalem, or not going, this is always a statement that in you there’s an acceptance or a rejection. I’d like you to see all that is to follow as happening visibly in the world but it’s here to teach you that it’s happening within you now. Everything in this chapter is happening in the human consciousness, now. And even when we heard the words a moment ago about our immortal Self, we were wondering, “What I was going to do about it? Who can live at that level? For if it’s true, why don’t more people show it forth?”

And so this is the statement then of the Jew turning away from the Christ of the mortal high mortal sense of self, turning away from all possibility of immortality as if it had no existence.

“Now the Jews feast of tabernacles was at hand, his brethren therefore said unto him, Depart hence, go into Judea that the disciples also may see thy works that thou doest.” “You’re a great healer why don’t you go forth and show everybody. Let them know how good you are, let ‘em know what you’ve got, don’t hide it.” So they speak to Jesus Christ and they’re looking at this from the standpoint of mortal beings. There are a lot of books like that. They’re all about mortal beings glorifying other mortal beings and here his brethren are falling into this particular category; they want him to show what he can do. “*For*” they say “*there is no man that doeth anything in secret and he himself seeketh to be known openly. If then do these things, shew thyself to the world.*” And so Jesus Christ is being told to “go forth into the world and show ‘em the marvelous things you can do.”

And then there’s a strange statement “*For neither did his brethren believe in him.*” Now you see he had to leave Jerusalem and walk in Galilee because no one believed in him.

He wouldn't walk in Jewry because the Jews sought to kill him, and now down here, but neither did his brethren believe in him. Even those who loved him didn't believe in him. What does that mean? That even the quality in us which says "Yes, yes, I believe. I believe there's something that's called an immortal me: I believe that. But right now there's a fleshly me and I've got to take care of it. That mortal me is the one that I have to be concerned about from sunrise to sunset and then from sunset to sunrise. And if there's any time on a Saturday or Sunday, oh I'll give it some thought."

Now his brethren did not believe in him. They were mortal beings and they saw another mortal being standing there. That's what they believed. They couldn't see the immortal Self because the human eyes don't see the immortal Self. The human eyes of you don't see the immortal Self where you are. And so like his brethren, even though you want to believe you may look at yourself and say "That's a mortal self, that's me."

And so you don't believe in the immortal Self of you any more than his brethren believed on him. They believed he was a great healer and that God had endowed him with certain wonderful qualities that he might even be the one to redeem their nation but they didn't know who he was. The word believe means they did not know him, they could not properly identify him, even as you and I, as we sit in the presence of the immortal Christ of our own being, we cannot identify it. And so we want to go forth and say to the world "Look what I can do." We're talking about personal status, we want to show off our medals, we want to show off our degrees, we want to show off our financial status. Why? Because we think we are mortal beings. Everything in us cries out "I am a mortal being." We do not believe we are immortal life. Neither did his brethren have the slightest notion that he was immortal life. They wanted him to show off his mortal capabilities.

"For neither did his brethren believe on him. Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. And so go ye on up to the feast: I go not up yet unto this feast: for my time is not yet full come."

Now that's what happens within us. The Christ cannot come forth yet because the foundation isn't prepared. And so he sends the disciples, he sends his brethren up. Why? They represent the letter of truth, they're going to go before him and prepare the consciousness up there with a new level of truth. Christ can't manifest to the unprepared thought. In you, you have to come through the degree of truth in consciousness before you can begin to feel the spiritual identity of Christhood. The same thing is happening here in the visible. "You" he says "are always ready, You go on up there." Those who are in the mortal sense of self but know something of the letter of this truth they could go on up there, preparing the consciousness up there, but my time is not yet. The world isn't ready, he is saying, for Christ consciousness. Oh it's ready for a higher level of human consciousness, so you go up first, prepare the consciousness and then I, the Christ, will come to the prepared consciousness.

Now if you remember, we've set a standard for this class, that we have now had enough of the problems and the solving of the problems. The time has come to envelope ourself in the atmosphere of the non-problem kingdom of God on earth, as it is in heaven. To live in the purity of being, where no problems exist. Our time, is now. Our time now is to let this Christ in us come forth. We have had the brethren and the disciples come up to lift the consciousness into truth. They have come to the feast and we have been prepared by the truth, to know the truth. And now the truth that must come forth is, I am that immortal life of God, which is the one pure being. We're ready for that truth and that means the problem areas are part of yesterdays consciousness, as you dwell in this new womb of the spirit.

Now the ones at the feast in Jerusalem were just getting into that level and first he had to send ahead the letter of truth in the form of his brethren. "*And when he said these things, these words onto them, he abode still in Galilee.*" Now the point is that physically, he did not appear at the feast. But watch. "*But when his brethren were gone up, then went he also up unto the feast, not openly but as it were in secret.*" Now you would think that he's travelled this distance. We're talking now about another distance, a spiritual distance. And that spiritual distance is right in a man, in you. You're at the level let's say where, the brethren go up to the feast, and you're feasting on truth, spiritual truth. But Christ has not yet risen in you. It isn't yet Easter. But Christ is at the feast in secret, not openly, meaning, even though physically Christ isn't there as Jesus Christ, the spirit of Christ is always present in secret, invisibly. Is Christ ever absent from a man? Is the infinite spirit of God ever absent from a man? Christ was there invisibly but could not come forth into consciousness until the consciousness had been sown with truth. Ours is being sown with truth. Christ is ready to come forth. And that's the reason we have this parallel with John to see that nothing new is happening to us, that hasn't happened on this earth all these years. This is precisely what takes place within every person, and each is at a certain level of himself. Our level we hope at this point is, the readiness for the pure divine Self to express as our Self without a barrier of human personality or a second self, a second consciousness, unpurified.

"*Then the Jews sought him in the feast and said, Where is he?*" You see that's the human mind, it's looking for Jesus the man. Where is he? We want something tangible. The world is looking for Jesus the man to return. The world is turning away from Christ within a man, the kingdom of God within because it's looking for someone out there instead of within. "Where is he? We thought he'd be here!" But he is there, you see, it just said so, he's there secretly. Where? He's the reality of each individual who's looking for him. Everyone is seeking out there what they are here. Every mortal is seeking. What is he seeking? He's really seeking his own immortality but doesn't know it, he's seeking the permanent Self of him which is ever present, ever being, the life of God where he stands. "*The place whereon thou standest is holy ground.*" Your immortal Self is right where you, in a mortal sense of consciousness, are looking and looking and looking for someone or something out there. The

feast is right in front of them as the invisible spirit of God. And they say “Where is he? Where is he?”

“And there was much murmuring among the people concerning him: some said he’s good: others said, nay; but he deceiveth the people. Howbeit no man spake openly of him for fear of the Jews.” Now obviously then in the consciousness, and you see this is talking about not one man’s consciousness, this is talking about a universal state of mind. There are many involved here, some say this, some say that; he’s good, others say he deceives. Why does he deceive? First of all he deceives because they cannot understand the nature of Christ. Christ is unlimited by time, by space, by matter. Christ is not sleeping in matter, Christ is not dying, Christ is not mortal. And so when you see these things, these healings, you think he’s deceiving but he’s revealing the nature of spiritual law that all is pure, all is perfect. Nothing is contaminated by time in spirit. Others say he’s good. And so you have this divided consciousness. And you can see it right in yourself all the time; the questioning, the bickering, the doubt, the fear, the anxiety, the willingness to accept and then the human situation which forces you to postpone the acceptance. All of this is, the nature of this – some say he is and some say he isn’t – and yet no man would say anything for fear of the Jews. This is talking about those who have caught a measure of truth, “always tell no man,” they keep it secret, they meet the opposition of the unilluminated mind by silence. What’s the point of arguing with this intellect? What will it get you? You can’t convince them, all you can do is create controversy. And so the unilluminated are always met by those who have a measure of truth, in silence.

And now there is a peeping through of the reality of the immortal life. It’s being sensed in a way and yet there is no clear definition of it. The world consciousness is beginning to feel something here, called the Christ. Can’t find it, can’t see it, can’t touch it, but there’s a controversy started because its presence is felt in some, as you have felt that presence without quite being able sometimes to define it, put your hand upon it, know what it is or how it got there. But now, in the knowledge of truth you must see that it never came there, it never went away from there, it’s never more there or less there, it’s always your only being. And you either go and come to it, it doesn’t waiver, your mental consciousness waivers. You’re either distracted by the world or the images of the world or the pressures of the moment but it is always standing in you saying “Here I stand; this is holy ground. If you’ll relax in one moment, all your struggle is over. I will go before you. I will perform and perfect all that concerneth thee. Why don’t you accept your immortal life now in all its purity, knowing that whatever is impure is not you?” That’s what it’s saying. But the controversy between mind and soul continues as the controversy among the Jews, in this part of the Bible.

“Now about the midst of the feast Jesus went up into the temple and taught.” There are some now who are prepared to receive. In you there is the readiness to accept the immortal life. And when the time is ready it comes forth. *“The Jews marveled saying, How knoweth this man letters, having never learned?”* You see they expected that only an MIT

graduate or a doctor of philosophy at Harvard or that type would be able to give them truth. After all, these were learned scribes and Pharisees. Who ever heard of a simple man knowing truth? But that was because they mistook the nature of truth: they thought of truth as something scientific or cultural or educational. But truth is pure life. Life is truth, your life is the truth, it has nothing to do with these added things of the world that we pin on ourselves. That's why it comes out of the simplicity of Gallilee.

And so Jesus answered them and said "*My doctrine is not mine but his that sent me.*" Now every word then spoken in this Bible means that it is not spoken by Jesus. Whenever you say "Jesus said" you don't mean Jesus said at all, because Jesus has just said "*My doctrine is not mine but his that sent me.*" Who sent him? The life of God speaks the words and Jesus is talking to human sense. The life of God is saying every word spoken by Jesus Christ. "*My doctrine is not mine but his that sent me.*" Ah, but what about the Pharisees and scribes, could they say the same? What about your mind, can it say the same? Isn't your doctrine the doctrine of your mind? Isn't it the world mind functioning as your doctrine? But when you find Christ in you whose doctrine do you have? The doctrine of him that sent me. When you find Christ in you, you have the Word of God. When you speak from a human mind you don't have the doctrine of him that sent me. And so you have the tares growing right along with the wheat and you make the mistake of following the doctrine of the human mind which looks very appealing. But it isn't the doctrine of your immortal life, it's the doctrine of your mortal sense of life. And so we follow the doctrine of our mortal sense and we perish with it. Whereas the immortal life of you is present with its doctrine of truth, of life eternal, of reality and ever ordaining itself through you as you learn to be a Galilean, meek unto that inner word of the immortal Self. "*My doctrine is not mine but him that sent me.*" Whatever I, Jesus Christ, do on this earth, say on this earth, demonstrate on this earth, is God being manifest.

There's nothing personal here, you don't have to wait for a second coming; the Christ in you is there waiting to demonstrate the doctrine of the Father here and now. And your immortal life is that Christ. He's revealing that when you have accepted immortal life, the doctrine of God in you is done, his will is done, his Word is made flesh; his Word is become the bread and the truth and the life and the water and the wine of your life. His substance is your substance, his mind is your mind, his power is your power, his unlimitation is your unlimitation because the doctrine of Christ in you is the Word of the Father, His Omnipotence, His Omnipresence, His Omniscience, flow forth expressing his life where you appear.

"*My doctrine is not mine but him that sent me.*" This is what the immortal life of you says to the mortal mind of you which hears not. "*If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself.*" When the will of your immortal life is expressing, there's never question, everything is ordained, there's no opposition, it all fades away like snow. Everything must melt when your immortal life speaks. And that's how you know it's of God, because it is infallible. Whatever it does it does perfectly because it is ordained, it bringeth forth the will of the Father and our human will

which fails so often, is simply separated, it's just a mental image walking forth doing things which are not coming from the substance of the immortal Self of your own being. That detachment from the immortal Self makes the mortal self walk forward, unprotected, ungoverned, undirected; not a child of God. That's the prodigal, all mortality is the prodigal. The moment you have accepted immortality as the Self of your life now, the prodigal is turned home. The calf, the fatted calf, is the fullness of God expressing through that immortal life accepted. If any man will do his will he shall know of the doctrine. *"Now he that speaketh of himself seeketh his own glory, but he that seeketh his glory that sent him, the same is true and no unrighteousness is in him."* Your immortal Self does not glorify a person, it does not glorify human flesh, it does not glorify personal status, it glorifies the Father.

Only in your immortal Self are you walking in the kingdom of God on earth expressing the perfection of that kingdom and when you find you're still thinking of personal glory, you will know you're living in your sense of mortal self which is separated from the immortal Self of you which glorifies only the Father. You know, the human mind can twist that around many ways "But if I do good out here doesn't that glorify the Father?" says the human mind. No, it doesn't glorify the Father at all. The Father isn't depending on you or me to do any good.

The immortal Self activates itself, does it its own work. I perform, I perfect, of your own self you can do nothing. Oh, that's a terrible blow to the ego. But once you've conquered that ego you'll find that whatever your infinite, invisible, immortal Self does, is satisfying and it isn't built on a house of sand. It doesn't crumple, nothing makes it totter, it is permanent, it is anchored in eternity, it is ordained by infinity, it is governed by the law of eternal love, it is real.

The Self of you, the real Self, only brings forth the doctrine of the Father. But he that seeketh his own glory, there is no righteousness in him.

Now here is something very, I think the word is arcane, or esoteric. *"Did not Moses give you the law and yet none of you keepeth the law? Why go ye about to kill me?"* They are very angry by this, angered by this, they really weren't at this moment thinking of killing him, why did he say that? That was a terrible thing to say "Why do you want to kill me?" And so they said *"Thou hast a devil, who goeth about to kill thee?"*

You see, that's exactly what the human mind is doing to Christ all the time in us. We're always slaying Christ. He wasn't talking about Jesus the man, he wasn't talking about them wanting to kill Jesus, he was talking about the mind which slays the Christ within. How? It's always crucifying Christ, it's a constant fact with mortality; mortality denies the presence of Christ, that's crucifixion. They wanted to kill him. The Christ is saying "Why don't you accept me instead of crucifying me, why don't you admit me into your consciousness instead of shutting me out?" Now take Moses, he gave you the law. Well you

talk about the law, you don't even obey the law. Now that's another insult. He's telling these high members of the Sanhedrin that they don't obey the law of Moses.

Now you wonder then why it hasn't come to our attention what he meant because they certainly believe they obeyed the law. Who is upstart saying they don't obey Moses? Maybe they don't know about the inner immortal Self but they certainly know how to obey Moses. But he clarifies that. *"Jesus answered and said unto them, I have done one work and ye all marvel."* Now the work he's referring to is when he healed on the Sabbath, the cripple. Then he teaches them the law of Moses which they never understood. *"Moses therefore gave onto you circumcision, not because it is of Moses but of the Father;"* meaning, the covenant was with Abraham and the Father, of circumcision. *"and ye on the Sabbath day circumcise a man. Well if a man on the Sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the Sabbath day? Judge not after the appearances."*

Now they didn't understand a word of that. But I think you and I can see what he meant. They were mad at him because he healed a man on the Sabbath day, saying "You shouldn't do that." Well why could they circumcise a man on the Sabbath day? And they said "Well Moses said we can." And he was saying, "Haven't you ever heard of spiritual circumcision? Don't you think you have misunderstood what Moses was telling you? Physical circumcision wasn't his teaching at all. But I, who am teaching you the higher teaching, am bringing to you on the Sabbath day the very teaching of Moses carried out and fulfilled as he intended it. You see that cripple, who walked? I circumcised him spiritually. How? I broke his tie to the mind of matter. I separated him from the material world, I separated his mind from the world mind. And that is spiritual circumcision. And that is the purpose of all circumcision and I did it on the Sabbath day because that is what Moses told you to do, to circumcise on the Sabbath day. And that is what was meant by it. Your little physical act means nothing, it is completely impotent. But when you take a man and separate him from the world mind, and he walks again, he has been circumcised by the spirit. He has been cut free from the world of human thought.

And every healing in the Bible is the same spiritual circumcision. The individual whether he's dying or dead or buried is always cut free from universal belief. And that's why it's done on the Sabbath because that's the holy day. In fact it has to be done through the silence which is the Sabbath, it has to be done in the seventh heaven, the eternal Sabbath. You can only give this kind of healing in the seventh heaven or the eternal Sabbath meaning the knowledge that God is now resting, his work is done. There's nothing more for the Father to do, six days of regeneration for man and finally the divine Self is there, the Father is resting, the work is done. This is the Sabbath of eternity. And on this Sabbath man is circumcised from world thought, the power and mesmerism of world thought, the hypnosis of it, is broken. He's no longer tied to the mind of matter, he is released into his spiritual identity and that

manifests as a cripple who walks, a blind man who sees, a deaf one who hears. He was fulfilling the law that they could not understand.

But who was he? He was your immortal Self, the Christ of your being which fulfills the law. And nothing else can fulfill the law. First you send the brethren up to the feast with the letter of truth and then the Spirit of God, the real inner baptism or circumcision of the Spirit releases man from the world mind.

And you are independent of form, independent of matter. You have broken the form consciousness which has anchored you into sleep in the material sense of life. This was his demonstration to them, this was his meaning, and this becomes that which we accept in consciousness as the presence of Christ in me, here now, as my own immortal life, is the Self of me that is permanent.

If I live out of an impermanent self I'm always in need of those qualities which can never enter the human self. But there is an impermanent mortal self that I was born into, and there is a permanent immortal Self which already has been spiritually circumcised which is perfect, which is free, which is independent of all form in the world. And I must live from that Self in me in order to be un hypnotized by the world of images around me.

"Judge not according to the appearance but judge righteous judgement." You're living in the seventh heaven, the eternal Sabbath of your immortal Self. Otherwise you're going to keep making these progressions through different states of mental consciousness and everything will always appear finite and limited and lacking to various degrees. But only your immortal sense of Self, the reality of you, is the seventh heaven, the permanent Sabbath, the day the Father rests because the work is done. That's the level we are to live out of, not tomorrow. You must be striving every day to live out of that level. Then it overflows into all of the facets of the appearance world.

"Then said some of them of Jerusalem, Is not this he whom they seek to kill? But, lo, he speaketh boldly and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is; but when Christ cometh, no man knoweth whence he is." Jesus listens to this "How could a man speak so boldly, who is this, the carpenter's son? We know his father, we know his mother, we know where he came from; how did he get that way?" Jesus says "No, you do know who I am and where I come from, only partially. Ye both know me and ye know whence I am come. Yes, you know Mary, you know Joseph, that's right. But go a little further my friend. And I am not come of myself but he that sent me is true whom you know not. What about my divine Father, do you know him? Do you know my divine parents or do you just know my human parents? I'm revealing that I am the child of God, not of Mary and Joseph. I'm revealing my identity to you, the immortal Self."

“Where am I? I was here at this feast before you became aware of me as a person. Where was I? Right where I am at this very moment when you do not recognize me. I am the immortal Self of you within yourself, that you are not recognizing.”

“Recognize me within yourself. Recognize your divine Parent. I know you’ve got human parents just as I had, but who is your real Father and then whose child are you. How can you be the child of the real Father, of God, and still call yourself a mortal Jew, or a mortal Catholic or a mortal Protestant or a mortal Hindu or Moslem. You can’t be these things. The child of God has no religion. The child of God is the immortal Self.”

That’s what is being revealed here, that they knew him not just as you and I know not the immortal Self of us. We do not know whom hath sent us. *“Then they sought to take him but no man laid hands on him, because his hour was not yet come. And many of the people believed on him and said, When Christ cometh, will he do more miracles than these which this man has done?”* Some of them believed a little bit but not enough to be aware of the full import of what was being spoken. Some of them wanted to grab hold of him and threw him out. Others had an open mind, they’d table this for future developments. Hasn’t that been our consciousness to a large degree?

So we’re right back to Joel’s book which brings us right back, full circle, up-to-date on what was happening there in Judea. The presence of the invisible Christ, the presence of the visible Jesus, the reaction of the people to him, the conflict going on in mind and soul, the inner controversy that takes place in your consciousness and mine, until the veil is broken.

Pure being is the only being. You are pure being or you’re not even being because there’s no other kind. It’s up to you to uphold that banner of truth within yourself, and to meet the unilluminated with the silent knowledge of truth, that you are pure being and that which appears before you is pure being, and there is no division, no separation, no seam. Everywhere is pure being.

Now this is the basis of the work that we’re going to be doing out of which is born the realization of pure being, as the name and substance of your being. And then whatever you ask in My name, which is the acceptance that you are pure being, will be given unto you. If you believe on Me, that I am the pure being of your being. *“The works I do ye shall do, and greater works.”* See everything is moving us towards the acceptance of pure being as my being, her being, his being, that animals being, whether it’s organic or inorganic - everything is invisible pure being, being Itself.

Now then, we speak as one immortal life and we appear in many separated forms. Where your consciousness is will determine your experience, in the form or in the one invisible, unseparated Immortal life.

I think, in the ensuing weeks we will all develop this capacity to walk in the kingdom as Immortal life.

We're going to close with another meditation. I think Habakkuk has something that would just be fine here. In Habakkuk it says, the second chapter verse 20: "*The Lord is in his holy temple, let all the earth keep silent before him. The Lord in his holy temple, let all the earth keep silent before him.*" And I think that means what we've been saying. "*Let all the earth be silent before him.*" All there is is the one Immortal life, right where you are, I am, she is; let us all be silent before the one Immortal life, let us accept It.

Silence, (long pause) ...

Now I know when we've touched the Spirit because love starts to flow and that's what I'm feeling and I thank you with all my heart.

Thank you.

CLASS 3

THE CALL TO ONENESS

Herb: Welcome everybody.

If you have ever watched a ball in flight, you'll notice that it rises to a certain level, then it comes down and if you measured the going and the coming up to that level, you'd see that it's pretty equidistant at all points. We find that our human lives move pretty much like a ball in flight. We go up to a certain point but that's as far as we go. And then we come down. The ball can just go to a certain distance. It can't continue upward indefinitely. The human being cannot either.

And as we rise, like a ball, we may be showing a great deal of success in our particular profession, we may find a great deal of success in our social activities, a great deal of success in our intellectual capacities. And then there comes a time when part of the human mechanism begins to describe its downward motion. The intellect may continue to go up but sometimes it's the physical part of it that goes down first. Sometimes the emotional break down, other times other factors in our lives begin to make their descent. And at times, many factors at one time go down together. No matter how high we rise, the nature of humanhood is that we must come down.

When you have found your way into a message like the Infinite Way, and have discovered some of the secret keys of it, you're no longer concerned about the rising and the falling because you have found that you're no longer seeking to rise humanly. It takes quite a while to come into that realization that the desire to rise humanly is a deterrent to Spiritual awareness. The desire to be humanly successful, the desire to possess, the desire to attain a status, even the desire to be a great writer or a great composer or a great painter. Every human desire we discover, is a detriment, because it is a departure from the will of the Father. And even though we might rationalize it and say, "But surely He wants me to be another Gaugin or another Thomas Mann or another Einstein," you'd be surprised to find that He doesn't want you to be anything of this sort.

Always, there must come first the inner ordainment. And you cannot manufacture that. You can merely follow the signs. Now then, human life we know has its own restrictions built in. The major one being it terminates. And so, we finally see that there has been embedded in the Bible and in all the Spiritual messages of the world, a call to another system, another kind of life.

And so, we have two systems in the Bible. The system we know called mortal life and the system we are learning about called immortal life. And even though we have sought

out dominion, which we felt was given to us, over land, sea and air, living the human life, we discover there is no such thing as true dominion. It isn't contained in the human life. And then the paradox of learning that dominion is in giving up your human sense of life and accepting your immortal life.

All dominion is in the life of the Father in you. I am the power. I am the way. I am the life. Not you. The human sense of you becomes a cloak that you drop. And as long as you are still seeking humanly, for safety, protection, fulfillment, satisfaction, you might as well face it, you're trying to live a human life. And you have no interest whatsoever in the Infinite Way.

You must clarify within yourself your own motives and your own understanding of those motives. If you want human betterment, if that is your basic goal, do not pretend to yourself that you are moving on a Spiritual path. Because the purpose of the Spiritual path is definitely impaired and made impossible for attainment when you still have a human sense of life. And so, the pride of the flesh is not part of the Spiritual way. The fears of the flesh, the hopes of the flesh, the ambitions of the flesh are all traps, detours along the way which become meaningless when you attain them. All you've done is attain a better humanhood which ultimately terminates anyway.

Now, we've learned so far in this series that all form on this earth is not God created. And to clarify that, we have said that all form on this earth is before us as an illusion made of invisible light. Light that you cannot define with the naked eye or with any technological instruments. And this form, the animated moving illusions of the world around us and include everything that is in material form. We see that mortal life does not have its origin in God and is not under the jurisdiction or government of God. It can suffer from any degree of lack or limitation because it is not of the Father, it is not the substance of the Father, it is not under the law of the Father. It is separate and apart from the Father.

So, in the second lesson we learn that God is pure. And being pure, and being the only Creator, only purity can emanate from that which is God. So, the expression of God everywhere is purity. A pure Father means a pure son. You cannot be impure. It is impossible. There's nothing you can do to make yourself impure. You must be pure because the Father expresses as the son.

So, this becomes our conscious awareness. My purity is assured because my Father is pure. And the Father being perfect maintains that purity forever. And now we have purity established as our own being with no second possible. Therefore, we know that our life is pure. We also know that our form is not pure. We know that our form is not that life. And we have made a distinction then that we are the life of God which is immortal. But we appear in the form of man which is mortal and impure. The appearance in mortal form is not the life of God. And the life of God is not in the mortal form. When you're told that God is not in the whirlwind, you're being told that God is life and life is not in the whirlwind. And that could

have been said about anything in which God is not in. Life is not in evil. Life is not in error. Life is not in death. Life is not in a germ. Life is not in anything which is not God's creation.

And therefore, the lacks and the limitations, the various causes of fear in our world, are occasioned by our lack of knowledge that life is not in them for they are not of God. And as you tighten the screws on your consciousness, you realize that life, being my name, that life is deathless, disease-less, eternal. That life is without flaw, without any form of impurity. That life is totally without lack or limitation. And it doesn't matter if the hair is getting bald on the top or its falling out, it doesn't matter if the wrinkles are appearing in the face, it doesn't matter how we walk or how we talk. All that counts is the knowledge that I am the life of God.

This becomes the foundation of your consciousness in the Infinite Way. You are the life of God. God is your life. Now that's our starting point. But this ball in flight goes up and comes down. Spirit doesn't. In Spirit you find a continuous progression, an eternal newness. There's no up and then down. There's no descent. In my Father's house are many mansions. We find there is a continuous upward movement as we leave our human sense behind us.

You may not have heard it but to you the call to oneness has been strong and direct. The oneness which was announced by the Master to explain the various miracles that appeared. *"I and the Father are one."* That oneness has been scattered throughout the Bible. Those of us who have missed that call, are now reminded that in duality, the belief that I am human, we have turned our backs upon the call to oneness, upon the very thing we seek, for only in oneness, only in the acceptance of life immortal as now do we find that dominion which in one way or another lured us into the Spiritual path.

You wanted dominion. You wanted dominion because you wanted control instead of being controlled. In some way you wanted to be master of your destiny. And then you discover that the only way you can have that dominion and this is the truth that will never walk away from you, **the only way you can have that dominion, is to lose your human sense of life.** All other dominion is pretense and temporary. Only in the acceptance, the living, the knowing of your immortal life is there dominion. Prophets knew this and they dropped their words in such a way that the masses could not understand. Always the sacred was hidden from the profane.

Take a look now at some of the interesting passages in the Bible which bring us into the knowledge of One. We're going to look at Ecclesiastes. This is 4:8. In sum, *"There is one alone and there is not a second. You, I mean yea, he hath neither child nor brother yet is there no end of all this labor. Neither is his eye satisfied with riches, neither saith he, for whom do I labor and bereave my soul of good?"*

Now that one alone is reiterated by Isaiah. We may not have recognized it. *"The voice of him that crieth in the wilderness, prepare the way of the Lord,"* and that means of the

One. *“Make straight in the desert a highway for our God.”* The desert is the human consciousness. The highway is the knowledge of One.

Then you find in Matthew the repetition of this. When John the Baptist appears, and note the word tucked into this statement, saying *“Repent ye for the kingdom of heaven is at hand for this is He that was spoken of by the prophet Isaiah saying, the voice of one crying in the wilderness. Prepare ye the way of the Lord. Make his path straight.”* The voice of One.

You’ve noticed that the ark of Noah was built and on it he was told to take two of this and two of that. Now you can see the symbolism very clearly there. He was taking two into the one. Every living thing, two of every living thing, both male and female. Out of one had come two and Adam symbolically gave his rib to become Eve. And these two are returning into the ark to become one. Always the one is the key. A male and female of everything that is on the earth. And the ark is the one, the knowledge of oneness which sails over the flood of the world mind.

Where two or more are gathered in my name. My name is One. One life, one being. Are you that one? If there are divergent points of you in your consciousness, they must be gathered together into the ark of one until where you stand is only the One.

Now there are other ways in which this one is shown. One of the most popular passages overlooked is the Acts. *“When the day of Pentecost was fully come, they were all with one accord in one place.”*

You see why they were about to receive the Holy Ghost? They were in one accord in one place. They were in the knowledge of one God, one Being, one Life, one Law, one Power, one Substance without opposite. They had taken all of their twos into the ark of one. They had spent three years with the Master and they have been cleansed of dualities. They didn’t know love and hate. They didn’t know wisdom and stupidity. They didn’t know safety and accidents. They didn’t know protection and vulnerability. They didn’t know good health and germs. The twos had been combined, had been blended into one. And that one was the purity of God is all that is present.

You see they had stepped out of the human sense of life, out of the belief that there is immortality and mortality. The two had become one in that mortal life, mortality had been swallowed up. They were about to receive the Holy Ghost because they were now aware that the only life there is, is the life of God. And so, Peter, John, James, all the rest had accepted, *“Now are we the sons of God, now are we immortal life. Though we appear on earth in the flesh, now are we immortal life.”* And then came the flood of Spirit.

And the blending of two into one is given to us with just one word. *“Suddenly there came a sound from heaven as of a rushing, mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues.”* Those cloven tongues, that’s the sign of two blended into one, like a fork tongue, a split, head and heart had been united.

That's the cloven tongues, the intellect had been united with Spiritual consciousness. And all that remained was the one, the immortal sense of life.

When that happens in you, when you have been able to discard, cleanse out, redeem, all thought of human life and all factors of human life and all human possibilities so that come what may, no matter how high the flood rises, you are in the ark of the realization of one immortal life as your life. When that happens to you, this is what happens to you: *"They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit of God gave them utterance."*

Now that's the point of oneness. There were many other ways in which oneness was disguised in the Bible. There's no point giving it to those who have no idea what it is. You find very interesting things about the number 10. If whenever you come across the number 10, you stop a moment, you'll see that you're being told about oneness. In that, the One is your Source. The One is your identity and the zero is the nothingness of human life. And the only way you'll overcome the nothingness of mortal life is to be in the One. The One overcomes the zero and there are interesting ways in which that 10 was dropped into the Bible.

One of them is in 1st Kings, the 11th chapter and 3rd verse, it says it in such a way that it clues you in on many things that you'll come across in the Bible from time to time. The number 10 is what they're trying to give us and they do it this way. Speaking of Solomon, they say, *"He had seven hundred wives and three hundred concubines."* Let's see if I could find that, 11:3, *"He had seven hundred wives, princesses and three hundred concubines and his wives turned away his heart."* Now, the seven hundred wives and the three hundred concubines, you see, add up to 10, one thousand. It doesn't matter about the zeros at all. They're telling you 10. They're telling you that the secret of King Solomon's wisdom, omniscience, power, was that he had reached the point where the One Self had been accepted and there was nothing else there. King Solomon had obtained that level of consciousness which is the one immortal self realized. So, they take this roundabout way to say it.

Now you've heard again and again that 10 righteous men can save a city. And yet, where are the ten righteous men? You don't see ten righteous men saving any cities. Because the ten again is telling you the secret of oneness. Whoever comes into the One, is one with Source. And all the rest is zero. Why were there ten commandments? Because it was a symbol of the total balance that you attain when you have accepted the one immortal life. One, One, One.

And there are other ways in which this is carried out. Two always suggested the feminine so that one would be Adam and two would be Eve. One would divide and then become the second or the feminine. And then the second would have to come back into the first. So that the male and female would have to be united into one again. Just as the two, male and female of each living thing had to be brought into the ark. In other words, the male

and female elements of your humanhood, the positive and the negative, the opposites, had to come into the mystical marriage. That union in which all that remains where you are is the consciousness of God.

Now, we want to take some exercises today which are quite different than the remembrance of quotations. And these are exercises given to us spiritually so that you won't find them in any book.

When you have accepted the truth that your life is immortal, you still linger in the belief of the forms of the world and even though you may have reached that level of understanding which can say the life of God is in no form, but the life of God is there, you will still be influenced by those forms. So that everywhere you look, you're making judgments about forms.

Now, try this first. See if you can for the next minute or two, close your eyes, and even though thought may enter, see if you can keep your consciousness free of form so that no matter what enters your consciousness, if it's of form, see if you can get rid of it. If it's a girl, a boy, a flower or a tree, a house, see if you can keep your consciousness pure of form. This is an exercise which develops your capacity to drop the form consciousness. You'll find later when you open your eyes and see form, if you perform this exercise faithfully, even though you see form with your visible eyes later, it will not make the same impression upon you as normally if you have spent some time relaxing in just keeping form out of your consciousness. Every time a person comes in there, just reject that form quickly. You'll find that if you develop this capacity, you'll practice it quite often. Sometimes you can spend as much as ten minutes to a half hour just relaxing in this little challenge with nothing else in mind other than to reject form from your consciousness as an exercise. Nothing stupendous would happen necessarily, while you do this, other than you'll feel at peace and you will have been cleansing your temple of the false consciousness of form. Because where the form appears to be, only the immortal life is. I give you this exercise because of what I have seen it do. And I recommend that you practice with it from ten to thirty minutes from time to time. Try it say for a week. Just to get the consciousness or the capacity to have dominion over your consciousness in that you can keep form out of there. That's all this exercise is for.

Now as I say tree, see if you can keep that picture tree out of your consciousness. As I say rose, see if you can throw out the rose from your consciousness. As I say automobile, mother, sister, brother, the world will throw these things at you and you must learn to move them out of your consciousness. Then, beside visuals, there are sensations of touch, hearing, taste and smell. And if you are able to go further, you can actually take words that are coming to you from somebody and keep them out of your consciousness if you wish.

Everything of this world you see, can be kept out of your consciousness. Everything. That would be a pure consciousness. You start with form. You can expand it to other things if you wish but whatever is in the world, you should have the capacity to keep it out of your

consciousness. Even though the world will try to push it in. Now that's building a dominion in your consciousness.

Then we would go on to a more advanced exercise. And this is quite stupendous. You probably won't succeed in the second until you have had some time practicing the first. And the second is, that there really is nothing outside of your consciousness anyway. You can't know anything outside of your consciousness. All you can know and experience is that which is in your consciousness. And therefore, in this second exercise, take the word automobile and instead of keeping it out of your consciousness, keep it in your consciousness but know it isn't out there. It's in your consciousness.

You find each exercise helps the other one. Take the word mother, and you'll find that mother is in your consciousness and never got out of your consciousness. Take the word business, you'll find your business is in your consciousness. You may think it's on a certain street in a certain city. You're wrong. It's in your consciousness. Your consciousness is much bigger than that street and that city.

The size of your consciousness is the size of the world. And the world is in your consciousness. That's what made your world. Your consciousness made visible is your world. And everything in your world, is your own consciousness. If there are germs in your world that's because they're in your consciousness. If there's bad business in your world, that's in your consciousness. If there's safety and protection in your world, that's in your consciousness.

Now, to take this exercise and to understand that your dominion over your world lies in the knowledge that there's nothing outside of your consciousness. The Pacific Ocean for you may have been out there but after you have practiced this exercise you will know that the Pacific Ocean is in your consciousness. Every mountain, every valley, every stream, every planet, every star, even the sun and the sky. Everything is in your consciousness. That is your complete world.

And strangely, the sun, the stars, the streams, the valleys and the mountains that are in your consciousness are not the same ones that are in your neighbor's consciousness. They have a completely new Pacific Ocean in their consciousness. A completely new sun and stars and planets. Their consciousness contains their world. And they may think that their world and yours are the same but if you have practiced your exercise well, you will discover that as many people as walk this earth, that's how many Pacific Oceans there are, that's how many suns there are, that's how many different worlds there are. Each consciousness contains another world.

Now you're concerned at the moment with your world, within your consciousness. And if you have dominion over your consciousness you will have dominion over your world. Nothing can get outside of your consciousness. There's no place for it to go. And so, the automobile coming down the street isn't, it's in your consciousness. The child born isn't, it's

in your consciousness. The qualities of your life in this world in your consciousness are determining the outward appearances. Everyone you know who seems external to you is in your consciousness. And when you talk to them you are speaking to someone in your consciousness. This is an exercise that must be practiced to be experienced.

And then another exercise which may make the first two clearer to you is to see this: that your consciousness is cosmic in size. It isn't a consciousness just as big as your body, it's cosmic in size. And way down in the middle of it is a little image called your form. A little five-foot image in the center of a vast, vast, vast consciousness. All that that consciousness is in quality becomes a visible image called body. And the rest of the consciousness becomes the world. That's how your little body appears in this consciousness and that's how your population of your world walks and talks in this consciousness.

And when you go up to the source of this consciousness, you find the two life streams that are feeding it, the Divine and the world. Both feeding this consciousness that you call me down in this little image you call body. And the quality of that consciousness is being determined by what percent of the world mind is feeding you and what percent of the Divine. As you learn to turn more to the Divine that changes the little image in the middle of the consciousness and it changes the world around that image. And vice versa, as you have less of the Divine you find that the little image shows some discord, some lacks, some limitation. Because always the image that you have called body is made of the fabric of that cosmic consciousness which you are living in.

And so now we turn away from the image. We turn away from the world. Because the image and the world are all within your consciousness and we become more concerned about the quality of my consciousness. For this in turn determines the quality of my body image and it determines the quality of my business, the quality of my life, the quality of my world. Everything in my consciousness becomes the fabric of everything in my world.

And so, whereas the human goes up and comes down like a flight of the ball, the Spiritual student is interested in developing a Spiritual consciousness. And so, you turn your consciousness to the Divine knowingly which is the ark of oneness. And you do not accept the opposites. You do not accept any quality in your life that is not immortal because you would be accepting a lie. When you think you are in some form of lack or limitation, you are denying your immortal life. And you're being fooled by an appearance. You're not coming into the ark, you're accepting the opposite of the quality of your immortal life. Your immortal life has no opposite qualities. You cannot come into the ark, into oneness and have opposite qualities. And so, the realization of oneness means that I being the one immortal life, indivisible from the Father, I and the Father being one immortal life, every quality of the Father is present now and that is my consciousness.

I'm learning to be conscious of that which I cannot see because the kingdom at hand is what I'm learning to be conscious of. And the more I become conscious of the kingdom at

hand, the more this vast consciousness feeds the world which I inhabit as a human appearance.

Do you see all thought is not in your human life, not on the life of the body, not on what you shall eat nor wherewithal you shall be clothed? All thought is not anymore of that life. All thought is of that one immortal life. You take no thought for your mortal life because you have none. You don't go on pretending that you have a mortal life and someday you'll have an immortal one. You take no thought for your mortal life. You have no human need. You're not trying to improve your business. You're not trying to improve your health. An immortal has no business, an immortal has no health, an immortal has no physical form. You cannot accept immortal life and go on believing in the things of mortality. If you do you're living in that little image in the middle of your consciousness instead of in your consciousness.

The little image in the middle of your consciousness has a false sense of consciousness. It does not know the one immortal life and it denies it all day long. Your dominion is to drop all sense of mortal life. And so, someone would say, "Well do I stop eating because it says take no thought for your life, what you shall eat. Do I stop going to fashion shows? It says take no thought wherewithal thou shalt be dressed."

Now you see, that would be trying to make a jump out of mortality into immortality just by a new set of words. But it can't be done that way. It must be lived through. It's a slow, complete dedication, a concentrated effort to move from another level. And that other level is beginning to realize forms are not external to your consciousness.

Every form in your world is in that cosmic consciousness that you are. That's where all the forms are. They never can get out of that consciousness. There's no place they can go. And what is their power then? They have no power. There's no one in your whole world who has that power. All power is in the One.

Now then you're giving up mortal sense. You're learning that form is all internal, within consciousness. It's never external. And then you know that there are no powers in forms because they're all within. They're not out there. There's no power to deprive you. There's no power to harm you. If you think there is, you're thinking of your mortal self. And as long as you're dwelling in your mortal self, in your divided consciousness, you're missing the call to oneness.

It's a drastic step if you take it before you have understanding. But you must build that understanding because you're going to be called upon to take that step. Spirit is going to insist that you take that step. Because although you think you are a life, it says "No, I am the life." You think there's a mortal way, it says, "No I am the way." You think there's a human solution, it says "No, I am the power." And it reinforces that again and again and again in the call to oneness, "*Not by might, not by power but by my Spirit,*" by oneness. I am the one and oneness is the way. I am the one and oneness is the life. I am the one and oneness is the truth.

Oneness is not mortality. Oneness is immortality. How far do you think you're going to be called upon to give up your mortal sense? You'll be called upon totally. That is the purpose of crucifixion. A complete giving up of all human sense, was it not? There was nothing to protect. No need to protect the body, no need to cling to life, no need to protect any possessions. Why? Because there was no mortal life there. It seems like a drastic step. And yet the unwillingness and inability to take that step is more drastic because then you're the human born of the flight going up and coming down with a terminating point. And that termination point has no existence in the immortal life. All of the giving up is the giving up of that which never was.

Now these little exercises may be seemingly of no major consequence but once you've started to accept that all that can ever be in your world is within your consciousness including your own body image. The reason that automobile is not outside of you is because it's only outside of your body image. But the automobile and your body image are both within your consciousness.

And so, you're developing the dominion over consciousness, the awareness, the ability to stand in that consciousness controlling the outer world by knowing it is within you. And then simply dropping mortal sense and resting in the word that the Father has dominion. The Father is the power. The giving up of mortal sense is signal when you can come to that place where you want no power over anything. You discover the power of no power. You need power over no business, none whatsoever, to make it improve. You need power over no enemy. You need power over no condition. Why? They are merely the belief in mortal life. Drop the belief in mortal life. Rest in the knowledge of one immortal life and then trust. Dropping all defense, all desire, all need to improve or correct. Trust the one immortal life to infiltrate your consciousness and express itself in your world as its own perfection in all things.

This giving up the desire to improve and correct and build and safeguard is all based on mortal life which is the false sense of life. The Master gave up that false sense of life as a demonstration to us of the way to follow. I'm the last one to tell you to do this because someone says do it or that it's easy. I know that it's the most difficult thing there is to do. And yet there's a great satisfaction and a great escalation in consciousness once you start trying to do it because you discover the mirage of the mortal life. You don't discover that mirage any other way. There never was a mortal life to give up. You're giving up a sense of mortal life.

Who created mortal life? God? Did the immortal Father create something other than itself? Do you see that we're coming over the false sense of mortality? But if there is no mortality what are you? Immortal. If the mortality you have lived in is not real, can those things connected with it be real? What happens to your mortal life once you accept immortal life? You find that the image and likeness of immortal life becomes the image and likeness of your life and of your experience.

We go back to Ecclesiastes, "*There is one alone. He has no son and no brother.*" There is no human life and those who walk in the Spirit cannot walk in the flesh.

Now we're not asking the world to do this. We're not even asking you to do this. It is the Spirit in you that decides whether you're going to walk in the Spirit or the flesh. And there are many who believe not and that means they're simply not ready and there are many who are learning that the only way they can walk is in the Spirit and for those we meet. For those who cannot accept it, there'll be another time and another place. For those who can, we clasp our immortal hands in the oneness of the invisible, immortal life and we accept it rejecting all else. So that mortal life ceases to have any meaning other than an image in consciousness which we endure while we rest in the awareness of immortality now watching it express until the image which we see is the image of the Father, the Divine image and likeness, until the qualities of that image are expressing in its world and the Kingdom at hand is realized. We have no intention of going up like a ball and coming down again.

Now those exercises then, to review them for you are; one, just to rest in luxury of taking dominion over consciousness so that all thought of form as it comes to you, is dismissed. This is only during the exercise. That doesn't mean the rest of the day. Not at this point. Just learning you have the capacity to dismiss thought of form from your consciousness.

Second exercise, to know that all that is external to you is actually not external at all but is in your consciousness and if you'll wait for the experience of that so that you catch the idea that the apple is within you, the tree is within you, and we don't mean within your human form. We mean within your cosmic consciousness and that your own form is within your cosmic consciousness. You'll see that we're really turning from the human way. This is the repentance. You're turning away from the normal sense mind. You're inverting, you're coming back to the immortal self which is infinite as the Father. These exercises are only valuable when you reach an experience within them.

And the third exercise is to rest in the consciousness that you are immortal life. You have dominion in the knowledge of your identity. You do not accept the opposite of immortal life. Immortal life is without fear. If you have fear, you're in mortality. Immortal life is without doubt, without uncertainty, without seeking and striving, without struggle, without concepts of bad health or good health, without lack and limitation. You cannot have these feelings in you and still say "I am immortal life," because the very word fear is the denial of the immortality of your being. The fact is that God is omnipresent and every denial then is falling way back down into mortality.

When we're told one with God is a majority, that's a direct statement to you. Unless you're one with God, dominion is impossible.

Now this is only the first chapter of Joel but the book is the Realization of Oneness and in fairness to you, in fairness to Joel, in fairness to the demand of Spirit, it's probably

good that right here at the outset we're coming face to face with the purpose of the whole book. If through this book you can attain the realization that you are immortal life without opposite then that book in you will be fulfilled. That's what this series is about.

I'd like to have a brief meditation and then we're going to pause for a moment before coming back to the very specific quotations selected from this chapter Pure Being.

— End of Side One —

This is from Joel's book. *"God cannot give us life and God cannot give us death. God is eternal life and His life is the life of our being. He does not give it. He is it."* *"If there were a God life and our life, God life might be immortal and ours, mortal. But if God is infinite, God is infinite life and that means your life and my life."* You cannot have an immortal God who is infinite and any other kind of life. That is the fact. It doesn't change.

And that is why in the meditation upon it, we simply rest in the knowledge that immortal life is the fact. It doesn't depend on whether you accept it or not, it is the fact. And therefore, you can never really claim mortality and be in truth.

If you have a life that you think can begin and end, or can be tarnished by disease, infected by germs, a life that can have an unsuccessful business, you're talking about mortal life, mortality. You're not talking about life. Life is not any of those things.

And the call to oneness comes to you once more. Of one, crying in the wilderness of your consciousness saying, "Believe on me. The one that I am, you are; and drop your fears, drop your cares, drop all that is unlike the One for there is no other. And stand defenseless in the knowledge that I am the One and there is no power on this earth that can be used against the One that I am. The life of God is my life. The life of God is immortal. The life of God needs no protection for there is only the life of God. All form is without life. All form is contained only in the consciousness that beholds it. There is nothing that form can give you or take away. You are self complete Divine life. This is fidelity to the truth that God being pure, God being the only cause, the only Creator, all that can exist is that purity which I must be."

When this is your stand, all of the counterfeit will drop out of your experience.

Now those of you who are going to do healing work, ask yourself, "What about this invalid you're supposed to heal? Where is that invalid? Somewhere out there?" No. In your consciousness. Are you going to heal the invalid or are you going to heal your consciousness?

Those who have another kind of a thing that they want to improve, where is it? Out there? No. In your consciousness. How do you heal your consciousness? Rest in the truth that

makes you free. Immortal life is one indivisible and there is no other. Anywhere. The condition has no existence except in false consciousness.

Be still and know that I am immortal life. Be still and know that I am yourself.

In all your travels, you'll never go outside of your consciousness and if it is pure, aware only of the divinity of being, that is what you will experience wherever you go. Its qualities will express wherever you go.

Now if you're a team of two in this work and one of you starts to talk about dualities, that's the chance for the one who's listening to say, "Wait a minute. How can that be true if you're the one life?" We can catch each other very nicely and help each other that way.

Every time you're thinking in terms of duality, that's the time for someone to say to you, "Wait a minute. If only Divine life is, how can that be the truth? You're worrying about a mirage. Don't you have the courage of God's life to be your life?" You don't have to take any steps. It is your life and it's the life of everyone you know. Rest in that One life and watch how it's self-enforcing, self-revealing, self-fulfilling the moment you step out of the images and rest in the One life, it fulfills itself. If there is anyone in your experience who is not the One life that you are, you're in duality and you think there's another kind of life than the one indivisible perfect immortal life of God. That's the truth we learn to live with.

I think we can rest now and come back to some of the quotations.

Joel says, "*When we come to God aright, we have a God that we can love with all our heart and soul because we can look upon this world with its injustices, sins and disasters and be thankful that there is no God in any of the evils besetting mankind. God is not in the whirlwind.*" He says "*There is no God in any of the evils besetting mankind.*"

When we're told there's no God in an evil, and God is life, there's no life in an evil. Isn't that amazing that there can be no life in an evil? There can be a whole nation at war and there's no life in that evil. What can that possibly mean? Isn't that the nothingness of mortal form? If there's nothing, no life in a war, no life in the people carrying on the war, you see the momentary of that statement? We can be thankful that there is no God in any evil besetting mankind. He's also saying there's no mankind. Let alone the evil. Because if somebody is going out there with a sword to gouge somebody, where is there no life? In just the sword or in the man about to do the gouging or the man about to get it? There's no life in any of it. You can't just take a little piece out and say this is the part without the life. You see how the statement is veiled. There's no God in any evil besetting mankind.

People would be willing to agree that God isn't in those evils. The medical profession for example would say, "Well that's true. God isn't in this evil." But they won't go so far as to say because God isn't in this evil, the evil isn't here and we must go that far. Some of us must be prepared to demonstrate that it isn't here. In our own lives, in the lives of those around us and whoever may come to you and say, "I feel a light in you that can help me."

There is no God in any evil and this is the statement that evil is non-existent. “*When we have removed God from them, we have removed the substance from them. They begin to destroy themselves. They begin to dissolve.*” When you remove God from any evil, you have removed its substance.

But how can you do that? How do you remove God from an evil? By the knowledge that God isn’t in that evil, that it has no life. But can you say it has no life and still fear it and still try to dodge it and still try to overcome it? Or do you resist not? If it has no life, are you going to resist it and thereby believe it has life?

No, what is an evil? Not just a horrible man making a face at us. An evil is a condition that is unlike God. Some condition that you would normally want to get rid of and you find now through this revelation that there’s nothing to get rid of except the belief that you have such an evil. Why? Because God isn’t in the evil. God is in you as your life. The only reason that was evil to you is because you had not been in the consciousness that you are Divine life. Not in the understanding of it mentally but in the consciousness that you are Divine life and as Divine life, you are infinite Divine life. And where is the evil in infinite Divine life? Look into your infinite Divine consciousness. You can’t find any evil there. But you can’t look into your infinite Divine consciousness until you are accepting yourself to be Divine life and then if you were Jesus Christ, you would look into your consciousness and you wouldn’t see a cripple there. He just wouldn’t be there and you know he therefore isn’t there. And lo and behold, he would walk.

The moment you are Divine life, you can remove the belief that God is in evil. And you can also remove the belief that evil is in you. The moment you are properly identified and faithful to identity, you have dissolved evil from your consciousness.

Joel says, “*In the realization that God is our very being*”. Now that’s exactly where we’ve been up to now, resting in the realization that God is our very being. How can we fear, love or hate gold and silver, germs, poisons, bullets, bombs?

Now you must remember this was a man who appeared in the flesh making these statements and you must remember that he had lived through the proof wherewith he could make these statements. Now how could he have lived through the proof of that as flesh and blood? It was only in the realization of his self to be that self which is yourself which is Divine self. Then he could say, “Because I am Divine self, I have been able to prove that there is no power in these things. Divine self is the power.”

Now you’ve had quite a number of experiences that prepare you for this trust you must have to take every extra step. If you haven’t had any Spiritual experiences, you never have the trust or the confidence to explore Spiritually. To be a Spiritual pioneer, Spirit has already given you enough of an insight so that you’re willing to move out just a little further than you are and finally to that state of no defense.

Just as you don't fear the cold germ, you learn not to fear anything else. Why? Because all power is in God and God is present everywhere. And the only life present is the life of God. The moment you have a fear of a condition, you fear that the life of God isn't the only life present beginning with yourself. The moment you fear for your child, you fear the life of God isn't there. But what are you looking at? An image in your consciousness. And you're mistaking it for your child. Your child is the image and likeness of God. God said so. Why deprive the child of its Divine selfhood in your consciousness? And then why deprive yourself of your Divine selfhood when the Father says you are the image and likeness? Why not look past your form and his form for you know they are not the Divine image and likeness and accept the Divine image and likeness that is there? The one body in Christ. For we are all one body in Christ. In your oneness, you will find your perfect Spiritual temple which walks through fire, air, flood, earth, unharmed; which does not descend, which does not terminate. This is the purpose of our work, to attain that immortal selfhood which is forever. And if we have to have a starting point of looking through evils with the knowledge that only God is there, then we can be thankful that the evils appeared to us to challenge us, to goad us into being willing to be defenseless in the face of these things. For that will give us another experience enabling us to step still higher. Just as all your Spiritual experiences have brought you to this point of confidence, so will your future experiences do the same. All will lead you to that perfect temple of soul body.

How can we fear that God's being could be destroyed? We are "*the form but God is the essence and the substance even of our bodies.*" And when I wrote this, copied this from Joel's book, I underlined "*even of our bodies*" because he is telling you that this is not your body. You know God isn't the essence of this body. All you have to do is look at the doctor bills in your first twenty or thirty years and you'll know God isn't the essence of this body. But if he says God is the essence of our body, he's telling us about a body that we definitely do have and it's not the one you look at. Again, he's sliding in the truth that we are all one body in Christ. I know you wish he'd be more direct but let's just say that Spirit speaks through him and has its reasons. And it's up to you and I to look with the discerning eye of the soul.

"*God is the essence of our being and in Him there is no darkness.*" Therefore, in you there can be no darkness. "*Therefore, in that of which we are formed, there is no capacity for negative activity of any nature.*" All negative activity is the false consciousness which has not understood that there is no capacity for any lack or limitation in the essence of your being. It takes courage to withdraw from this false consciousness. That's why we had those exercises that you're to take with you because that's how you master your consciousness. It brings in to your consciousness a form called disease and you look at it and you expel that form from your consciousness. It brings into your consciousness a form called lack and you expel that from your consciousness. You develop the Spiritual muscle to do that. Why? Because it isn't true. This is the house of the Father. The essence of my being is God. There's no capacity for lack

or limitation in God. I don't have to improve anything. I simply have to expel the false belief. Expel the mortal belief and the immortal truth reveals itself. Always the immortal truth is present though unseen and the mortal sense of truth is not present but is seen. When you expel what isn't, what is reveals itself.

"If we do not credit God with being pure" says Joel, "how then can we be pure. We could be no more pure than our Source, our Essence, our Substance."

You see how you cannot claim any impurity in your life because the moment you do, you're claiming two things; first you're claiming God isn't pure, God isn't complete and second you're claiming that you are not the child of God, you are not the essence of God, you are not the life of God. You're claiming separation from God. You're claiming either God's impurity or God's impurity and your separation from God. Always, you're claiming what isn't true, namely that God is impure or that you're separated from God. Neither are true. The purity of God and the eternal oneness of your essence with God is the guarantee that all is perfect now. You're only fighting a false belief in your consciousness. That's all you're fighting. Never a real condition, you're fighting the belief that such a condition exists and you can only know it by stepping back from the false condition believing in your essence to be the life of God and watching your immortal life reveal itself as the perfect qualities of God without opposite.

So, you really have a very significant principle to go by. It's bedrock. *"If there's no evil in God,"* says Joel, *"there's no evil at all for God is the source of all creation."*

Now to me, I don't mind telling you this truth right here that He just gave us. It has more importance to me than Medicare. You can live with this truth and you'll find you don't have any bills to pay and there's a progression to this. As it proves itself out, it infiltrates every facet of your life. Not just your physical health. It moves you higher and into your next experience.

"If there is no evil in God," and we can all agree to that, *"there is no evil at all."* Because God is the only Creator.

We need only to look at any situation and realize there's no God in this. Of course, I'd like to suggest that we don't wait for the situation and then try to look at it because then that's a moment too late. But when you meditate with it, the truth as vital as *"There's no evil in God so there's no evil at all."* you'll find situations simply don't rise up that might have. This is the way you constantly solidify your consciousness of truth that can become so tip of your tongue knowledge that any situation that might come and present itself would readily be dissolved by your instant knowledge that there's no evil in God and therefore there's no evil. The truth in consciousness can never externalize as evil. It's only the lie in consciousness that externalizes as evil and if you banish the lie then the truth will make itself known.

“There’s no power to sustain this because there’s no God in it. There’s no law of God to maintain it and there’s no power but God.”

Of course, this is all true but we must work with it, meditate with it, contemplate it until it’s not Joel saying it anymore, it’s your consciousness saying it automatically.

Joel says, *“This removes idolatry.”* We didn’t know we were in idolatry when we saw evil but we had a false picture in the mind. You might call that then a graven image. *“This prevents us from loving, fearing or hating that which has form.”*

Now I’m quite aware that most of us married something that has form and gave birth to something that has form and loved that which has form. But look at this statement, *“This prevents us from loving, fearing or hating which has form.”* So, he’s telling you where that form is. It’s in your consciousness. It’s not out there. But something is out there. Don’t think nothing is out there. Something is out there. Out there is the consciousness that is also making that form and you fell in love with the consciousness. Your consciousness fell in love with that consciousness and these two little images in the middle, they said “I do.” The consciousness and the consciousness were being wedded into one consciousness and that consciousness is still there and as it becomes more and more aware of itself and you become more and more aware of yourself, you’ll find that Eve is going back into Adam’s rib and they are going to be one self in the invisible. One-Self.

While you appear as two forms right here in the visible or one is here and one is already gone on, they are already One Self in the invisible. That’s the point. The life never goes on. The life that is showing forth in this form and in that form, that’s the One life. It’s never separated. There’s no such thing as separation in the One life and it doesn’t matter if one is here or two are here. The One life is always indivisible. It does not depend on one form being here and one form being on the other side of the veil. And when you have found the male and female consciousness that are truly one, they are always one. Always one. They’re just sometimes on different cycles.

We’re learning not to love, hate or fear the form but we’re learning to love the consciousness, the true consciousness. And to see that the form that we have been able to see with our human eyes is the product of that consciousness and that consciousness is there and it is real and it is moving toward its oneness. And that is why there’s always two moving to oneness to become one.

There’s no such thing as a half. Wherever you are, whoever you are, the other half is in consciousness. And always two are moving in oneness even though they may not be doing so to the knowledge of both parties. Sometimes one has to catch up. One has to move on. Sometimes one has failed and has to move on to catch up that way to return but always there’s one. When it’s the One that is the eternal One, you’ll know it.

And so, we come above form. It still dresses nicely. It's still selective about what it eats. It still goes to the best places but it is seen to be a form within a larger consciousness which is showing forth that form and we sow to the consciousness. And you can only do that by living in your consciousness.

And more and more we're recognizing the perfection of one Divine life invisibly present. This is a hard statement but it is an uplifting one when you have its significance and practice it. I don't think Joel makes a single statement anywhere that of itself is valuable unless you practice it. And so if you were to read, "Don't love, fear or hate the form," it would be of no meaning to you until you have worked with it, until you have struggled to apply it. And then when you succeed in applying it, you can say, "Thank you Joel. How grateful I am because no way could I have learned to look beyond the form to see the higher self that is putting forth this form." Now I can love my neighbor because the real consciousness of my neighbor, not the false form, not the false sense of human consciousness but the real consciousness of my neighbor is Divine. The real consciousness of my husband is Divine. The real consciousness of my mother, brother, sister, child, wife is Divine and the form may not show it because there's a veil there, a human sense of consciousness. But you rest in the knowledge of that Divine One consciousness and it expresses. The Father who seeth in secret expresses.

So, here's Joel lifting us above the major trap of form because we know that the real essence of all form is God. Any erroneous form that may appear has no existence. He says any erroneous form. Now do you know of any form that isn't erroneous? Only the Christ form, the Moses form seen in the Transfiguration. But you take any form on earth, you find it's erroneous. And so, what he's telling you is that form is erroneous and to soften the blow so that those who cannot understand, he says, "*any erroneous form.*" If you're Spiritually aware you know he's saying that form is erroneous.

Any erroneous form that may appear has no existence except in the belief in two powers. The powers of God are one and where's the other power. And so, the belief in two powers is the belief that there's another power beside God or another cause beside God. And then you have erroneous form that you believe in, because God didn't cause the human form. God didn't cause the mongoloid. God didn't cause insanity. God didn't cause muscular dystrophy. God didn't cause the forms that are in these crippling diseases or they wouldn't be in them and God didn't cause any of the defects that we know. Who caused them? They have no cause. We suffer from defects without cause. They're only in the belief that there is a cause beside that cause which is God. And when you remove that belief, when you learn there's no second cause, you say "What am I suffering from?" I'm suffering from the belief that something caused this but there's no cause. That means you are in the belief that you are mortal being, that you're in a mortal life. That's the only reason you believe there's another cause. There is no cause in mortal life. The only life is God and when you come back to that house, the prodigal went out into mortal life. When you come back from that mortal life, that

belief that you are in a mortal life, you're the prodigal returning to the knowledge of immortal life, returning to the Father.

He went out into twoness. He had to come back into one. There wasn't immortal life and mortal life. That was his mistake. That's the human race mistake. We have to come back into One and in One, the only cause, the only power that can show forth is the power of the One. Behold, I, the power of the One, only I can open your eyes. Only I can open your ears. Only I can make the cripple walk. Only the One can reveal that there is no second power on this earth to make pure Divine form less than perfect. That's you. Pure Divine form seen through a glass darkly as a human image.

Any erroneous form, and that's all human form, that may appear has no existence except in the belief in two powers or except in the belief that God caused it. And so, is his conclusion, *"As human beings, we are living a life separate and apart from God."* Make a correction, *"As human beings, we are living a life separate and apart from God"* but not as immortal beings. The correction would be then, *"If I'm living a life separate and apart from God as a human being, and want to be in the oneness with God, I cannot be a human being because this is either a fact or it isn't. Merely by being a human being, we are apart from God. The human race you might say then, is living separate and apart from God. Why? Because it doesn't know that it is Divine life. And so, it lives a human life, finite life. As long as we do that, there's certain to be some good and some evil. We have not grasped the meaning of omnipresence of God. We do not understand that where God is, I am. Where God is, Christ is. Where God is, your Divine self is. Where God is, your immortal life is and even though you cannot see it, where God is, your immortal form is. That's what you learn to take on trust. Your immortal form is where you are and wherever you go, your immortal form is."*

Because God is pure being and there is no other. Pure being is immortal and there is no other and you are immortal and there is no other. If you love, hate or fear the form, you believe it's there and it isn't. That's the separation. That's a pretty stern beginning for a class isn't it? Usually that's the end of the class. This is our beginning.

What is not derived from God has no power. Know this and then rest in His word knowing that this has no rise in God. So, every situation that is not perfect is not derived from God and has no real existence. You're being hypnotized to believe that a situation is real. Now you may think that your sense of reason clearly demonstrates to you that it's real but that is based upon your belief that you are mortal being. Take away the belief that you are mortal being and you'll see that the situation isn't real at all. It's a mortal situation. Remove the belief that you are mortal being and you'll see that situation is impossible. That's why he says, *"No rise in God, no foundation of God, no law of God. Be not afraid."* He can say it but you must understand why he has said it, *"Be not afraid."*

Now here's how he ends or how we do today anyway. *"What is the circle of Christhood except a circle of those who realize that evil does not have its rise in God and*

therefore it has no law, no substance to sustain it? By abiding in that truth, you watch evil dissolve and disappear.” So, to be in the circle of Christhood, we must develop the capacity to know evil does not begin in God and therefore it has no beginning.

Always you come back to the fact that your mortal sense of life is all that has given birth to the appearance called evil. The moment you’re not in the mortal sense but have accepted the immortal reality of your being as immortal life, you can see evil begins to lose its meaning for you. It takes quite a bit of courage at first; vision, understanding but you catch them. It begins to shred itself. It has nothing to stand on the moment you know you are immortal life. All of the evil had depended upon your mortal sense. When you begin to feel the immortal life of you, the evil is water off a ducks back. And you can translate that evil into many, many different forms, all of the negatives, all of the sufferings, all of the likes.

Paul told us somewhere, *“Be not conformed to this world.”* He caught it. Don’t be fooled by this world. *“Be ye transformed by the renewing of the mind”* and we’re renewing the consciousness. The new consciousness transforms your world into the Divine image.

That evil out there is in your false consciousness. That error, that lack, that limitation, that fear, everything that is not of God that is out there, is not out there. It cannot be out there. It is in the false consciousness that bred it, the consciousness that is separated from the knowledge that I am immortal life.

Now suppose you could accept God’s word on that and begin there that you are immortal life and then make an inventory of what’s wrong in your life and see whether God is right or you. Your inventory would be your way of denying what God said, that you are immortal life. And then make that a meditation and see if you’re not enlightened about whether God is right or your inventory of problems is right and maybe you’ll have a good clue that what you’re suffering from is only the inability to accept what your mind does not fully understand; that you can only be Divine life. There is no other. In that knowledge, you will say nothing is impossible. Nothing. Because Divine life is omnipotent. That means putting no ceilings in your life. No place where you have to stop and say, “I can’t go beyond that.” Infinity isn’t that way at all.

We’re going to still stay on the chapter Pure Being one more time. There’s a few more things in it and we’ll go on though to chapter 8 in John. So, we’ll continue in Pure Being next time, first chapter of Realization and we’ll do chapter 8, or part of it in John.

But I expect to see in your faces next time that you have caught some measure of holding the outer forms out there which you are not to love, hate or fear in your consciousness and see that that’s the only place they are as forms. It would be kind of silly hating and loving and fearing something that’s only in your consciousness. When you can feel the world out there as not external to you but in your consciousness, you’ll understand how dominion is going to come about.

Could we have a moment of silence as an ending today? Suppose we all join in One life as the only presence, one immortal life.

Silence, (pause) ...

And then no longer is that one voice speaking in a wilderness. It's speaking where there are those who are listening.

Silence, (long pause) ...

In case you haven't quite caught it, you have been learning that you have no human life and when you finally agree, you can't go on living only a human life if you don't have one because that would be a second life and that's the cause of every problem on the earth.

Silence, (pause) ...

Thanks very much.

CLASS 4

YOUR ENTIRE LIFE IS NOW

Herb: Welcome everybody.

We have a statement here toward the end of the chapter Pure Being which says,

“Why do you think the Master made it so clear that the Kingdom of God is neither “Lo here! nor, lo there!” and is not to be found in holy mountains or in holy temples but within you?”

And I think we can face that question and say, “Have I really accepted it? Have I really accepted a Kingdom of God within me or do I still seek my supply, my love, my truth, my things, my life in the outer? Or do I accept the Kingdom of God is within me and that I seek it within me for the purpose of getting better things in the outer? Is that my error?”

You have to answer these questions to yourself because we learn that there is only one power that can save an individual from self destruction and it is the Christ. There is no way to know God aright except through Christ. You cannot find Christ external to your being. Christ is the Kingdom of God within you and unless you are in that kingdom, how can the treasury of that kingdom flow as your experience? What’s the point of seeking supply out there when the Kingdom of God is within you? What’s the point of seeking happiness out there or even health out there if the Kingdom of God is within you?

We forget about that. But I think our greater error is that we’re willing to accept it and then we want to go to the Kingdom within with a pre-ordained plan of what we want and we’re determined that there must be a way for that Kingdom within to give me this that I want. And so completely heedless of all the admonitions of Scripture, we roll out this hoop and we say, “God jump through it. Here’s the will in me that I would like you to fulfill.”

We even go so far as to pretend to ourselves that we’re not doing that. We say, “I’m really going to God, well really not for this or that, but I’ll rest there and who knows something might come that is just what I need.” Always there’s the idea of, “I know what I need.” And whether you face it or not, as long as you have that belief that you know what you need, there is in you a quality that is trying to tell God what to do, whether voiced or expressed or conscious. There is something in you that is ticking away, trying to run the universe of God. And you can notice this when you meditate. Because you’re not at peace. You’re sort of screwed around to a certain position in your consciousness which is trying to nudge God in a certain direction. And you all know exactly what I mean.

Now that is another way to prolong the inevitable self destruction. You might get a glimmering of truth that way but the merest glimmering. If you have not been able to attain the fruits of meditation, it's because you have violated the request of meekness, a certain kind of humility. It is really the humility of the acceptance that God is the only being present. It is a complete absence of you and a complete Presence of God and as long as there is in you a desire for anything, there's a you there and there won't be any fruitage. You might as well face that. There can be no fruitage as long as there is a you. And even though that may seem to be a paradox because the only reason you're studying Spiritually is to help a you, it is the you that is Invisible which is the child of God. It needs none of the things you are seeking and to experience that you, the you that is seeking must step aside.

Now when you go up to the Mount of Olives, you ascend the mountain of consciousness and it's called the Mount of Olives because the olive is a symbol of the fruitage or fertility that is made manifest through receptivity to the Word. And so, as you ascend high consciousness, which in the Bible is called the Mount of Olives, you're ready to receive Divine wisdom, Divine substance. But it won't flow; it won't flow if you are denying the presence of God at the same time.

Very subtly, you deny the presence of God when you try to mount higher consciousness with a doubt, with a fear, with a human purpose because you know if you were accepting the Presence of God as a reality where you are, would you not be in total peace? And if you were in total peace, you would discover that the Word flows.

When you come into meditation and do not bring peace with you, you have set up the barrier. But when you bring peace with you, it is because you have done certain things. First of all, you have looked past the problem that confronts you. And that was your acceptance of the Presence and you can look at that problem in every direction that it comes from and in every form and degree that it expresses toward you and in you and around you, and you must surmount it attaining an inner peace **before** you enter your meditation.

You think you're going to meditation to get the peace but you must bring the peace to the meditation. It's quite surprising when you do. In the middle of all this that confronts you, you find the oasis of peace within and you come to the Father with that peace which is your acceptance that the Father is present, that the power of the Father is present, the love of the Father is present and you are confident that that love is present. You are trusting that love to be present. You are trusting God to be alive where you are. It takes maybe five minutes to discover that all you have missed when you have come into meditation was that you didn't bring the peace to that meditation.

It seems like such a simple thing to say and yet when you do it, lo and behold, a veil lifts. Try it now and you'll see. Let everything go. Convince that intellect that it doesn't have anything it needs to hold on to, that you're here to bring the peace of acceptance. That is the house in which you invite the Father to enter, to express. That is all you do and as you bring

your peace, the Father gives you His peace. As you pour the little oil in your cruse, it continues to flow and then *“My peace I give unto you.”* You have accepted the Presence of the Prince of Peace, the Christ within who goes to the Father and in that oneness you find the peace that you brought comes back to you, multiplied, infinite. You’re in your Mount of Olives. Such a little thing to overlook and such a big thing when you remember it.

Whenever you meditate without first bringing the peace to that silence, you have separated yourself from the very power you are trying to contact.

I’ve had times when I felt separated and then in the moment of realizing that I would be in peace if I really accepted the Presence, it may be a borrowed peace at first, but at least you make the effort and then lo and behold, in that peace you’re really saying without words, *“Speak Father, thy son heareth.”* And you’re in a peace that’s really the still water, the repose that makes possible the flow of the Infinite. There was nothing you had to pre-determine, nothing you had to outline. All you had to do was present yourself as a disciple of the peace in spite of every appearance. And the world is lifted from your shoulders.

Joel says, *“It is still true that Moses can lead his flock only to the Promised Land but cannot take them into it. That, they must do it for themselves.”* And later the Master confirmed this when He said, *‘If I go not away, the Comforter will not come unto you.’* By Comforter, He meant that which completes your demonstration, the full peace, the fulfillment of your destiny.

And so we find that the reading about Jesus Christ, the talking about Jesus Christ, the being a student of the Infinite Way or any other way. All of this is but preparation for the moment when you come in total peace, willing to transcend all of the complexities of the world around you and in total acceptance of the Living Presence to bring that peace and rest knowing that is the way you enter the Kingdom of God on earth where the Comforter completes your destiny, makes you whole, reveals the perfection that surrounds you in the invisible making it manifest in the visible.

Always the peace you bring is one of the missing links that has barred you from the Kingdom. That is why we so strenuously work at the letter of truth, at the metaphysical side of this work to come to a place where we can banish the belief in evil, where we can look through the images, where we can judge not after the appearances and judge no man. But we are not fooled by the traps of worry, fear, despair and terror. Those are just the obstacles in this course. God is only in the still small voice. Where then will you go for God?

“The secret of the Infinite Way,” says Joel *“is revealed in the truth that the only God there is, is Consciousness.”* A living God, infinitely conscious, a Divine consciousness that covers all time and space - now.

That is the God presented in the Infinite Way, living Divine infinite consciousness but this God, this consciousness, is your only real consciousness. We’re never separated from

it. It's always present. It's always doing its job. And most of us are always denying just that; that it is present, that it is doing its job because I see something else and I believe what I see. And then I lose that peace, that trust, that confidence, that awareness of the Presence and I'm back in the jungle of the senses, struggling, fighting to overcome and there's nothing there but the pure consciousness of God. All else is none existent.

There's only one consciousness and this is the consciousness of God which is the consciousness of individual man. We deny that every moment. The slightest tremor of doubt or fear in you is a denial that there is only One consciousness and so you're in a second consciousness or a sense of consciousness but it isn't the pure consciousness and therefore it has no real existence. It isn't something that is real. It isn't something that is there. You're caught in an image. You're caught in another sense of life than the pure consciousness. You're in a web but it isn't a web that is real. Only pure consciousness exists. Pure being.

I, is the secret name of God and it is consciousness and when you turn anywhere but to the within-ness of your own being, you are turning where it is not.

And so, I think we can all agree that the within-ness of our own being, the Divine consciousness, the Infinite consciousness is the only place where there can be a substance called life and to seek our needs anywhere else is to fall into the trap of a mortal sense of life.

Now let's presume we have passed that point, and that largely, it is behind us at least intellectually. And we have trained ourselves to some extent to not only live in the within-ness three times a day; upon rising and sometimes in the midday and sometime before going to sleep. But that with us, it is now a normal procedure to live in the within-ness throughout the day. The meditation periods with the eyes closed are within but the periods throughout the day with the eyes open are also lived in the within, in the peace, within the stillness of peace, which is the acceptance that no matter what I see makes no difference, no matter what experiences come my way, make no difference. My function is to live in the conscious awareness that here is the pure consciousness of God, functioning with Divine power, with Divine omniscience, maintaining perfection in all things. And it makes no difference to me what appearances may come forth. This peace, this assurance, is the way you live in that consciousness throughout the day, eyes open or closed.

Being still within, peaceful within, knowing it is I. Always, it is I present and that which you have which denies the Presence of that perfection is not something to be fought but to be seen as a non-existence and step back a moment from it, until you can feel it as an image in thought. Until you can really accept God so that in a moment, as you leave the appearance in mind and let the still small voice be your only weapon, your only goal, your only seeking, knowing that the full, complete and total power of the Spiritual universe flows through that still small voice. That it can dissolve whatever confronts you and transform your world into His Kingdom now and here. This must be our conscious, consistent attitude.

I think to a degree we've had days like that, maybe weeks at a stretch in which we could feel that even though at this moment I cannot say that I am touching the Presence or that it is touching me, we're in a state of oneness that I can accept where there's no touching necessary. I don't have to sit here and **feel** the Presence any more than I have to feel the sun to know that it's outside. I don't have to waste my time trying to **feel** that Presence because the fact is that the Presence is all there is. There's nothing for me to **feel** but to accept and the mind which is still trying to feel the Presence is really rejecting it. It is trying to persuade itself that it wants to feel the Presence but what it is saying is, "I'm not accepting that it is here." It goes right on pretending to itself that it wants to **feel** the Presence. What it is saying is, "I'm not the Christ. I'm not the child of God." The child of God doesn't have to **feel** it. The child of God is the Presence.

The tricks of the mind are always to defer, to delay, to turn away from the total submission to the fact that I am the Presence. I'm not something apart from the Presence. It is I. There's nothing to be felt, simply to stand in the peace and know it is I. There's no power to be exerted. The Presence is doing its job. There's someone there where you're standing who isn't accepting that, when you are not experiencing the fruitage of it.

Now if you're still not convinced that only by accepting the Presence of God within you as your name, your substance, your life, with no extra, no second, no opposite, that you're simply prolonging your problems, Joel must remind you further that if you have not learned from the message of the Infinite Way that the only real good you're ever going to receive is from within your own consciousness then you have failed to perceive the nature of its mission and its message which is that God consciousness constitutes your consciousness. There are not two. That through meditation you must draw forth from within your own consciousness the allness and fulfillment of life.

You're not to direct this I, to enlighten it or to plead with it or try to be master of it. You are to submit and yield yourself a servant to the I of your own being. Letting this I which is your true Selfhood govern your life in its own way. So when you go into prayer and meditation there must be no preconceiving as to what you want or how you wish your prayer to be answered. When you say, "Not my will, but thine, be done," if it's of the mouth and not the heart, you'll find that you're deceiving no one but yourself.

Now we're going to look at the 8th chapter of John because some of this rubs off into this chapter.

"Jesus went unto the Mount of Olives. Early in the morning, he came again into the temple, and all the people came unto him; and he sat down, and taught them."

Watch how that complete seemingly insignificant statement is transformed as you see the purpose behind John's bringing it here as Chapter 8.

"Jesus went unto the Mount of Olives."

Way, way up into consciousness so that all He could speak would be absolute truth. Now you know this is a permanent state of His being. It isn't as if He suddenly sat down and decided to meditate but John was pointing out that this is the state of His being; that He speaks from the Mount of Olives. In other words, only Divine wisdom flows through Him. He is the mouthpiece of God. It is the Mount of Olives because the words that He speaks, when they become flesh, they are the Spiritual fruitage. They are the olives. This is the message that proves itself. The word of God through Jesus proves itself. It isn't the word of men. It's from the Mount of Olives, from the high Consciousness in direct cognition of God, from the oneness realized.

“Early in the morning, he came down again into the temple.”

Now what temple? He appeared visibly. In the invisible, in the highest dimension of consciousness, in the One, came the message, flowing through into the visible or the temple called Jesus. And so what He's about to speak is the living word of God. *“And all the people came unto Him,”* meaning all those who wanted truth, all those who loved truth *“and he sat down, and taught them.”*

Now this sitting down is a symbol of the peace we talked about. This is in repose. When you sit down Spiritually, it means you have found your peace. And from the level of peace He spoke to them. The Mount of Olives made possible the flow of love and this love flowed forth giving wisdom. And in peace, he sat and taught them the wisdom that flowed from the love of the Father.

“And the scribes and Pharisees brought unto him a woman taken in adultery.”

Now, it is important at this particular moment to see that John put this here for a certain reason. Most of the Bible experts believe that this is placed out of chronology and I'm quite sure it is. They place it in Luke but it probably happened after Luke 22:38. And the reason for that is because Luke had just reported the conversation between the disciples and Jesus concerning the end of the world. And this end of the world discussion, misunderstood, so infuriated the Pharisees that they're now trying to in some way, challenge the authority of the man who was speaking about the end of the world. And so undoubtedly, John took this discourse which happened at that point and brought it into this point but he wanted it in this continuity to teach us something else.

Now the scribes and the Pharisees who feel their own authority is being threatened come to Him with a purpose of forcing Him into a position in which He denies the law of Moses and I want you to see the adultery message in a somewhat different light than we've ever discussed it.

From the mystical side and from your practice during the week, in which you were able to know that there is nothing external to your consciousness and that whatever appears

outwardly is in your consciousness and that if your consciousness is one with the Divine, that which appears within your consciousness will not appear to you as evil.

If you have been practicing that, you can see now that as the scribes and Pharisees present the adulteress to Jesus, they are seeing one thing and He is seeing another. They are seeing the woman out there. They are unaware that what they are seeing is in their consciousness. He is seeing the woman in His consciousness, not out there. And because He is one with the Father and is the actual expression of the essence of God, there's something happening there that should become normal for you and I. We should be able to see that adulteress as He saw her.

Over here are the enraged Pharisees, over here is the adulteress and they're really one life. One invisible Christ life and yet in the images, one image is accusing another image even though all that is there is the invisible Christ life. And that invisible Christ life is also over here in a third place and it manifests as Jesus the Christ. And that invisible Christ life which manifests here as Jesus the Christ is the invisible Christ life of the adulteress and of the Pharisees and the only witness of it is the one called Jesus.

But who are these Pharisees? It's the mind of us. Your mind and mine. Who is the adulteress? It's the image in mind that we all have when we see the adulteress. And who is this Jesus? It's the Christ of us. And so the entire scene is our consciousness which is separated from God and our consciousness which is unseparated from God. The Pharisees being one and Jesus the Christ being the other. One looks at the image within itself and calls it an adulteress, the other looks at the image within itself and calls it the Christ. We're being brought into a big step out of the Old Testament, into the new. You see where most of us in this world still living in what we call the twentieth century with all the advanced technology but actually we're living thirty-five centuries years ago, in the Old Testament. We're still living in the beliefs that were prevalent in those days.

The mind of us, the intellect of us still lives in the Old Testament. It sees that which it condemns. It judges. The Pharisees are living under the veil of the sense mind. They see an adulteress. The sense mind in us sees a thief, sees an adulteress, sees a problem, sees a lack, sees a limitation. This is no ordinary adulteress. This is a symbol of the problems that confront us through the sense mind. You can take anything in your world that is imperfect and that's the adulteress you're looking at in this passage of Chapter 8.

Your mind is identifying a non-existence, but its very real to your mind. The Pharisees are enraged. The human mind is afraid or worried or concerned or troubled. In some way, it is accepting the appearance of imperfection.

But you see the reason they are coming to Jesus with this particular adulteress is not because they really hate the sin she's committed. Not because they want her to be judged righteously; they have an ulterior motive. He has introduced the idea of Divine truth. Christ in you introduces the idea of Divine truth and the human mind rebels, doesn't want it. And even

if it pretends it wants it, it is afraid to accept it. And so it tries to trap the Christ in you. And in this case, the human mind throws an adulteress at His feet and says to the Christ, "Now what are you going to do?"

They're not really accusing her of adultery. They're challenging His authority because now He has to make a decision. Will He break the Mosaic law? And that's what your human mind finds it's trying to do in many cases. "How do I know Christ is that powerful? How do I know Christ can take me to the right place? How do I know Christ is a reality?"

The human mind, the sense mind, the normal mortal intelligence rejects the authority of Christ, even challenges its authority. The human mind says, "I've been doing pretty well without you. I've been getting along real good. Now what can you do for me that I haven't been able to do for myself?"

And so the Pharisee has now tossed the gauntlet. The intellect says to Christ, "The next move is yours. We've got a human world here and you can't convince me we haven't. We've got problems around us. We've got a human life to live. We've got human bodies."

You know yesterday, I must have had at least twelve phone calls from people who were telling me about just this very thing. "While we're still in the body, we do have to watch out for this and for that. While we're still in the body, we have to make this decision and that decision." You see that's the Pharisee saying to Christ, "You told us all about my invisible body but my present problem is my visible body, my visible business, my visible everything is what I'm concerned about. Now what are you going to do about this over here, this adulteress?"

Some years back I was given the information within about Jesus writing in the sand making an image of a nothingness and I had nothing to back that up with except the voice within. And in doing this chapter, I was led to other things which corroborated that.

One of them was in Jeremiah. You'll find that there's this passage:

"They say unto Him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou?"

This Mosaic law, you see, is being presented as a law under which man lives. The Mosaic law is material law in disguise. We live under karmic law and that's what Mosaic law here symbolizes. They don't know that they're living under karmic law and they use it to challenge Him. Our karmic law, our Mosaic law, our material law says "Stone her." And you see the Christ of us is trying to lift us out of that thirty-five hundred years ago attitude of material law into a new law, into a law of grace. And so while this conversation is going on in your conscious or subconscious mind, there's something happening in which you're challenging the Christ which wants to lift you above your problems and you're insisting in the mind to keep them.

“We have this law, this material law.” It says “If somebody shoots you, you die.” It says “Unless you have at least two good meals a day, you’ll die of starvation.” These are all laws among us. It says all things about environment and heredity. It says that “If germs infect you, you can go through a great deal of suffering.” And Christ is being presented Mosaic law, karmic law and that is to be their yardstick. That is the yardstick of the human mind. The human mind lives in its Mosaic law. It lives in good and bad. It lives in hopes and ambitions. The human mind lives in the personal sense of ego. It’s only concerned about what it’s going to do in this particular lifespan. That’s all it knows. And for it, it’s lifespan is squashed down between its ankles and its head and that area between the ankles and the head is where it’s greatly concerned. That’s where the human ego spends most of its time working because it believes in karmic law and it even thinks that’s the law of God.

Now watch how deftly He lifts them out of their accusation so that they actually begin to accuse themselves. And watch how this self-accusation is a perfect mirror of what you and I do every day when we are unaware that every condemnation of another person on the face of the earth is our own self-incrimination.

John put this here to show us that every time we bring a belief that another somewhere else is in some way responsible for any discord in our life, by withholding something from us that we want or by in some way jeopardizing our life, we are denying the very Presence of the One Self. The Pharisees saw an adulteress. They didn’t see the One Self. There was just somebody between the head and the feet standing over here saying, “That one between the head and the feet over there is an adulteress.”

And we still live in that state of mind of thirty-five hundred years ago in spite of the fact that here two thousand years ago, one could say, “No, that’s the One Self over there that you’re calling an adulteress. Don’t you realize that all there is, is the One Self everywhere?” So you’ve just looked at your own self and said, “You’re an adulteress.” You’ve just looked at your own self and said, “You lack.” You’ve looked at your own self and said, “You’re limited.” You’re looking at God everywhere and saying “God doesn’t have this and God doesn’t have that.” All trapped in the mirror of the mind.

He’s not telling us a story about the Pharisees accusing an adulteress at all. Those are the props. He’s showing us that as long as external to us, we think there’s something there that isn’t the One Pure Perfect Self which is called God, which is yourself, you’re simply putting yourself on the stand and indicting yourself, thinking how self-righteous I am, that that one over there is at fault. That one over there is making the mistake, not me. But that one over there is you. And until you know that that one over there is you, you go right on incriminating yourself. No one over there is withholding anything from you because it’s you over there and when you know that the only one over there is the one in your consciousness, you’ve removed the appearance of the adulteress.

Why does it happen to be an adulteress? Because the human mind is an adulteress. The human **mind** is an adulteress. It is an adulteress in the fact that it is not married to God.

Now we see these people here are seeing a physical adulteress and in the doing of it they are committing Spiritual adultery. There is no moral issue here in this chapter. That's the way it's been translated. The only issue here is the Spiritual issue. As the Pharisees accused the adulteress, as the mind finds something in the physical world that is not right, the mind is in adultery. It is not seeing the one, indivisible Spirit of God which is all that is present. And in that Spiritual adultery, we are all guilty of separating ourselves from God.

To answer this, "*Jesus stooped down*" and to teach us "*With His finger, he wrote on the ground as though he heard them not.*" Now watch how tenderly he treats even the accusers of the adulteress. He does not accuse them. He permits them to express themselves and He writes this nothingness into the earth.

And in Jeremiah, here's what is said to explain that passage when He writes in the earth with His finger: The passage is 17:13, "*Oh Lord, the hope of Israel, all that forsake thee shall be ashamed.*" They have forsaken the One Self, you see that? "*All that forsake thee shall be ashamed and they that depart from me.*" That departing from me is departing from the knowledge of that One Self everywhere. "*They that depart from me shall be written in the earth because they have forsaken the Lord, the fountain of the living waters.*"

To his own disciples later, he said, "*Be thankful your names are writ in heaven.*"

But here, they had healed you see and their healing was in the knowledge of One Self. Here the Pharisees are dividing the Father's garment. They're seeing form not Life. They're turning away from the Spirit, by division. And so their names are writ in the earth. The mind of us turns away from One and tries to keep us earthbound.

"*What sayest thou?*" they said. "*So, when they continued asking him, he lifted himself up.*"

Now listen, "*He lifted up himself.*" A while ago it said "*He stooped down.*" He had to reveal the identity of the mortal mind as keeping them earthbound, separated from the One Life and now He lifted up himself meaning the truth of them, the transcendental reality of them He knew to be the invisible Christ. The mortal form of them was of the earth. The Spirit of them they were unaware of. But He could lift them in the knowledge of their Reality. And even while they were accusing the adulteress, He was lifting them up.

In other words, the Christ in you does not waver from the One Pure Truth. All that is present is the One Pure Truth of God and just as Jesus resolutely stands there, non-reactive to the accusers, there comes a time in you when the Christ of you is in the uppermost in your consciousness and the world around you is the Pharisees coming to you with a claim, "There's the adulteress, or there's this or the other thing." And the Christ in you stands, just writes in the ground meaning, mortal mind nothing else.

We who are to follow in these footsteps are to be able to very simply recognize the earthly mortal mind appearance that comes to us and not be persuaded that the absence of God has occurred. And the mortal mind will continue to belabor us with its problem just as it does here.

“So when they continued asking him, he lifted up himself and said, he that is without sin among you, let him first cast a stone at her.”

— End of Side One —

Now you can see that there were several levels of what would be called sin. First the ulterior motive in being completely indifferent to the girl. All they wanted was to upset His authority over the people by making Him break the code of Moses. And secondly, you can be sure that they weren't too interested in having the same law apply to themselves. There probably weren't enough stones if that were necessary. But they wanted him. He was their victim - not her, she was the pawn.

And so, they were well aware now that He knew their motive and this was one of the sins they had committed. They were well aware that if they were to absolutely pursue this law, there would be a difficult problem in the kingdom right then of Judaism. If we were to take every corrupt man out of government, we might find we also have a difficult time replacing them. There was an inner corruption in these men and their own consciousness, their own conscience, convicted them.

Now when you face mortal mind in you with the truth of Christ as your identity, as the knowledge of the One Self, mortal mind will slowly slink away just as these Pharisees slowly slinked away. And so you must face mortal mind with its accusations about the absence of God with the truth in consciousness of One Perfect Self and you'll find that like the Pharisees, it cannot face that truth without wilting, dissolving, turning away.

There's a higher truth here, somewhat startling. It's very likely that what was happening was the second part of what you were practicing during the week; that when you know that everything is in consciousness only, and you're able to control that consciousness instead of having it control you, you can dissolve the unreal. To an extent, you may have proved that to yourself. The bad health disappears and the good health replaces it. Things of that kind. Here the people themselves walk away and you might consider the idea that in the pure consciousness of Christ Jesus, and that if you were able to do the same, so-called enemies would have to dis-appear. Problems would have to disappear. All things unlike God would have to disappear. For not in consciousness, they cannot remain in your world.

To emphasize that these people are of the earth, it says *“Again he stooped down.”*

Every time you see that repetition, that's the emphasis of what He's been teaching. These people are of the earth. Mind will keep you on the earth. Mind will keep you in mortality. *"Again he stooped down."* This is the statement that mind is inevitably glued to this world.

"And he wrote on the ground. And they which heard it being convicted by their own consciousness, went out one by one, beginning at the eldest even unto the last. And Jesus was left alone."

You see that Christ vanishes all unlike itself. *"And the woman standing in the midst."* You notice he didn't stoop down twice where she's concerned but only where they're concerned. They were the accusers. They had the law. They had no right to be ignorant. She was ignorant, misusing her body. They were ignorant, misusing the law. They were guilty of Spiritual adultery while accusing her of physical adultery. And the mortal mind of us will fall into just that predicament. It will be consistently in a state of Spiritual adultery while it is concerned about its material problems. That very concern is Spiritual adultery because it is the loud confession that the Spirit of God is not here. While committing Spiritual adultery, you can see that the mind cannot attain contact with the Father or cannot in any way bring you into the kingdom of God.

Now if you can see through this message here, you're finding one of the major barriers to the acceptance and the capacity to live here and now in the kingdom of God. You've got to discover how your mind is committing Spiritual adultery. It came in making loud statements about this one and that one and the other one doing wrong things and it was the one who was wrong.

Deftly, he is turning the accused into freedom while showing her accusers that it is they who are guilty of the greater error. The mind which finds error is guilty of error. The mind in us which finds error is guilty of the greater error and that error is finding error. The mind that finds error has found what God knows nothing about.

You see then the message here of Spiritual adultery is the story of the human mind which is always accusing God of placing something in this universe that is not doing its job right and there is no such thing.

On the other hand, to turn around and look at the adulteress and say, *"Neither do I condemn thee"* might appear that you're condoning it. But all this is lifting us to the level of looking through the appearance. No matter what it is. Because if you can't look through the appearance, your mind is in a state of Spiritual adultery and try as you will, you'll have to pay the price of that adultery which is a far greater price than all of the physical adultery in the world. It isn't the condoning of that condition but its lifting us up to see the greater error that is being committed than physical adultery.

And so, to her, *“Sin no more lest a greater evil come upon thee.”* She in her ignorance has been unfaithful to her husband. They in their ignorance have been unfaithful to God. The mind is ever unfaithful to God.

Now if we accept that the mind is unfaithful to God, can we follow that mind? Or must we stoop into the sand and with our finger write this is a nothing mind? This is a mind that blasphemes the Father. This is a mind that creates a world of mortality, a world of physicality, a world of things where only my Spirit is. And so I will not let my mind sin lest a greater evil come upon me. My mind is that adulteress. It must be trained to sin no more but only to identify the One Self everywhere. Because when it finds Christ in itself, I am out of Egypt. I am out of darkness. I am out of living between the ankle and the head.

Your life now stretches out everywhere. As far as your mind can go, your life is there. As a matter of fact, one of the most liberating meditations you may ever experience is when you enter the silence with the knowledge that your complete, total eternal life exists now. It doesn't make any difference if your physical selves appears for another million years. Your total life now exists.

And when you rest in that, letting yourself know this truth, you find that your life is a different life than you're living in your conscious daily living. Your conscious daily living is in the life of the mind. And it only is conscious of what it sees around you. But your life is complete already. It isn't this seventy or eighty year span. Your life is a forever life and there's nothing that's going to happen tomorrow that isn't already in your life. Your total life is not going to be lived. It already is. The knowledge of that takes you right into the now of your life.

It's truly a glorious meditation to sit back in the now of your life. Many surprising things happen when you do that. Because that life being infinite now, isn't going to become something, it isn't a series of new tomorrows, it's a total now-ness and the awareness of it brings many things into play. All to this imaged form here that could never happen until the consciousness touches the knowledge of life now, extends into millions of so-called human years, in every direction. There's nothing to seek in that, just the feeling that knows life is, complete, beyond this lifespan into many, many lifespans.

And you see why peace is so essential. The real life, the real substance is now. The real life of you is everywhere. The real life of you is infinite. And here the mind of you is concerned about a changing image, in a changing place, in a changing time and none of it is you at all. And yet, when you're in the one, now life of your everywhere, this changing image receives all the benefits. Your total life is now. Such a different place than the earthbound mind.

More and more you will be of the opinion that you can relax in your total life now with trust, that you can bring your peace to that knowledge and rest there and watch your total life manifest in the changing time picture. This would be trust that God is your life. You've

learned that God is everywhere, that God is your life and so is God going to be something more tomorrow than today? Is your life going to really be something more tomorrow? Or are you thinking of this between the head and the toe? Get rid of that image. Your life tomorrow and your life now are identical. And your life eternally is the life that you are now. When you accept that eternal life here and now, you won't be writing in the sand and you won't be accusing God of not being somewhere and you won't have to face the accusations of the Pharisaical ideas in the mind. You won't be limited because your total life now is completely unlimited. And that consciousness can be carried where you walk, ultimately with absolute confidence. Your total life is now. Nothing will ever be added to it. All of it is now.

Silence, (long pause) ...

We're going to pause a moment, about five minutes. See you shortly.

We're not going to try to press home too many points. If we can leave today with the knowledge that all life is now and work with that, I can assure you it's another level of yourself that will open up.

Now in this chapter, Joel makes the following statement. First you remember he describes the way the tree sheds its seed and the seed then becomes another tree. And this is what he says about it, *"In using the tree as an example of Life expressing itself, what I want you to see is that you are not the tree, that you never were the seed and you are not the new tree but you are the life of the first tree, of the seed and of the second tree. And therefore your life has been, and is, continuous since 'before Abraham was'."*

And you'll notice the complete focus here is not on what's between your head and your toe. The focus here is on the life of you which has been, and is, and ever will be. All life is now. Your life is never changing. Your concept of it keeps changing. But if you can rest in the knowledge of your life which is total, which is complete and get it out of just this little area of time you call your lifespan, see that your life is before Abraham; and that's your life we're talking about, that your life is forever, that your life is the life of God. This should be your permanent unbroken consciousness, that I am life eternal, including within itself all that life is.

And do you see how the Pharisee mind darts out of that and denies itself to be life eternal? Do you see how you deny yourself to be life eternal? Where is your mind? On the awareness of your life eternal or upon the pressures of today? You can continue in the pressures of today but you'll find they're going to be the pressures of tomorrow. The teaching here is; transcend the pressures of today because they're only the Pharisee mind accusing God of being absent. Transcend to the knowledge that the life of God is my life **now**, and rest there, and that my life isn't just this particular moment, my life isn't being born in a tomorrow and becoming a today life, my life exists tomorrow already. Tomorrow is just going to flow in here as a mental idea about my life which already is and every tomorrow is going to be that. And these tomorrows can bring into me very little except what I'm conscious of. If I'm

conscious now of my life which is forever, these tomorrows are going to bring in that forever life into my consciousness in manifested forms. How different a way to live than to stand here with your bare knuckles and face the pressures of the day. You see how the serpent keeps us bound to the earth? But as we are accepting I am the life, the life of God everywhere, in all tomorrows now, and bring the peace to that understanding, and rest, you're lifting up the I. You're becoming conscious of what you are. And the eternal life of you can yield into this present moment more of itself through your consciousness of its presence. The presence you're to practice is your own eternal life now.

So Joel continues, *"The life of God is your life and therefore your life co-existed with God in the beginning, and down through all of the ages, of fathers, mothers, grandfathers, grandmothers, grandparents, great-grandparents and on into infinity, but always it is the one Life which I AM."*

Instead of saying, "there's an adulteress," you're quietly knowing there's no adulteress. All that's there is the One Life. There is no mortal form there. There is the immortal life there. Your knowledge of life pierces the veil of form and then all the forms you thought were so necessary are manifested from the level of life rather than from the Pharisaical mind or mortal mind. Life manifests, not mind.

What is the sin then which made the Pharisees slink away? They didn't know it but His knowledge of it made them realize something they couldn't define. They had really rejected their own souls. Whenever you are trapped in the veil of matter you are rejecting your own soul in favor of your mind. Your soul knows the One Eternal Life that you are. You can live in that. It will feed you. Just be patient while you're living in it. It will feed you. It will protect you. It has a perfect Divine plan. It is the power of Grace.

And every time the lower self, the self beneath, the earthbound self, makes its claim upon you, stoop down into the sand, make a little figure meaning nothing-ness, arm of flesh. Seems so important to that self beneath but that self beneath with its problems exists only because it is rejecting its own soul. It isn't accepting; my total life is now, everywhere, perfect as my Father.

The human mind knows all of the ways to commit physical adultery and while it's doing that it is committing the highest sin of committing Spiritual adultery twenty-four hours a day. Don't let it trap you in Spiritual adultery because that is the sin which leads to further intensification of your trouble.

To the Father, to the Divine life, be true. There's nothing more to do.

"Actually" says Joel, "I really am the life of all my ancestors and I'll be the life of all my children, my grandchildren, great-grandchildren and great-great-great grandchildren because it will be the same life appearing as me, as the seed, as my child, as their seed and as

their child. Always it will be I appearing as. And this is my immortality, the immortality of my life maintained as many forms in many generations."

And so the good forms, the bad forms, the happy forms, the unhappy forms, they are the images in the mind where only your life is. Then you have accepted God to be pure Being and yourself to be pure Being, One Pure Being.

So you can tell the Spiritual student and you can tell the individual who is the stone in which the seed has not taken root. One is talking about all of this world and all of the problems in it and the other is living in One Self, perfect as my Father. They might both be appearing in a difficult situation but one is accepting it and fighting it and warring and fretting the other is saying *"I and my Father are one."* There has to come that time when we choose and then it becomes a permanent way. *"I and my Father are one,"* and the mind which had accused the Father of being absent slinks away. One remains on the field, your Christ consciousness, your consciousness of One Pure Life everywhere. One Pure Being.

The chapter next week is "Release Man." This week we released woman. I presume there'll something in it similar to what we've been discussing. Your assignment, if you care to have one, is to pierce the veil of matter around you by the knowledge that where matter appears, only Life is. And that the Life is never dependent on the matter. The matter may be contaminated but not the Life that is there. The Life there is the same pure Life that is over there and all of it is your Life. You certainly won't find any adulteresses in your Life. You won't find any sicknesses in your Life. And if you do, you are not in the consciousness of Life and you are separated from Life and you will suffer the consequences of being separated from Life because it's the only sin and in that separation, evil after evil appears only because Life is being denied by the Pharisee mind, the human mind.

Wherever you are, if you will stand on the principle that you are the Life that is everywhere now and complete and perfect, all these things that accuse you of pain, lack and limitation will meet the truth in you and slink away.

That's the nature of our meditation for the week. God Life is now. My total Life is already done. It will be forever. I can live in it now. I can live in the totality of it now. Not just this segment, not this interlude. I can live in the totality of my Life now. I must, for that is how I acknowledge its presence.

Try that meditation this week. Every time I go into it, the phone starts ringing and never stops. Don't be surprised because it really does open a world that is invisible to our human sense knowledge.

And the second meditation that I'd like to recommend is that you make it a point never to enter meditation until you have first come to grips with your adversary, in the knowledge that, I cannot go to God in a state of conflict. I can only go to God in a state of peace. And if you cannot attain that peace before you meditate, don't waste your time

meditating. If you cannot transcend the appearances and accept the peace on faith, then you have no faith in God. You have no faith in the omnipresence of Being and the chapter Pure Being is to establish that only Pure Being is being.

Now when you can on faith transcend the circumstances around you, gathering all of your awareness into the peace of knowing the Father is present and perfect now, then go into your meditation and watch how quickly the wings of truth lift you up. Meditations that were fruitless for years suddenly become a magic push button. The moment your faith is that you accept the peace in spite of the war going on around you and in you, you have really come into a state of faith and that peace will be its own reward. That's the second type of meditation to practice and I can assure you this last suggestion is something you'll always remember once you have had the success of a meditation in which you first entered in a state of peace in spite of what surrounded you. You wonder, "Where did everything go? What happened?" It's a quick transformation.

And then next week we'll do Release Man. For those who will not be here, you can tune in with us during this Easter talk, in the peace. And if you tune in in the peace, you'll feel the peace that is here. You'll know you're in the peace because you'll start smiling inside. That's what happens when you're in the peace. Everything in you wants to smile.

And so until Easter time, thanks again and to all of you who will be here or won't, Happy Palm Sunday.

CLASS 5

THE MIRACLE OF I CHRIST

Herb: Some of us have shared eight Easters now. In Immortality House, we may have shared four. This is our fourth Easter here. And so I wish all of you a Happy Easter as we begin this session today.

We're going to try to find the meaning of ascension within ourselves as an experience. Always, as we move into a deeper sense of self, we find these glimmers that tell us you're making progress, seems slow but the last experience was necessary because that experience taught you something that you will eventually realize. You can't do it on your own. On your own, you are separated, you're not plugged in to the One. And whatever you do will be a continuation of past errors with new disguises.

Something miraculous happened on this earth, and even now, to your own surprise you may discover you're not aware of that miracle. The life of you appeared before the form of you and said, "Here I am."

Now that's a miracle. There you were in a form and right in front of you, looking at you in another form was one who said, "I am the light." And this was mistaken to be an external light, an inspiring light, everything but the light of my own inner being, and yet, that's what said, "I am the light." The human mind cannot conceive of such a thing. The light of my being appearing external to my form, speaking to me?

And so always, the mind rejects. It even makes great declarations about acceptance while it rejects. Ascension to the light is the end of the human dominion by the mind. And so the mind will wear many disguises, even pretending to accept by great declarations that, "I am the Christ," and the mind isn't the Christ at all. But it will pretend and it will take its dominion over a world that doesn't exist until the hoax is made visible and once more we fall on our face. And we say to ourselves, "Well, at least I learned something."

Until I find Christ Self, I'm not walking the path of truth. I wanted God. I wanted God power but I must face a simple fact, an astounding fact, that God only speaks to Christ. God only expresses through Christ and to know God aright, I must be Christ. I cannot equivocate any longer. There must come, "I am the Christ. I am the light of the world." Until I am that light, that Christ, that Self, God isn't going to speak to me. God isn't going to direct me. God isn't going to lead me. God is not going to be the substance and the law of my being. I will move and continue in mortal duality.

The ascension is the acceptance of Christ identity until Christ in you ascends and dissolves the mortal sense of form and of earth. And so, we begin our ascension the moment we have accepted the impossible dream. I am the Christ of God. It doesn't matter how you come to that acceptance. What does matter is that you know this inevitable acceptance is only the beginning of reality.

The truth of God cannot express through a mortal being. It never has. It never will. And furthermore, it says so. It says, "Son," and that means Christ, "Christ thou art ever with Me" and Me is infinity, the infinite Father. "Christ thou art ever with the infinite Father," meaning the infinite Father individualizes as the Christ that you are and all that I, the infinite Father hath is thine. The fullness, the complete and total expression of infinity is thine, speaking to Christ. And yet, that is what each of us has really sought, wanted, hoped for and prayed for, the infinite expression of God in us as living Grace. And you can only receive it when you accept yourself to be the Son to whom the Father is speaking, the infinite, individualization of God.

And so, if in your actions, in your thoughts, in your words, in your attitudes, you in any way deny yourself to be I Christ, you are putting up a barrier to the experience of God where you are. Infinity individualizes in Christ as Christ and goes no further. It does not enter into mortality. Ascension out of mortality into Christ accepted becomes the experience of Easter or the fourth dimension of consciousness. *"I and the Father are one."* All that the Father hath is mine. And all of the coming of tomorrows disappears into eternity realized now.

Now then, when you have been willing to cast aside the toys of mortality and accept adulthood in Christ, you have a single pointed purpose. What is this Christ that I am? How shall I live as Christ? How shall I accept what I am? What shall I do about it? How shall I prevent myself from denying that I am this Christ? Is that what our day is all about or is it about the fulfillment of human will and human needs?

The path is difficult enough for one who is striving to attain the realization of the pure Christ and is an impossible task for one who is not doing that but rather is concerned about my human sense of life. That one is simply wasting their time. There's no place for mammon in God.

And of course today, we're speaking not to the human sense of a mortal me, we're speaking to the soul. We're speaking to that higher self which says, "Yes, I and the Father are one and though there be remnants of mortality clinging to me, I have the patience, I have the fortitude, I have the trust that in the allness of God, I can move, live, have my being, independent of this world, right here, independent of conditions of body, conditions of mind, conditions of employment, conditions of health, independent of every human condition, I can learn to walk here in God, in the light, expressing the Divine qualities simply by stepping out of every degree of mortality that I can discern through Spiritual enlightenment." That's our narrow path.

We could have joined the fifty million today who are going to worship an external being, who are going to deny I Christ in themselves and wonder why tomorrow their world is no different and we could make the same mistakes we have made before, we continue in the logic of the mind, in the ego of the mind, quite convinced that we can figure it all out. But Easter Sunday tells us that only when the Son of man in you is lifted, risen, when you have transcended all mortal sense, whether it be of mind or body, all sense of matter, all sense of nothingness and been willing to walk the narrow path of I Christ which widens as you walk unto infinity.

We could have been a statistic. We could have continued as a human antenna. We could have remained buried in the grave of mortality but Christ says, "Awaken." Who do you think has been speaking the words from the Bible to you? I, in the midst of you. I, your identity says, "Come unto me. I will give thee light." Your identity says, "When you have raised me up in you, meaning, when you have accepted that you're not a limited finite mortal self, I will direct thy paths." When you can look at the world around you at each individual, the alcoholic, the drug addict, the blind, the sick, the suffering and not be tempted to hang those labels on them in your consciousness, when you can look at every adverse condition and see only I Christ then you have found I Christ is the One Christ, the light of the world - not of a person, of the world - then you have found I Christ where you are. Then you are linked with the Infinite for you have denied your identity nowhere. Then you have lifted up the Son of man, no longer are you subject to the law of karma, of cause and effect, of matter that disintegrates, the law of mortality. Yes, a miracle happened on this earth. It has been proven to be the fullness of God invisible even while we surround ourselves with nothingness, we stand in the midst of paradise.

As you look about you with eyes, as you listen with ears, as you touch with fingers, you must know that I cannot see the Christ before me. I cannot touch the Christ. I cannot hear the Christ out there. And therefore, what I see and touch and feel and hear, this mortal sense, is my tomb. I Christ do not live in mortal sense. I Christ do not live in body. I Christ do not live in time. I Christ do not live in space. Where am I? I am in the Father and the Father is not in time. I am in the Father and the Father is not in space. I am in the Father and the Father is not a human body. I disengage myself from the world of the senses.

Picture yourself walking down the street. You walk down the street, you're going somewhere, maybe to mail a letter. What's on your mind? Getting the letter in the post office box somehow and coming back to where you've come from or going on to another place. But what should be on your mind? Here, is the Christ of God. That's what should be on your mind. Here is the Christ of God and this visible self walking down the street is not that Christ, but here is the Christ of God and God outwardly, to human eyes manifesting invisibly as the Christ appears to human sense as this me walking down to the box to mail a letter. When you're in that consciousness, what else is there? There's only God infinite expressing as invisible Christ appearing **as** human form. **Appearing** as - not being human form - **appearing**

as human form. What is there is Christ. What is there is God expressing as Christ. And in the moment, that you are aware of I Christ, the invisible Self, you'll discover there's not a car on the street that's going to hit you. Why? Omniscience is functioning. It will enlighten you to the fact that there's a car approaching or it will enlighten the driver to turn away.

Wherever you are, consciously knowing that here is I Christ, the Father speaks and acts and expresses through you right there on an infinite basis and you've taken yourself out of world mind. You've taken yourself out of all the levels of the unconscious mind. You're in I Christ to whom the Father has said, "*Son all that I have is thine.*" My omniscience, My omnipotence, My omnipresence are all embodied in I Christ. Grace is embodied in I Christ. Infinite flowing of expression from God seeps through into the visible experience.

We're told by Joel that God is individual being. Your individual being, my individual being but that doesn't end right there. There's something we do have to do about it to bring it into our experience. We cannot make it the truth; it is the truth but we can block ourselves from experiencing that truth by not being I Christ. God is your individual being but what is your individual being? It is I Christ.

Now how do you bring I Christ into your experience so that God expresses as your individual being in your experience right here instead of just in Joel's book or in your mental knowledge that it is true? He also says, "*God is your individual consciousness.*" Ah, but that's an absolute truth. God isn't your false sense of consciousness. Your human consciousness is a false sense of consciousness and the only way to experience God as your consciousness is to step out of your false sense of consciousness. Stepping out of it, you discover what he said is the truth. God is your individual consciousness when you have stepped out of mortal consciousness, sense consciousness, conditioned consciousness, material consciousness, three-dimensional consciousness, time consciousness, space consciousness, fear consciousness, doubt consciousness, all of these you must step out of before your individual Divine consciousness shines forth.

The lifting up of the Son of man is also the shedding of the remnants of mortality that have clung to your false sense of consciousness. Fortunately, we have a Divine intercessor, our own being, Christ in you, is the only self that can dissolve the remnants of mortality. It works as light dissolves darkness. As you walk in humanhood, in darkness, looking out there, you're turning away from the within light. As you find the within light, the remnants of darkness or mortality are dissolved. And lo here, stands the kingdom of God ready to flow, to express, to lift you beyond the concept of a lifespan.

Parallel with the miracle that appeared on earth, as the light of your being standing in front of you as a form called Jesus, saying "*I am the light of the world,*" is the remarkable truth that **you** are the light of the world and the only way to learn how to be I Christ is to carefully observe what I Christ in the form of Jesus is doing. Because just as I Christ standing in the form of Jesus speaks to you, I Christ in you is pointing you to I Christ in Jesus saying,

“Watch what He does for that is truly I Christ in you out there doing it as a leader to you, as a way shower. Everything He is doing out there, watch, because that is the nature of I Christ in you.” Hear those words within you. See those actions within you. Because just as mortality is unknown to I Christ, so is I Christ unknown to mortality. The miracle is that the bridge of mortality into I Christ has already been established for us. You’re not doing it on your own. You’re only a pioneer in Spirit but there is a Spirit that has walked before you if you’re willing to look at that Spirit instead of into that mortal forms around you.

Now we’re in I Christ. That’s where we stand. That’s the only way you can really begin a day. There’s no other beginning that’s true. I Christ. What is I Christ going to do today? The only thing I Christ can do is express God, the will, the power, the law, the truth. I Christ can do nothing else. If you don’t step out of I Christ in your consciousness, you’ll find yourself moving through a day in which you’re expressing the will of God. *“I in the midst of thee am mighty.”* I am greater than all the material powers in the world. I Christ yourself, I am ready to dissolve earth and show you heaven.

Do you believe that? I Christ has been saying that to each of us all these centuries.

When you have made the effort to be I Christ, I Christ will express oneness and your realization of oneness will come through I Christ in you who is one with the Father expressing the Infinite, where you walk, where you talk, where you think, in all your actions.

In reverse, when you express doubt or fear, or hope or desire or ambition or anything that is not in I Christ, you are stepping out of your identity. That’s why we have so many casualties. We only learn through these many casualties that there is no margin for error in I Christ. It’s a pure acceptance. And if you’ve had your share of errors, your share of tragedies, your share of emergencies, it has all been preparing you for the I Christ life.

It would be wonderful for those who are living in that consciousness, turning their total effort, their way of life into that, to meet, to discover that there are those who can succeed in this inner movement. There are those who can reach that high mountaintop in which the oneness with the Father is not something that they declare but which the Father in them declares.

“I am come. It is My good pleasure to give you the kingdom. All that I have, my infinite love, my infinite wisdom, my infinite life is yours. Why? Because you are my child, the Christ and you must now be perfect as your Father. You have one parent, a Divine parent, no other. Do you still think you have another parent than the Father? Then you are saying you are not the Christ, aren’t you?”

Yes, that’s a very narrow path, to know I have no other parent than the Father. Well what about this little body that came out of my mother’s womb, that grew into me? It isn’t Christ is it? Is it you? Then you’re not Christ. You see the transformation in consciousness?

While you're in the womb of Spirit accepting I Christ, you've stepped out of the womb of the world. I know you're moving into what you would think is nothingness, but I Christ is very much at home in this human sense of nothingness and so now trust becomes very important.

I Christ am perfectly at home in the kingdom of God. Do you doubt that I know the way? Are you not willing to rest in Me? I am the light and I will be a lamp unto those who cannot walk in the invisible. I'm in the invisible of perfection for that is all that is here, the invisible of truth, the invisible of harmony. That is all that is here. Do not seek it. I am it.

I Christ in you can never be lacking or limited or in darkness or lost or wondering or doubtful or seeking or striving or struggling. All of these things are the denial of Christ. I Christ in you can never be in error. Are you in error? Then you're denying I Christ is your name. But I Christ is the fact of you and the error therefore must then be the lie about you. You can never be in error. It's impossible. You can never be in sickness. It has never belonged to you. You have accepted this auto suggestion. You have accepted a mesmerism which pins these things on you and then you say this is what I have and as you say it, you are saying, "I am not I Christ. I am not the light."

Fidelity to I Christ means rejection of every possible error in you. It never belongs to you. It never is you. It is no part of your being. All self condemnation goes. You can never be guilty of anything.

I Christ is your only Self. Perfect now as the Father. This detachment from all feelings of having committed a wrong at one time or another, or having omitted something you should have done; all this is mortal sense. It has no reality. And just as you absolve yourself from the guilt of mortal sense knowing that all sickness and suffering, all lack and limitation are not part of my being but are subliminal world suggestion appearing to me **as**, and I've simply made the mistake of accepting it as mine. And now you absolve all those you know, for I Christ is the identity of the world, not of one individual.

And so, you look at all the disguises called persons and all you accept is there is invisible I Christ. One invisible Christ. There is no guilt in the world. For you the world is forgiven. Why? You're accepting I Christ as the name of God invisible everywhere. You're not doing this to be virtuous. You're doing this because the Father says, "Do it." You're doing this because it's the only way into reality. There is no individual on the earth that you can incriminate in any way, even to fear one or to hate one and as Joel says, even to love one. And that's difficult. All you can love is I Christ. You certainly cannot fear I Christ or hate I Christ and that I Christ there is you there. We're lifting the Son of God, the Son of man. You find you can't control this. It's too big. Your mind can't embrace it and stay there and so you lift yourself beyond your mind.

Silence, (pause) ...

One of the first thing Joel says, in this chapter is, *“The person who has realized his Spiritual nature and identity and who lives by the Spirit cannot be limited in any way. There’s no way to confine spiritual being. On the other hand, slavery is the natural state of the human being. A human being can never escape slavery, can never know freedom but is destined to be in slavery throughout all his days. And therefore, the only hope a human being has is to rise out of his humanhood.”* Into, you might add, the realization that I am I Christ.

Where else can you go out of humanhood? Only into Spiritual selfhood. And how do you rise out of humanhood? You realize that it wasn’t God created. And therefore it has no existence. You either die in humanhood or die to humanhood. You see the choice? You die in mortality or you die to it. That’s the miracle. We’re given the choice. Remain a human and become a statistic. Accept I Christ and walk through the fire.

Ascension is not after death. That monumental blunder that we ascend after death is not the Christ teaching at all. Ascension is the consciousness which climbs the mountaintop to I Christ now. Now, are we I Christ.

Ascension must precede death for that is how death is swallowed up in victory. Ascension to I Christ, I the light. But wait a minute, the moment you say “I the light,” what are you? A physical form? Which are you? I the light or I the physical form? Do you remember Joel’s great talk on two types of flesh? Flesh and flesh, Spiritual flesh and material flesh. Ah, there are two kinds of light. There’s the light of the flesh, little atoms; that’s light. But there’s the light of Spirit which is simulated by the atoms. Which are you? The light of this flesh or the light of the Spirit? If you’re made of atomic dust, that’s not I Christ.

You see, you cannot say, for instance you might say, “I’m a skin diver.” Does that make you one? You could say, “I am Christ.” That doesn’t change your life. But I am the Christ and therefore I am not what I appear to be. I’m not both. I’m not this mortal self at all. I can’t be the mortal self and the Christ or else I’m guilty of the false notion that this mortal self dies and then I will become the Christ. No, you’re either the Christ now or you’re missing the Christ message. *“I in the midst of you am mighty.”*

And so we take this into our secret heart. It’s going to lift us above the clouds of world thought, above all auto-suggestion, above the passing shadows of form, above the transient. It’s going to lift us into that place where I have substance, meat, where I am fed only by God, where I can say that, “God has sent me, God is expressing as me, God is my being.” There’s no separation between I Christ and God and therefore there’s no second power that can exert itself on your being when it is I Christ unseparated from God. All false sense of power is terminated. Sickness came to the mortal sense of self. It doesn’t come to I Christ. All errors, all evils, all false human powers, all false material powers are part of the darkness dissolved by the light of I Christ.

Imagine, in the very first sentence of this chapter, that we cannot continue as human beings, we must step out of humanhood. Release man. Start with yourself. Release the whole

concept of a human man, a human woman, a human child. Take yourself out of the sense of humanhood. Take everyone you know out of the sense of humanhood. Accept them as they are, as Divine being. Release them from the concept of a dying self.

“Freedom,” says Joel, *“does not come through an appeal to God or through warfare of any name or nature but through enlightenment,”* en-light-enment. *“I am the light,”* says the Christ. That’s your en-light-enment. *“Through opening one’s consciousness through that which cannot be seen, heard, tasted, touched or smelled, to a Power invisible which does not war with other powers but dissolves everything that appears in the nature of an enemy without our being or within.”* Any enemy outside of you or within you, any enemy outside of your body or within your body is dissolved by enlightenment, this invisible Power. It is the power of God expressing as the Christ accepted in consciousness, as identity, not as a second self, not as another power to be used, but as identity. It must be the I am of your being before this invisible Power, this enlightenment, beyond the senses, dissolves the errors of the senses. This is the only freedom.

Why does Joel speak of these things? Because he had attained them and he knew that this was waiting for you to attain. Because he knew it was possible. Because he knew it isn’t true that you can say justifiably, “This is beyond my possibility.” No, another man had done it and others and others and others had done it. Enlightenment dissolves all sense of error because there never is error. All is Christ. All is God. Is there error in Christ? What is the error? The error is that I am not the Christ. That’s the error and from that error, all other errors spring.

How many times in this chapter did you read that to find the cause of error, to seek the cause of error is foolish? How can there be a cause for an error if error does not exist. You can say this error was caused by this type of thinking and this error was caused by that type of thinking, but you’re accepting the existence of the error. Or you can say this error was caused by world thought, this error was caused by a certain kind of jealousy or hate, this error was caused by worry; you can give all reasons for these errors, you can say they’re psychosomatic and to a human mind that’s all very true. There’s only one thing wrong with it, to have a cause for something, you must have that something first. The moment you have a cause for error, you’ve fallen into the trap of believing that error exists.

You’re thinking on a human plane of a three dimensional world. You’re not thinking of the Kingdom of God. You’re not thinking of the allness of God, the omnipotence of God which makes the possibility of error impossible. Where is the error? How could the worry cause ulcers if God never caused ulcers? How could the hate and jealousy cause the cancer if God never caused the cancer? How could any error have a cause if God is the only cause?

And so where do we find these great remedies? In the human mind that is unaware of the Christ message that God is the only cause. And you can follow the pied pipers of the human mind right into oblivion. Because God is the only cause and you can stand on that and

Christ is the only identity on earth and you can stand on that. And then you won't have to waste your time looking for the causes of things that cannot happen without God causing them and you begin to see the universal hypnotism of the mind which looks for false causes for non-existent errors.

I Christ. I don't recognize any error. I'm too pure to behold error because I live in the substance of God. Do you know another substance? That's more than God knows. Do you know another life? That's more than God knows. Do you know another person other than the being called God? That's more than God knows. God knows only Christ, the Son of God.

So, individually we raise our hands privately and we say, "I am that Christ. I will not look for a cause for error because there is no error in Christ. The moment I look for a cause for error, again, I deny I Christ is my name. I separate again from Christ self, I become the sense of mortal self and now I'm under the law of two powers."

See that fine edge in which you never step out of identity. You sit back, resting in identity. Is this of God? Is this in God? Is it in Christ? No. Then where is it? World mesmerism. How do I get rid of it? Don't get rid of it. It isn't there. But if you can't rest in I Christ, if you can't know I Christ as a universal truth, that which is not there continues to be seemingly there. And you have to find all kinds of human remedies for non-existence only because you're living in non-existence. That's why it lives in our world. As we live in non-existence, we see that which does not exist. The fabric of the dream is always there to those who live in the dream. When you're in the myth, that which is mythical is real. To one image, another image is real. To I Christ, only reality is real and it is pure, perfect as the Father.

As I Christ in you is lifted up, as you ascend, out of world mesmerism, you are opening your consciousness to the Infinite Life. You are being anointed by the Father, redeemed out of the false sense of life, returning to the Father's house, enlightened, illuminated, releasing man who never existed, from your consciousness, accepting God, as all.

Silence, (pause) ...

Is it so difficult to accept something bigger than the human form as yourself? Is it really so difficult that we cannot accept that I Christ, which fills, let's say, just this room at the moment, is your name? That the form next to you doesn't fool you at all? I Christ throughout the room is your name, your identity. I Christ is not confined or limited, or sitting in a chair. I Christ is pure Christ consciousness. The full expression of God wherever God is. "*Son thou art ever with me.*" Wherever God is, the I Christ that you are is expressing that Godhead, everywhere.

I got a call from Tokyo the other day. What's the difference if it comes from Tokyo or Sacramento? I Christ is infinite. In I Christ, Tokyo is just maybe a little dot, just like Sacramento. But I Christ is never separated from itself. I Christ knows nothing about distance or time. I Christ is not interred. I Christ is not transient. I Christ is not subject to error. I Christ

is the original light, the genuine, the authentic, the substance of life itself. I Christ in Tokyo is not the truth. There's no Tokyo. There's only I Christ. And all the names on the maps are just other places that are all a temptation for us to deny I Christ.

Students today are being taught different things about God. There's one group thinks that Jesus is somewhere on another planet, sending signals. There's another group that figures that Jesus was a human being who happened to know the truth never knowing that He was transformed from that mortal sense into I Christ. And everywhere students are finding all kinds of isms that they can hang their hat on. Some don't believe in any of those. They're determined the only way is without religion at all, without inner understanding, just maybe, some form of meditation.

It is our function to be, not to learn, not to seek, not to strive, not to believe, but to **be**. To be that which the world is seeking to find. You'll find when you are being that, you are accomplishing all that you really have ever wanted. Deep down inside the desire to serve is probably our greatest desire. We all want to be useful. The best way you can serve is to be the full expression of God realized in consciousness. That'll do the job. That'll serve the world. That'll lift every student who comes in contact with you. That'll lift everyone out of their lie. That'll open hearts and open souls. Just to be what you are is the way you serve. You don't have to go beyond that. There is no beyond.

The world is being misled. The hard core of Christ Self is not what they're learning. Some may say it, "I am God. I'm a skin diver." But that won't make them skin divers or God. There must be this total renunciation of all that is not I Christ, for I Christ to shine through. Onion skin after onion skin is shed till you come to the core called Christ. There's nothing left to shed. "*Thou seest me, thou seest the Father.*" Those words are not ravaging wolves. They're not false Christs. They're not opinions. They're not mentally presented. They come with the voice of authority and they are the Christ of you right before you saying, "Follow me."

Now to live in I Christ then, you must follow the words of Christ until that outer Christ goes away so you find the Comforter within, until Christ within you is speaking, instead of just outside of you.

I think maybe we could pause a bit. Please don't see individual people in this intermission. Try to understand that everyone you're looking at is I Christ and that I Christ is not separated. Everywhere it is. It is a universal Self. Wherever you plug into it by recognition, you're in the allness of it. Wherever you do not accept I Christ, you have plugged out and you've lost all of it.

Intermission is very short. In that intermission you can certainly find the capacity today of all days not to drop into the easiness of a human you. Is that a fair enough request today, that I Christ be your name even during intermission? It will help you.

— End of Side One —

One very excellent meditation is to rest in the knowledge that I am I Christ. Just to rest there, that's all you have to do, because in the complete faith that this is the truth, you realize that truth needs no human instrument whatsoever. Truth doesn't really work through a human being. Truth works. What the world sees is what they call the human being but all that's there is the truth of God functioning.

I Christ is your only self and as you rest there, it becomes clear that a knitting, a rooting is taking place. You're in your real identity, in your real home. Your consciousness is free of the mental barrier and the deeper this begins to permeate your consciousness so that you have no other consciousness, the clearer it becomes that it's already an accomplished fact and always has been. Your function is not to go out now and deny it, that's all. All day long, you'll be tempted to deny that I am I Christ. If it were possible for you never to deny it, Grace would be the only experience you would know. Wherever there's no prodigal from I Christ, only Grace can flow. It's the law of the Father. And so your total remaining human experience is to dissolve the belief that there is other than I Christ where you are. And to be a witness to the miracle of I Christ accepted being the actual, spiritual activity and manifestation of God flowing into visible expression as you. Literally, if you spend your time consciously refusing to deny I Christ, you'll discover the Kingdom of heaven taking the place of the appearance called earth. The qualities of the Father will be made manifest. The lacks and limitations will return to the dust.

This is the basis of living in Christ. Living in Christ, by Christ, through Christ, living in Spirit. I Christ must be where you stand in consciousness or else you're standing in the false sense of self and duality is the inevitable result. Joel states this, "*Slavery and limitation are within ourselves, the result of our ignorance of true being and therefore, the remedy must also be within us.*" Admitting that our ignorance of truth is holding us in bondage to the body, to economic or political limitations, we withdraw condemnation from the external world. That doesn't mean only person, it means withdrawing condemnation from all physical, mental powers of the world as well as persons. Acknowledging that as we overcome Spiritual ignorance within and attain Spiritual light - which means Christ identity - freedom will come into our experience.

Again, the Master tells us that as we stand in Christ, identifying as Christ, rejecting what is not Christ, we are opening the way to Spiritual light which dissolves all that we had thought to be external to ourself as a power, as a force, as an evil, as an error. It's only the darkness awaiting the light of our own Christ being to dissolve it from being an appearance in our experience.

“If it seems possible that our troubles are not our troubles” - now this is introducing a new idea, so listen carefully - *“If it seems possible that our troubles are not our troubles because of someone or some circumstance external to us but rather through our inner ignorance, then we’re opening the way for our own freedom to appear.* Not blaming somebody or some outer thing, but really seeing that my own ignorance of Christ identity is what appears outwardly to me as someone else doing something that is hurting me. That’s the false cause out there. It’s the false cause of a false error. When I’m in the light of my being, the false cause and the false error are no longer there. But only in the light of my being, only in Christ identity. Not in the Spiritual adultery of the human mind. As long as you’re in the human mind, you’re in Spiritual adultery. That was the whole message of the adulteress.

I in the midst of you do not see an adulteress. I in the midst of you do not see an alcoholic. In Christ awareness, you cannot see an adulteress, a criminal or a dying person. When you do, you’re not in Christ awareness. I Christ recognize I Christ everywhere even where a corpse appears. Only I Christ is on this earth. Total fidelity to I Christ as the one indivisible Self of the universe. If you want the Father to be the expression of your experience, don’t cut a little corner off and say, “Over there is a corpse.” There is no such thing. I Christ is living everywhere now. Only life is now. I Christ knows life everywhere now. I Christ knows nothing that is not of the Father and life is only of the Father. There is no other life than that life and all life is that life.

I Christ, come out of the tomb of ignorance which is belief that death is possible. I Christ come out of the tomb which is belief that evil and error and sickness and suffering are possible. That’s the prodigal consciousness talking. I Christ knows no unreality.

And so, there’s no external causes to your problems. And you discover this only by standing in the identity of I Christ. When you can see that as a possibility, Joel says you’re on the way. The moment you can see that your only so-called problem is that you have not known yourself, you have not had the inner light of your own being, when you can admit that to yourself, you’ll open the door to an expanding consciousness of truth.

For the Christ which overcometh is an overcoming of our self, meaning our mortal sense of self. As you put on the garment of Christ, you’re dropping the garment of mortality. And Christ establishes freedom within our consciousness which then becomes externalized by the power of truth. The subtle alchemy of the Spirit as it’s accepted in identity as your name, your identity, your being, your substance, the dross of humanhood is slowly sifted away. The externalization of truth in consciousness becomes the experience of Christ on earth.

That’s how you release man, mortality, form, materiality, physicality, structure, false human causes, disasters, diseases. Where are they? No light, that’s all, the absence of light, the absence of Christ light and it’s only available within your own being. The absence of yourself, the absence of that which is ever present and that’s the paradox of the Christ. In the

absence of the Presence, you experience all that is not true. In the presence of the Presence accepted, all that is not true becomes absent.

“The only real freedom is attained by recognition of Christ within us.” That’s a flat statement from Joel. That’s the only real freedom. *“And learning to live not only in subjection to Christ but realizing its dominion over the circumstances and conditions of life.”* And so you’re not accepting, if you’re still struggling, if you’re still doubting, if you’re still worrying, if you still have an adversary, if you still have an enemy, if you still have a problem, you’re not accepting I Christ because I Christ has none of these.

Now the more you meditate on I Christ, the more you’ll feel comfortable in it, the more you’ll realize why it says, “Resist not evil,” the more you’ll realize why it says, “Be desireless. Be unselfed of the mortal sense.” Realize there’s nothing to seek, for that which I am seeking is I Christ which I am. Defend against nothing because I Christ is the only power. There’s no power to defend against. It only seemed that way to a mortal sense.

More and more you’ll find the peace of I Christ and why I Christ is called the Prince of Peace. Because its peace is the knowledge that there is none but I. I am the I of everyone. I am the I of those who have lived and walked the earth and I am a living I. Nothing in the world can tempt you into the belief that the I of you is not the life of everyone, for the I of you is Christ. This is going to be the infinite oneness that grows in your consciousness until you can really know it, that you are the I of every ancestor you’ve ever had. You are the I of your children and grandchildren extending unto eternity, that the life of Christ in you is the life of them and there never is a separation, never has been and even now, those unborn and those who have not appeared in your life are still the I of you and when they come into appearance, they will only be the I of you made visible. Nothing can ever appear in your lifetime or lifetimes that is not the you called Christ.

There’s no stranger on the earth. There’s no stranger in the past. There’s no stranger in the future. All is I Christ. That’s the invisible, indivisible garment of the infinite consciousness you must come into through I Christ. And the less gaps you have in that consciousness, the less gaps you have in your experience. That’s what externalizes. It externalizes with quite a rush sometimes, sometimes quickly, sometimes so fully you don’t know what’s happening, sometimes so harmoniously that you know that no human mind had anything to do with this incredible thing. Always the miracle is I Christ infinite. Beyond time and space, in the midst of all - animal, vegetable, mineral, human - I Christ stand there, the infinite individualization of God everywhere.

God is forever expressing itself as the fulfillment of its own being and God appears as the life of man, woman, child, animal, vegetable and mineral, regardless of how false a material concept we may entertain of that life. Because of the infinite nature of God, there can be only one life and that life is God, expressing itself as life in and as infinite form and

variety. That's what you're looking at then. You're looking at that invisible one life of God and the minute you label it with mortal sense, you're separating yourself from it.

As you stand in I Christ, that invisible life will explain itself through you, through I Christ and you will perceive reality instead of the imagined images of material form. Always you're letting the Infinite express through your I Christ consciousness for that's the key to Grace. You're not pausing to try to explain it out, to analyze it, to deflect it, to influence it, to manipulate it, to call it to your door. Your door is everywhere because I Christ is your name. It will go where it must go, not where an individual directs it. Everywhere is I Christ and therefore everywhere is the Father now. You see that Jesus couldn't be confined to any one religion or any one race or any one nation? For I Christ is the name of all men, all women, all children, all over the globe and on planets unknown. Only I Christ is. The Son of God is I Christ, not a human being and in I Christ, you are indivisible from yourself everywhere. You have fulfilled the condition of accepting infinite individuality and Divine qualities express with no effort whatsoever on your part. Your only function is to know I Christ infinitely indivisible everywhere, one with the Father. That is my name.

And if they tear down the world tomorrow, I Christ will still be one with the Father, even unto the end of the world. Never can I and the Father be divided because we are one Self. Wherever God is, I am now. I don't have to go there. I Christ is omnipresent. That's the fact of your being. I Christ is omnipotent. That's the fact of your being. It doesn't change and whatever appears to deny it is not there. It is world mesmerism that only seems real to one who does not know that I Christ am the fact of my being and that is the omnipotence, the dominion, the total self, expressing perfectly forever. This that appears is simply the denial of my identity. In some moment of unawareness, I lost my knowledge of identity and this is appearing to tell me that. That's all it is, nothing more. It's a little darkness showing where I have stepped out of the light of Self.

Living in this consciousness, you're not worshipping a man who rose but you're following that individual who has said, "Follow me. I am the light." Follow the light. The light which is your own true being. And your Easter will be ascension, dominion, the full expression of the Godhead on the holy ground where you stand.

"For I in the midst of thee am the Living God and I am yourself. Deny me and you lose me until you find me again but I will never leave thee even unto the end of the world. I am your life eternal, your permanent Self and you are Divine Being. Mortality was only a passing state of a false consciousness."

As we release the false consciousness, "*Henceforth we know no man after the flesh,*" for all that stands there is I Christ invisible, myself, undivided from myself, here where space seems to be or there where time seems to be. I Self am not in time or space. They are false states of consciousness but I Self am everywhere and there is no time. There is only the eternal now of myself, which is yourself.

Practice resting in I Christ. Practice through the day. Stop and ask yourself, “How am I denying that I am I Christ everywhere?” You’ll find many places where you are falling down even while you think you are standing up and then make the brief correction. And don’t be surprised when you make these corrections at the inner light that begins to well up within you to assure you that you’re walking the path of Spirit.

I have chosen you and you will know all along the way that you are chosen as you make these inner adjustments every time you take the time to remember that if I do not deny I Christ everywhere is my name, the Father will express His perfect will through, as, and in me for I am living by the indivisible infinite Spirit which is my name.

The I of you is the Christ which is the light of the world. Behind the world you see is I, the light of you, the Christ, everywhere. Deny it, lose it. Accept it and it becomes the law of your life, perfect as the Father.

Silence, (pause) ...

We’ll stay with Joel’s chapter Release Man. Some of it next week could even seem to you like kindergarten if you start discovering the immensity of your true being. Then we’ll look at chapter 8, I think we’re still in that, of John starting with where Jesus announces to the angry Pharisees that “*I am the light of the world.*” For that’s what the light of the world is saying to each of us. “I am the Christ of your being.” So that’s where we’ll be in chapter 8 and then I think its verse 12 on - in John 8 and we’ll stay with Release Man to get real good and strong before we tell Satan to get behind us.

You know this is really a happy Easter because there are those who are really walking silently now. That’s what Easter is all about, knowing Christ everywhere. Everywhere.

Thanks very much.

CLASS 6

LET THERE BE LIGHT

Herb: We're going to look at some passages in John about the light.

In John 1:4, "*In him was life; and the life was the light of all men.*" "*In him was life.*" It would appear that there's a designation there that only in him was life. What about the rest? Why say, "*In him was life.*" What about you? Is life in you?

And the point is that the life in him was the life in you. "*The life in him was the light of all men.*" And so, we're being told that there was a him who had found a different life than human beings know. And the life that he had found is the same life that is the light of all others who have not found that life but he had found it for them.

"*In him was life.*" We know what he did when he walked the earth. We know what that life could perform and John tells us that same life is the light of you and the light of me, the light of your children and the light of your parents, the light of your ancestors. All are that life which he discovered which was perfect as the Father.

Right up there at the beginning of the Book of John, the very fourth verse of the first chapter, "*In him was life; and that life was the light of all men.*"

Quickly then we say, "To what degree have I become aware of that life as my life?" And right there you see the whole explanation of your human experience. It is either showing forth that life or it is showing forth the darkness or the absence of that life. It is showing forth the light of your being or the absence of that light in your ignorance of it.

"*The light shineth in the darkness; and the darkness comprehended it not.*"

And so, the mortal sense of self does not comprehend the light of its own being. Mortality does not accept Immortality. Material selfhood does not accept spiritual reality. Humanhood does not accept Christhood.

This is all by way of a prologue to introduce us to the events to follow.

And then in the ninth verse, "*That was the true Light which lighteth every man which cometh into the world.*"

Now if that's the true, then what isn't that is the false. Whoever is not living that life which was revealed as the life of all men, perfect as the Father, is not living life itself but a counterfeit of it. And it is this counterfeit that we call humanhood.

Now in the third chapter, eighteen to twenty-one, *“He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”*

Now the light we know by now is Christ. And Christ then is the light of your life. And if you have not found the identity called Christ as your own identity, you are not living that life which is revealed as the perfect life of the Father and the only life of the Father. We come right square down to “Do we or do we not accept that Christ light I am?”

Now in the acceptance then, we find we have to live out of it. We cannot declare it. We must be it. And so, at this point, the class is dedicated to I Christ, the living Son of the living Father and all of the qualities of God being in Christ, all of the qualities of God are in my being.

That was, I think, the major theme of last week's meeting here and so far, within a very few days, six different people, in one way or another communicated with me about some very important changes in their consciousness which manifested either as healings or improvements of some kind, but all very important. Why? Because I Christ had in some way taken root in their consciousness as their being. It was being taken out of the declaration stage. It was becoming flesh of their flesh. Slowly they were reaching a Christ Consciousness which is the identity of every individual, whether they know it or not. And as the realization comes, even in a measure, the outer events reflect that consciousness.

“And this is the condemnation that light has come into the world and men loved darkness rather than light because their deeds were evil.” And so, as we live in a material sense of self, we specifically reject Christ identity because there is no material selfhood in Christ identity. Human power rejects Christ power unless the vision and understanding are there to demonstrate that human power can never attain reality.

“For everyone that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

The deeds of Christ in you come from the Father. The Infinite directs Christ, expresses Christ and unless you're living in your Christhood realized, your deeds are not wrought of the Infinite but are finite and transitory and even though appearing to be powerful, in time they are revealed to be powerless.

Now this is John at this point revealing the mesmerism of the world which, not living in and out of Christhood, has never found an answer for the many problems it's trying to solve and we continue looking for solutions. In every facet of human endeavor, we're looking for solutions. And John is telling us, “Why do you look for solutions when there's only one solution?”

Don't try to find the cause of this error or that error and then repair the damage but find the only cause there is - which is God. And when you're living in the cause that is God, you will discover that all of the effects of this world will reflect that perfect cause and be manifest in perfection whether it's the liver or the heart or any kind of human relationship. If you are in perfect cause, you will be in perfect effect and the mesmerism is that there is no perfect cause in humanhood. The only perfect cause is made manifest when you're living in Christ then instead of seeking solutions, you have the one solution which is the solution of all, Christ, which receiveth the perfect cause of the Father and expresses it in every degree of your life.

And so, if you were to translate this into practical daily living, whatever it is, or whatever sequence of things may trouble you at any time, your cause is a false one. The cause of a bad heart, the cause of a bad health, the cause of anything that is wrong is a false cause. It is there because, not living in Reality, in identity, living instead in a false identity, you are subject to false causes. But living in Christ, aware of the identity of Self as Christ, the only cause that can act upon Christ is God and then one with Christ is one with perfect cause and that is the repair of the heart or whatever else seems to be in need of repair.

Whatever it is then, we do not seek solutions in the plural. We merely stand in the knowledge that I Christ being my name, that which is imperfect in appearance has no cause and so I'm looking at a causeless effect. One that has no existence because it wasn't caused by the only cause there is, God. And in Christ you can do this. You can stand in Self and know that that which is not caused by God has no cause to sustain it other than the false belief which enables us to step right out of false cause and to watch the dissolution of that which has no cause in God. We do not stand in the darkness. We accept the Light of Being.

Let's go over to 9:5 in John which is a little past where we are in the book, in the Gospel at the moment. *"As long as I am in the world, I am the light of the world."*

Now whenever you see the word "light," spiritual light means Christ identity. The light of the world is the invisible Christ of each individual on the earth. Unless you are living in Christ, you are not in that light, you are not in identity. *"As long as I am in the world, I am the light of the world."* Christ in you, as you, is your eternal light.

Now let us move from this point on then with the knowledge that I Christ is your name. And instead of looking for solutions to any problem, simply return to that knowledge that I Christ is my name. And don't bother to go any further. You will be imbued from perfect Infinite cause which is ever functioning in I Christ. And you will watch the miracle of Infinite Grace through true identity dissolve, diminish, remove, correct and ultimately lead you into the Divine image and likeness of your true being. Now I'm emphasizing that purposely so you won't waste time, effort and thought to seek solutions to anything. It's the wrong level. Anything you might want to solve is already perfect in Christ.

“I, the light of the world, Christ in you, have overcome the world. Come unto me.”
Don’t go out there solving all these things. You just run in circles.

But when you stand in I Christ, you will discover solutions to these things that are the right solutions because where that which needs solution appears, the invisible Christ will manifest Divine qualities instead. Those Divine qualities will show forth as a solution.

“I am the light of the world.”

The moment you touch the light of your being, you’re touching the light of the world. Do you see the secret of Grace there? When you touch the light of your Being, you’re touching the light of the world. Where are the things you sought solutions for? They’re in the world. But when you touch the light of your being, you’re touching the light behind the entire world. You’re touching the Infinite Invisible and it must come forth through the light of your being manifesting as solutions, added things.

You’re later going to see that Jesus spoke in the treasury. That treasury that he spoke in, is Infinite Consciousness. Why was he in Infinite Consciousness? Because he was Christ. When you are in the light of your being, you are Christ and you are speaking from the treasury so that whatever seems to be missing out there is supplied by the treasury, the Infinite Consciousness which functions in the light of your being.

You see now we’re not going outside for solutions. We’re going inside. And inside always means I Christ.

Let’s go over to 12:35. We’re still in John.

“Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness, knoweth not whither he goeth.”

Now walking in darkness means being a human being, a mortal being.

But *“Yet a little while is the light with you.”*

The light remains with you during your mortal period and in this mortal period you’re unaware or aware of the light. Translated, unless you become aware of the light of your being before matter dies, you’ve missed the point of the Christ message.

The Christ message is “Know me while I am still in the world.”

Know Christ in you as identity before the death or corruption of the human form. When you know the light of God in you before the corruption of the human form, you’ve discovered the meaning of rebirth, of regeneration, of transition, of peace without end, of life without death.

“While ye have light, believe in the light, that ye may be the children of the light.”

Now you could go on ten or twenty years, not accepting yourself to be the light of God and you would find then that this verse at that time would suddenly be for you a tragedy because here it is right now. It says, "You are the light. Believe in it." Why wait ten or twenty years? While you still have the light, be it.

Now, here's something which fits this at this point. You remember in the chapter Pure Being, we touched on this. I'd like you to see it again.

"The secret of the Infinite Way is revealed in the truth that the only God there is, is Consciousness - the only God there is, is Consciousness - and since God is the one Consciousness, this is the Consciousness of individual man, therefore, the Consciousness of individual man is his creator, maintainer and sustainer. Out of the Consciousness of individual man must come all that is necessary for his fulfillment."

Now there's a little trick to that phrase there. God is Consciousness and then later learning that God is your individual Consciousness and the trick is that Joel is telling you that God is your Consciousness. But it's a double statement. Turn it around and you'll see your Consciousness is God.

Every individual's consciousness is the God he worships because that's what determines his experience. Your consciousness determines your experience. But suppose your consciousness is not conscious of the light then your individual experience does not show forth the light of which you are unconscious and then your God is the god of this world, your limited consciousness.

Now "God is your individual Consciousness" means that the Infinite Father is your individual Consciousness when you have come into the light of your being. Only when you've accepted Christ as your name. God is your Consciousness but it doesn't do you a bit of good until I Christ is your identity accepted.

And so, we have here a world of men and women living in a human finite consciousness unaware of the Infinite Consciousness of Spirit. And that's a division. That division is responsible for the errors of the world. In the absence of oneness, in the presence of division, we have no light. And the absence of that light shows forth as the evils that we experience.

For instance, you can skyjack a plane in the sky but you thought it was God's sky at one time. How can a skyjacker work in God's sky? You can rob a bank on the ground but it says the earth is the Lord's and the fullness thereof. How can you rob a bank? How can the million and one things that do happen, happen, except that each individual involved is living in a human consciousness devoid of the knowledge that I am the Christ, the light of God.

You sit in that plane up there and see if it's skyjacked. See if in the Presence of the knowledge of I Christ there can be evil in your life. It's impossible. Whether you're on the

ground or in the sea or in the air, in the Presence of I Christ in your consciousness, as the identity of you and each one around you, you find you're under God government.

When your human consciousness is dissolved and you are conscious that I Christ is your name, isn't that Christ Consciousness? And doesn't Christ go to the Father? Doesn't that mean that Christ is one with God and therefore the Infinite functioning through the Christ of you, of which you are conscious. Then means what Joel says that "*God is your individual Consciousness*" and because God is omnipotent, omniscient, omnipresent, all these qualities are functioning as your individual consciousness when you are able to stand in the knowledge that I Christ is my name, identity, my being.

The whole Infinite line of truth is functioning actively as the law of Divine power, Divine sustenance and there's nothing for you to do. You need no solutions to anything because you're in perfect cause; cause that must manifest as perfect effect.

Now then if this is the secret of the Infinite Way and you know the secret of the Infinite Way, you're seeing that in the first parts of John here, the emphasis on the light and the Infinite Way emphasis upon correct identity in order to be the living Consciousness of God are really one and the same.

So, that takes us into John 8, which is where we're going to begin today in the twelfth verse. The adulteress had not been condemned because I Christ standing as Jesus Christ can only see I Christ where the world sees material flesh.

Now then you identifying as I Christ must accept I Christ as the identity of all those around you. You cannot say "I Christ here but you devil there." There is no such thing. And so the minute you are not accepting I Christ in everyone, regardless of the appearance that stands before you, as their only name, their only identity, their only being, you are rejecting I Christ as your being. When you are in I Christ, you will accept I Christ everywhere.

Now this is all unknown to the human mind, to the human intelligence symbolized by the Pharisee.

"Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life."

I Christ is the voice that speaks there saying, "*I am the light of the world.*" But I Christ is the name of you. I Christ speaking there is the I Christ in you which is saying, "*I am the light of the world,*" not of you alone, but of the world.

"He that followeth me will not walk in darkness."

And therefore, to accept true identity you must say, "I Christ is my name and I Christ is the light of the world. I Christ is the light of everyone I know. I Christ is the light of all my ancestors, all those who will follow me. I Christ is the only identity that I Christ can acknowledge."

There is the secret of Jesus Christ that I Christ standing there as him only acknowledges I Christ everywhere. Seeking no solutions because I Christ everywhere is perfect and there is no other there. I Christ in you seeks no solutions because I Christ in you is the I Christ everywhere and there is no other. You stand in Infinite I Christ. I Christ of you is one with the Father who is all and there is no other. The moment you start seeking a solution you are declaring the impotence of God, the imperfection of God, the absence of God. You are declaring mortality as your name. You are declaring darkness as the only experience you are going through instead of light.

Now this is really simple isn't it? The only problem with it is that you have to do it. The understanding is simple. *"I am the light of the world,"* and that is your name and here it is being pronounced for you as your name.

Now if we were to do nothing else but know that *"I am the light of the world,"* we would discover that all forms of evil that come into our understanding on a human level would be dissolved by the light of our own being. You could never say "I lack." The moment a lack would appear, you would know that somehow or other, you had left the knowledge that I Christ am the light of the world. You might have an ache or a pain somewhere but the moment that happened you would know that I Christ am the light of the world and the light of the world expresses only the qualities of God. You would catch the auto-suggestion of evil instantly. World mesmerism wouldn't have a place to go in you. It cannot function in the light. It can only function in the darkness.

As you dwell with this you find there's a conflict takes place in you because you wonder what to do with that other fellow, who says, "Well, if I accept this light what happens to me? Where do I go? What do I do? I had all these plans but this light, if I have to stay in it, what about the me that was going to Florida next year or the me that was going to build this house or the me that was going to build this business or the me that was going to do this and that and the other thing. Can I be the light and do these things, too?" And the conflict is set up. We want to give up the things we don't want but we don't want to give up the things we do want. And so, we're willing to take sort of a half a light, a light for the things we want to get rid of but I don't want to take the light as a substitute for the things that I have wanted. That's like saying I believe in half a God.

Now this surrender then has to be to the total light of your being. Nothing held out, no personal plans still remaining. The unborn baby, when it's born, doesn't stay in the womb, it comes out. As you come into the light, spiritual being, you don't try to cling to your mortal plans. You let the light activate itself as whatever is to be done. It may have a much bigger house than you planned or a more beautiful house than you planned or a different kind of business than you planned or a different trip than you planned. Whatever the light has in itself will manifest as the perfect action. That trip will be ordained, that house, that business, that activity will be ordained by the light of your being. The Father will build that house.

And that's why it's so important not to make the mistake of going out on our own mortal plans because the light of your being is the only cause. Any other cause is a false cause. You're inventing a second creator where none is possible. The rain can wash that away.

Now this is important then. "*I am the light of the world.*" The government of the United States could be planning something right now. We don't know if it's good or bad but we know it's human. We know it's a mortal plan. What about Christ? What does Christ identity say? I am the cause. I am the light. Suppose we turn the problem over to Christ within. What would be the solution? Would it not be automatically a perfect solution?

Do you see that every plan, every problem, every solution from a mortal sense of life has always run afoul of the fact that it's only based on the mortal knowledge we possess? It's based on finite knowledge. It isn't based on Divine purpose, on Infinite knowledge. It cannot be right, even when it appears right, it's wrong. The only right is spiritual righteousness.

Every decision must come from the inner Christ of your being. Every activity must flow from the inner Christ of your being and then you never have to look back and wonder, "Will it work? Is it right? Am I protected?" If it's a Christ action, it's under God ordination. Now life built that way is a Divine life expressing.

Now then here, "*I am the light of the world; whoever follows me will not walk in darkness,*" is the key that as you live in Christ knowing that Christ is Infinite expression, individualized, perfect, in every way, containing every Divine quality, you truly are in the treasury of the Father. You're out of livers and lungs and hearts and you're out of bank accounts. You're out of securities, you're out of investments, you're out of speculation. You have it all; the Infinite treasury of the light of God. And all of these things become so much of the background that they're never in the foreground at all. New things take their place. Things like learning to live in the invisible kingdom of God where there are no physical houses, no physical people, no physical actions. Learning to live in your new home before the dissolution of the material body. This becomes much more important than the limited mortal plans of the human mind. And while you're doing that, strangely enough, all of your human things are under Divine law anyway. The inner Christ has a thousand eyes, a thousand hands, a thousand ways of moving in the Divine rhythm of the Father.

Now it should be clear that revealed here is the Divinity of your being. I, in the midst of you am the light called Christ and I speak it not to you or you or you. I speak it to mankind. And therefore, wherever you or you or you hear it, know it is the truth of mankind. I in the midst of mankind am the light of the world.

That I in the midst of mankind is you. It isn't saying that that I in the midst of mankind is also in you, it's saying that the I in the midst of mankind **is** you. You cannot accept Christ identity where you stand alone. It isn't true.

The I in the midst of **all**, is your name. And that's true of each individual. I Christ everywhere must be your living name in your consciousness so that you're not favoring the form that bears your human name or the possessions that bear your human name. That is a great error. The minute you favor the you or the friend or the loved one or the child or the mother, you're stepping out of I Christ everywhere is my name.

You can never make God partial. The impartiality of Spirit must be defended with integrity. Only the Father knows what is right. No human mind can make that decision for God. We live in the impersonal everywhere I Christ, and then we're not trying to send a little of I Christ to that one who happens to be my daughter or granddaughter or my lodge brother. You see the impartiality that must be maintained or else you're out of it.

Now we have to come to another place where we're not irritated by the endless irritations of the world because they're all signs of living outside of our name. There are so many little irritations that pop up and they're all signs to you that wherever the source of irritation is coming from has not been accepted by you as I Christ right there. That I Christ where the irritation is coming from is yourself and if you don't hear it today, you'll hear it next week. And if you don't hear it next week, you'll hear it next year because someday you're going to see that yourself is the only Self there is. "*I am the light of the world.*" This is the revelation of the Oneself. There is no other. You must be the Self of the world for there is no other.

And so there is no one that you can say irritates you because there is no such being. The only being there is, is your own Self and if you want to irritate yourself that's your privilege. But it isn't true. You can't rob from yourself. You can't hate yourself. You can't condemn yourself. You see that? You've got to come above the separated individuals that appear to the human eyes and see that only myself is everywhere and it is the light, the Christ of the world.

Why do we work at this so strenuously? Because we must live in the light while we are still in this world. Later there's no time to work in the light. And so right here breaking into human consciousness is the Christ saying "*I am the light of the world,*" which is the revelation to you of your identity, the light of the world. The One Invisible Self is your identity.

Now watch how every word spoken here then is your identity speaking. Wherever you see I saying something, you should quickly know this means I Christ, my Self says the following. For this is revealing a quality of your being and each of these qualities of your being, when not accepted, represent your rejection of your own being. This is how we learn what we are. By I Christ speaking through Jesus to reveal us the qualities of the light of the world that we are.

Can you feel that inversion from humanhood as something new is growing out of us? Just as the tree grows out of the seed, I Christ is growing out into our consciousness from this human shell.

Now I Christ walks the earth in your Consciousness as your Consciousness, one with the Father and God becomes revealed to you as your individual Consciousness functioning through I Christ, the light of the world.

To the Pharisees, this is a man talking. To you and I, it must be I the Christ of our own being, our Infinite Christhood, our one indivisible Self revealing itself to human consciousness to take us out of the mesmerism of the world which in this particular case has a Roman empire holding men in bondage. Bring it up to date, we're still in the same bondage. In bondage to passions, in bondage to ambitions, in bondage to the senses, in bondage to matter, in bondage to the dying sense of self.

It makes no difference if it's a Roman empire or an aching heart. They're both forms of bondage but I, the Light, takes us out of bondage to matter, bondage to the human limited mind, bondage to a changing life that must end. I Christ lifts us into Reality without end, into the Consciousness of the isness of God where we stand.

We look at the Pharisees. They say, "*Thou bearest record of thyself; thy record is not true.*" Now this is religion talking. Religion says to Jesus at this point, "*Thou bearest record of thyself.*" In other words, this is the place where religion personalizes Jesus. "You're only a man. Who are you to talk like that."

"But I'm not a man. I'm the light of the world. I just told you I'm not a man. All those miracles you saw and others you will see are performed by the light of the world not by a man. And I'm not bearing record of a person called Jesus. "

Jesus answered and said, "*Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.*"

"*Whence I came.*" The life of God expresses as the light of the world. That's not the physical light you see shining out of the sun. It's the light that was there before the sun was.

Now then, he is revealing here the very substance of the book we're studying.

"*I know whence I came and whither I go.*"

He's revealing that I the light of the world am one with the Infinite Father. That's where I came from. God expresses as the light of the world and whence I go, the light of the world returns to the Father. The realization of One Infinite Being. And so really, the light of the world, although it appears to be speaking to Pharisees, isn't there. The Pharisees aren't there to the Light; the Light is there right where the Pharisees are. The Pharisees are but a concept. Every human you look at should become to you nothing but an externalized state of consciousness.

That's all the Pharisee was, that's all a person is, an externalized state of consciousness. What is there is, I, the light of the world and through the glass darkly of human consciousness, a person appears where I the light of the world am.

So, we look from our own inner Self and we know that even though persons appear, right there is, I, the light of the world. And that I the light of the world is your name. Are you going to accept your Invisible Self there or an externalized state of consciousness called a person? Your experience will be determined by whether you are accepting I the Infinite light or the visible material self. It won't be what you say, what you affirm, it'll be what your consciousness is. And so, this has to be worked with.

"Ye judge after the flesh; I judge no man."

The mortal mind of a mortal being sees flesh. That's an adulteress. That's a thief. That's an important person, a VIP and that one over there is a skyjacker. But I, the invisible Christ judge no man because I Christ know only my Infinite Self.

Silence, (short pause) ...

Now I ask you, when you hear a bird chirp, is that what you're saying, "How pretty that sounds," or are you knowing I Christ is the identity there and that identity which you're calling bird is your invisible Self. I know this sounds very strange until you've had the experience of it. But there is no place where your invisible Self is not. It doesn't matter if a tree grows there or a weed, a likable person or an unlikable one, a tiger or a giraffe. Only I Christ is there. Daniel in the lion's den was a demonstration of that.

Every healing in all of the spiritual work you do is a demonstration of I Christ is all that is there. Turning the tidal wave, turning the windstorm, changing the weather, releasing the power of I Christ anywhere is the recognition of the One Cause as the One Self and the One Being.

For those of you who are having difficulty understanding that you are an Infinite Being named Christ, I refer you back to 8:12 of John and I ask you to look at it, and meditate upon it and know that it's speaking of your Infinite self. 8:12

"I am the light of the world."

That's why we must let light be. Let there be light as your Consciousness.

"Yet if I judge, my judgement is true; for I am not alone, but I and the Father that sent me."

Just in one place *"I judge no man"* and then *"Yet if I judge,"* and *"If I judge my judgement is true: for I am not alone."*

Now there are different types of judgement. In one case judgement means condemnation. In another it means to judge from the standpoint of love, to judge spiritual

consciousness, to judge the degree of spiritual consciousness attained. The I of your being knows the degree of spiritual consciousness in which you are. The judgement is an automatic one. It isn't done by human thought. Either you are, I, or you are, I am not. And if you are, I am not, you've made the judgement. The I just stands there waiting for you to return.

Now doesn't all this add up to Release Man? If you accept Christ, are you not releasing man? And what man are you releasing? Mankind. You're releasing your individual concept of self as mortal being. That's the man you're releasing but because I am the Christ of the world, you're releasing mankind everywhere in your consciousness. It doesn't exist for you. It's an externalized effect of the false consciousness separated from the Father.

However strange it seems at first, the fruitage is so overpowering in so many ways that we welcome the strangeness. And we realize that it should sound strange. If it didn't, we would just be doing what we did yesterday. The strangeness is a sign of the newness, of the progression and always there is new strangeness as you progress spiritually because you're using unused muscles. You're moving into unknown areas. You're extending your consciousness into the unknown which has ever been present waiting to be known. The strangeness is of short duration.

Soon the world around you is more strange than the new Consciousness you're developing. Soon to you, the world of evil is a stranger, the world of error, the world of bondage, the world of lack, the world of limitation, fear and doubt; to these you become a stranger. Why? They're not in the light of the world. That's where your consciousness remains. You learn to release mankind and the world and to you the Kingdom of God on earth becomes more and more a living reality in which you actually walk consciously. You experience the activity of God on earth. Always knowing that even now, this is a new beginning and you're always in a new beginning. The light of your own being is the new beginning ever manifesting. You're letting the light enter your consciousness as identity. And the world is shown to be a state of darkness.

We'll rest in a meditation for a moment..

— End of Side One —

The light of the world that you are, is not your form. It isn't your human personality. It isn't your human selfhood. The light of the world that you are is your identity in Christ. It is your spiritual Self and it has a spiritual body and it has a life which knows no birth and no death. It has a life which has never known sickness or disease. It has a life which has never known age. In fact, your Light Life has never known any problem of any kind. It is the light of God. It is your present identity and has ever been your identity and it will be your identity

till the end of the world at which time you will discover that the Christ you have discovered to be yourself is the only Self you ever were.

Every error you have ever met in your entire lifespan has been a form of auto-suggestion, world mesmerism which has no place in your life. It has been a mental shadow appearing in form. It never had a cause. It never happened. It happened within a world consciousness. It never happened in the reality of Divine Consciousness. It happened in the illusion of mortal consciousness. That means it never happened. There has been no evil in your Divine life and there never can be.

Wipe the slate clean. Rest in your Divinity. I Christ of God, Light of the world, everywhere, perfect as my Father, now and forever and let Christ do the work. **Let**, don't seek solutions. **Let** Christ reveal truth, reality, perfection, harmony. **Let** Christ do the work but first accept Christ to be your invisible light, everywhere.

"My Grace will be thy sufficiency in all things." Don't be afraid to **let** Christ be your Grace. Fear not. It is I, Christ, the Light of the world, ever present as identity.

Silence, (pause) ...

It takes a real big person to realize that humanhood is very small. A big person knows the smallness of humanhood, silently changes over to the Infinity of Christ as identity where *"I and the Father are one."*

"Thou seest me, thou seest him that sent me. I am the light of the world," and you will never see me because that light is invisible.

That is what your heart and soul are saying, you are the invisible light of the world, the everywhere light. That is the child of God accepting Sonship, accepting God as the only Father, stepping out of the world into My Kingdom.

When we become aware, deeply aware of the nature of our own being, we become sometimes a bit frantic about it. We want to run everywhere and do so many things. Now that we have this priceless pearl in our consciousness, we say to ourselves, "Well, what do I have to do? What do I have to do?" And rather than do something about what you are, you find what you really have to do is not to accept yourself to be something that you are not.

For instance, suppose you were to say something is missing in your life, and of course we all feel something is missing or at least ten things. Now the moment you have something missing in your life, you've just denied yourself to be I Christ, haven't you? You see how subtle it is. The moment I am missing this or that or the other thing, I'm not I Christ because nothing is missing in I Christ. *"All that I have is thine,"* says the Father to the Christ. And therefore the correct attitude is, no, nothing is missing, nothing is missing at all. I realize there's an illusion of something missing but I Christ being the Divine image and likeness of the Father and that being my name, my identity, I'll simply rest in what I am. And if

something appears to be missing that is needed, why, it will appear. If it's baggage lost in South Africa or if it's funds needed for this or if it's a ticket needed for that, whatever it might be that is necessary, will be manifest from my own being.

I Christ is the Creator from its own substance of all that is necessary.

And so, you're never looking out for the new client, the new job, the new wife, the new husband, the child you want to adopt or the various things you think you're missing. Why? They're appearances in the world only because you're not living in I Christ but when you do, you discover the truth; nothing has ever been missing. Nothing. It's the Father's word. Nothing is missing is the same statement as "*All that I have is thine.*" Nothing is missing. Even this instant, everything you have thought was missing is not missing in I Christ.

Every lack, every limitation, every finite thing that is short of something that you have wanted, all of this is the denial of identity. And so rather than go out to prove that I am I Christ or to attain that level of I Christ, that's where you are. You don't have to attain it. That's the way you are. If somebody hands you a million dollars, you don't have to go out and get a million dollars, you have it. Now just don't waste it.

Now in the realization of I Christ, face all that denies you to be I Christ and refuse to be tempted out of it. You'll find you're very busy rejecting all of the things in the world that try to convince you that you're everything but the light of the world. And you stay in that consciousness for a while, meeting the temptations with the knowledge that I Christ cannot be tempted out of Reality. I Christ am never hypnotized. I Christ am Reality containing all that the Father hath. Oh no, I can't have a heart attack anymore. That's sad, because I Christ can never have one. I can't have liver trouble and I've even got to look at this bad back and realize it's a denial of my identity. What condition do I have that is not in I Christ? That condition is a false consciousness. Every condition that is not in I Christ is a false consciousness. Therefore, what do I do about the condition? Rest in the knowledge that I am the light of the world. And there are no false conditions in the light of God. Oh, you're now your own physician. Do you see the change in you that comes about when you can rest in your identity rather than let the things of the world and of the body pull you out of your identity?

One Christ Self, and the deeper this becomes - your awareness of your own self - the more you will recognize it as the truth of everyone you know. Then some of the things that are in this letter become so clear. This is still Release Man.

"There is no such thing as personal evil." That could be personal error, too, you see. *"There is no such thing as personal evil."* Now, we've all got so many personal problems, and yet, there is no such thing. Why? Because we're not talking about our identity. We're talking about our limited consciousness. Our identity has no personal evil. Our identity is I Christ, light of the world. There's no evil in I Christ. What about the evil we think we have? It's false identity.

If you have a sore toe, it's because that toe is on your foot. If that's not your foot and the toe is sore, you don't have a sore toe. It's only because you've acknowledged that to be your foot. And if you don't acknowledge anything but I Christ, where's the sore toe? Where's the evil? It's in that which you have acknowledged to be yourself. But you're not that self. And as you develop the capacity to be reborn from above, from the light, in the light, as the light, you'll find you throw off these so-called evils because you realize they're not in yourself at all. They're in the limited appearance called yourself based upon your previously limited consciousness. More conscious of being the light, you become less conscious of the false self. You are reborn from above. This is the whole regeneration of which the Christ speaks to us. Be ye reborn of the Spirit, accepting I Christ.

Then we come to this.

"There is no such thing as personal evil nor is there such a thing as evil for which you and I individually are responsible. We're not responsible for any of the sins, the diseases, the lacks or limitations that come into our experience."

Somebody has to be responsible. Where does the responsibility rest then?

"It's not our wrong thinking that produced them. It's not our envy, it's not our jealousy or malice that produced them. It's not our greed, it's not our lust, it's not our mad ambition. These errors are due not to any fault to be found in us."

Now you see, when you realize that this is Joel's way of telling you that you are I Christ and that's why these errors aren't in you, you have the whole picture. These faults are not in us. Why? Because us is I Christ. The false sense of self has the faults. Don't change the faults. Get out of the false sense of self. You'll find that every error in your human sense of life is left behind when you step out of the false sense of self, instead of changing the errors.

"These errors are not due to any fault to be found in us because in reality we're not responsible for the evils which express themselves in us or through us."

And he knows that's going to make us feel wonderful so it comes right back with this. *"This sounds very comforting for the moment but it becomes disturbing when I carry this to its logical conclusion and tell you that neither is your wife nor your husband responsible for any of these evils."*

Now we can't say, "My husband who did this, caused this," because your husband isn't there. The Light of your Being is there and if you're not willing to travel that route, you're going to be stuck with the evils of this world. The Light of your Being is where you see a husband. The Light of your Being is where you see a wife or a child. Where are the evils? They're not in the Light of your Being. They're just hanging in the air as world mesmerism.

“The truth about you, is that you in your true identity, are the child of God.” God has manifested its own life as your individual being.

Now that’s the very chapter we’ve been working on in John. God is your individual life. God is the light of your being. The life which is God is your individual life and it is eternal, it is immortal.

Where are all these evils? In our false sense of self. Do you see how they’re nothing like more than just a garment we wear? The only place you exist is in your consciousness. The only place the world exists is in your consciousness. Everything in the world, including your human self, exists in your consciousness and that consciousness, not living in I Christ, is a separated consciousness and nothing in it is real. Nothing. Only when it is oned with the Father, through I Christ in you, does your Consciousness reveal Reality.

And then you step out of the garment in which all of the evils are because they’re only part of the fabric of our mortal sense. You don’t have to get rid of them. You have to be what you are.

Your mind is actually that same mind which was in Christ Jesus. Many of us have been trying to attain the mind that was in Christ Jesus, but that **is** our mind. The moment you’ve found yourself to be I Christ, what is your mind? The mind that was in Christ Jesus. But that is our mind now.

Then what is this mind that tells us we’re evil, or we’re sinful or we’re guilty or we’re lacking? It’s the false sense of mind. What is the mind that tells us we’re defective in some way? It’s the false sense of mind. Should you get rid of the defect or the mind that is projecting a defect? Do you see that? You don’t get rid of the defect, you get rid of the mind that is projecting the defect.

How do you get rid of it? It isn’t your mind. You get rid of the mind that is projecting the defect by standing in your true Being and rejecting all that is not your true Self. There is no defect in I Christ the light of the world and that is your Being and therefore the false belief must be in a false sense of mind. Stand ye still. Face that false sense of mind with the knowledge that I am the I Christ of God, the mind of Christ is mine; in it there is no iniquity, no evil, no defect to be overcome. **And let Christ do the rest.**

We’re being given an Infinite physician, an Infinite treasury, an Infinite love, an Infinite beauty, an Infinite harmony, all as the very core of our own being. We change nothing in the world. We simply stand in Christ which is the Kingdom where the defects of the world have no existence.

Your mind is actually that same mind which was in Christ Jesus. Infinitely wise, Infinitely pure. Your soul is spotless. There is not anything that you could do that would change that because God is your soul.

Someone pops out of the sky, takes an airplane, tells eighty-eight people “You’re my hostage,” demands a half-a-million dollars. We think that’s terrible. Someone has taken control of our individual consciousness the very same way every day of our human lives. We’ve been skyjacked. Each one of us has permitted an intruder to take over our lives. It says to us, “You, you can’t see. You, you’re deaf. You, you’re getting old. You, you’ve got a bad heart.” That’s skyjacking. That’s human jacking. It’s taking a human being that doesn’t exist and telling them how sick they are when all that’s there is I Christ and that false sense of self has been hypnotized into thinking it’s there, where only the perfection of I Christ is. It’s been happening every day in our lives. Now it’s happening in our sky. The contamination of world consciousness appears in the sky, on the land and on the earth and in the sea. Everywhere, the hypnotist appears as the out picturing of a false state of consciousness. And while it’s happening, I Christ in you is being reborn into Consciousness.

There’s a passage in here, in this same chapter. They could not lay hands on him. They tried to. *“No man laid hands on him; for his hour was not yet come.”*

Why? How do you lay hands on I Christ? How do you lay hands on the light of the world? But you are the light of the world. How does anyone lay hands on the I Christ that you are? How does a germ enter the I Christ that you are? How does anything deprive you of what you are? Nothing can. Nothing can lay hands on the reality of you and only when you’re in the reality of you, are you un-enslaved and out of bondage to that which is not part of your true Being.

The reason he steps out and they cannot touch him is because Spirit cannot be touched by matter. Light cannot be touched by darkness. Immortality cannot be touched by mortality and the Self of you cannot be touched by any physical quality in this world. We’re learning to be that Self which is untouchable to the evils of the world. God is your individual being and all that attests to the opposite of that is world mesmerism using a mind that does not exist to broadcast a picture that is not true.

“God is your very being and even your body is a temple of the living God.”

Don’t ever call your **real** body defective in any way because it isn’t. There’s no defect in your real body and as long as you live in a false sense of body, you will have a false sense of defects. But you needn’t. I Christ am the light of the world and I am your true Self and your true body and I am at hand, in the midst of you awaiting recognition. This is the truth about you, your life, your mind, your soul, your body, your being.

And then Joel concludes with this, *“God constitutes the identity of your individual being.”* There is no other. Now we’re not going to accept any other into our consciousness. God is the only life of all being.

And while you’re exonerating yourself from defect, while you’re saying I have no bad heart, please go all the way and see there is no bad heart now in the kingdom of God,

anywhere. Don't narrow it down to you, any more than you want narrow I Christ down to you. Mortal mind paints the picture of a bad heart all over the world. It's as untrue in Alaska as it is untrue here. It isn't true anywhere. It's one universal lie. And every defect that you have multiplied ten million times is just one universal lie, all denying identity as the Christ of God.

"God is the only mind. God is the only law operating and functioning. God is the only being, beside God there is no other."

When we have established this firmly in our consciousness, we're no longer thinking of a person as being sick or evil. I know it's easy to say. Real easy. But it is the truth and we're here to live the truth, to be the truth, to express the truth, to demonstrate the truth, to glorify the Father. It's probably a lot more difficult to live the lie. It's just that we haven't known it. It's much easier to live the truth than the lie, once you get started.

Now then, there's no man, there's no woman, there's no child in Christ. There's only Christ. Christ isn't male. Christ isn't female. Christ isn't ten years old or fifty years old. Christ is Spirit. Christ is the pure light of God without defect. Every defect then in your life must now be regarded as false evidence of the sense mind. Really, the world mind appearing in disguise to tempt you out of I Christ. Yes, you may have had the condition for fifty years. It's as much a lie now as it was fifty years ago. The whole fifty years of the condition is one continuous lie because I Christ was always your identity.

And so, we come to I, *"The glory I had with thee before the world was,"* Before this physical body was, before the many lifetimes were. That glory was your Christhood. And that glory that I had with thee before the world was is still mine. Your Christhood has never been anything less than itself. Your pure Selfhood has been intact awaiting the lifting up the Son of man, the regeneration from above, the awareness that all that is defective is a lie about God.

God is all and in God there is no defect therefore defect does not exist.

Mankind has said this quite a bit. Man has made a lot of statements about there are no evils but only when you stand in I Christ would you discover the power of the light. It is never in the tongue. It is in I Christ identity. That's part of the healing Consciousness, part of the living Consciousness, part of the protective Consciousness. Always, I Christ is the fulcrum from which you come into the fullness of your being.

Now whatever's wrong with you, please, it's as outdated as yesterday's fashions. You can take it right off of your consciousness like a garment the moment you see that I Christ is your only identity. Let's not live in an obsolete world when the Kingdom is here. Whatever overflows into the world from the Kingdom of Reality will be an appearance but at least it will be an appearance made manifest by Reality, by Truth and it won't come forth defective.

There are just a few more statements here I'd like you to hear. These are all from the chapter Release Man. *"It's useless to look to anyone to find the cause of error either in a*

person or to attempt to uncover the wrong thinking that produced the error.” Because evil is never personal. It is always impersonal. It’s not happening in Christ. “We may hate, fear, commit adultery, even murder but it is not you or I doing this because the truth is that Christ is our true identity.”

All right. Fine. We accept that, now the next step comes. What about the flu? What about the infection? What about the contagion? What about the epidemic?

Joel’s answer is, *“The appearance is not a person, not a condition, not a thing. It belongs to nobody. It is a universal mesmerism, it is a universal suggestion and it operates without being seen or heard yet it enters our consciousness.”* That means the false consciousness, the human consciousness. *“It enters without our being consciously aware of it. Fear, illness, sin, false appetites are projected in much the same way.”*

Now then you see this subliminal way that error enters into the false consciousness. The false consciousness then perceives it and accepts it. The Consciousness living in I Christ would not be a false consciousness into which error could creep. There’s no subliminal activity in a true Consciousness, only in the false.

And so, *“All evil has its source in the belief in two powers.”* And that means two creators, that God is one power, one Creator and there’s another creator. Every evil has its belief, its rise in the belief that besides God, there’s another creator. But you know there’s only the Creator called the Father, the Infinite, the perfect Self and therefore, all evil, not coming from the one perfect Creator, when accepted, is only because we have somehow let ourself believe that there’s a second creator or a second power. Whereas, God is the only power.

Now if you know there’s only one Creator, you know there’s no evil. If you know there’s one Creator called God, perfect, you know there’s no real defect and the secret is the false consciousness that entertains the idea of the defect and the remedy for that is the true Consciousness, I Christ the light, immaculate as my Father. Now we’re back to one Creator, one Power, one Cause therefore one action, perfect as my Father.

You see why Jesus had to stand up there and say, *“I am the light of the world.”*

That’s the secret of the Christ message. *“I am the light of the world.”* I am the Christ of each individual on the face of the earth. Unless you’re in it, unless you understand it, unless you have fidelity to it, you’re in what is called sin and a greater evil comes upon you. You are not defective. There is no such you. That’s the meaning of Releasing Man.

Now perhaps we’re real strong in this direction and we can stand up to the tempters of the world when they invade our bodies and our minds and our homes and our nations. We can face them with the Truth of Being. I Christ is in the sky. I Christ is on the earth. I Christ is in the ocean. All these things are in I Christ. In the true Consciousness, the earth, the sky and

the sea are the Lord's and the fullness thereof and in them there is no defect. That is where we learn to walk.

Can we take a moment for meditation?

Silence, (short pause) ...

Nothing is missing. Nothing right and perfect is missing. No matter what it is, it isn't missing. It is in your Being, which is Christ. Rest there. Don't be a two hour Christ or a ten hour Christ. Be Christ every moment of your day. How? Just reject all that denies you to be the light of God. Suffer any condition but know it is not there. Christ has no conditions. Your Father is unconditioned. The child of your Father is unconditioned. Perfection is the nature of the child of God. That is your name. And be patient. The new Consciousness, the rebirth is not accomplished by a word or a thought. It is a way of life and as you live this way of life, when you think not, quickly I come and I reveal to you the power of the Christ, the glory of the Father, glimpses of your own eternal life are made manifest to you in many ways.

It is more important to know yourself than it is to overcome a defect. The defect will go. It goes with the body but your Self is forever. Every ounce of spiritual consciousness you come into now is yours forever. The sowing to Spirit this moment and every now moment always leads to a reaping in the Spirit. You may sow in this lifetime and reap in another or you may reap in this one but be sure of this, there'll be no reaping without sowing to the Spirit which is true identity.

Next week we're going to do chapter three. I imagine we'll still be in John 8.

Those of you who've told me about your experiences, naturally it's most encouraging to know that we're all moving into true identity realized and I repeat them to the class simply that we know the work is taking root.

Thanks again.

CLASS 7

ONE SOLUTION TO ALL PROBLEMS

Herb: Today we're going to have a sort of fireside chat. What I mean is, it's a sort of a friend to friend talk. Something that we just sit down together with and discuss about ourselves, where we're going, who we are, what is expected of us and what we have a right to expect.

Over the years, we worked with individuals and from time to time we startle them when we say, "Well I could help you *but*. What's the point of that? Suppose I do help you over this condition, where does that leave you tomorrow? Yes, we can give you the help. We certainly can make the effort but the real purpose of the teaching is not to get rid of your temporary lacks and limitations. We wouldn't want to bring God down to such a minimal level in our life."

"The real purpose of this is to release you to freedom, Self complete in your own Christhood, so that you walk on the water without help. And if at times you need the help, fine, but basically it is you who are going to walk into paradise. And no one is going to do it for you."

Now, you may have noticed during the last two or three weeks that we have come to a new landmark. And that landmark is that you can take all of your problems one by one, add them up, put 'em in a great big basket and see that there is only one solution for them.

And if today, for example, you're still looking for solutions to problems, you have not observed this new landmark. The solution to every problem is always the same. And we're not talking about temporary solutions. We're not talking about momentary first aid kits. We're talking about a permanent solution.

And so you came to the place where you were told in at least five hundred different ways, through tapes, through Bibles, through conversation, through talks, through your own inner meditations, that the solution to every human problem is always, I Christ. This should be basic consciousness. That means you're not looking for solutions. You're trying to live in I Christ which is totally different. It's not the human way of solving problems. It's going in a different direction.

And so, I want to be sure today that everyone who is studying Spiritual truth in this class knows that unless you have self-identified as I Christ, the living child of God, His Spirit, His life, His light, unless that is your acceptance, you're going to be left behind watching the

others as they rise in consciousness and you're going to be fighting problems that exist only in your limited human mind.

Now let's presume then that we have all accepted I Christ to be the only identity we can ever be. The balance of the teaching then is to show you the nature of I Christ. It isn't anymore to help you through your human problems. That is a side issue, an added thing. It is not the purpose of the class and it should not be the purpose of your study. It's simply incidental to the study. It happens automatically when you are in the proper identification.

Now then who is this I Christ and how do you stand in it as Self? This remains our major responsibility; Spiritual integrity to my own identity.

"Get thee behind me Satan," then, is that of this world which comes to you, to force itself upon you to make you wrestle with it, to make you accept it as a reality, to make you reach for something to defend yourself against this that comes to you disguised as evil, problem, discord, lack, limitation, crisis, emergency, age, bad health. All of these things that the tempter places in your consciousness, these are there for a single purpose; to make you see that there's only one way to meet them. I Christ, have nothing to overcome.

When you have reached the point where you have nothing to overcome, you will have accepted your identity. While you are trying to overcome, you are denying it.

What does Christ defend against? Nothing; not even crucifixion.

You see then, the goal is to reach the Consciousness which says, "There is nothing in this world which I must overcome." For only in that Consciousness are you Christ conscious. The moment you're overcoming something, you have stepped into another identity other than the Christ. You're in that identity which is not perfect, and therefore is not Christ. You've accepted what you are not and you now become a mortal shadow, jostling with those things which are placed there by the tempter who has won the battle, who has convinced you that you are not I Christ.

Now there's been much talk about the tempter, the devil, Satan. He's been personalized as everything from a pitchfork and a man with big ears, to mortal mind, world thought, suggestion, influences in the mind and it's symbolized of course in the tree of good and evil in the Bible which sees a divided world, of good here and evil there.

Now we've spoken of it in this class as many other things such as cosmic television but always - and this is the point - **always**, the devil, Satan, world mind, carnal mind, suggestion, auto-suggestion, cosmic television, imagery, appearances, mesmeric influences, hypnotic ideas; all this is one and the same nothingness to Christ. Oh it's so much to human beings, but to Christ there is no mortal dream. To Christ there is one creator, God the Father. To Christ there is one Son, I the Christ. To Christ, I and that Creator are one and that Creator being perfect, I am perfect as my Father which art in heaven.

And so, we are being tested in our spiritual integrity to I Christ. Everything up to this moment can be considered your forty days in the wilderness. You have studied, you have labored, you have said the words, you have meditated and contemplated. Now, will you walk in the Kingdom of God or will you walk in the world?

Schizophrenia is a cosmic ailment. It is the world mind projecting to us a second selfhood so that each of us walks in that which we call my body. But Christ doesn't walk in a physical form and Christ isn't guided by a human mind and if God be your Father and you would be perfect as your Father, you cannot walk in a human body or in a human mind and still call yourself I Christ. That means somewhere you must surrender ideas that have lived with you from the moment of birth and before. You cannot be I Christ and Joe Smith who goes to college or Harry Jones who owns the bakery shop down the street.

There isn't two of you. There's one, the child of God and through cosmic schizophrenia, there's another you appearing which you have called you. And that you, is the perfect target for the tempter. To that you, the tempter brings everything that is not of God and that you in the past has always said, "Look what I've got. Look at my problem. Look where I am. Look at me, I'm a failure. Look at me, I'm getting old." And that you, is the tempter itself, the world mind appearing as you.

The disguise of the world mind is fantastic. It comes at you even disguised as good things giving you a temporary taste of success. And then while you live in the false luxury of that temporary success, you discover it's only a success in the you that is not I Christ and once more your castle crumbles.

Even while you are willing to accept I Christ, the human mind is putting up a fight. It's going to do this with a minimal amount of effort. It's going to do no more that it must and the reason is, is that it will never want to willingly surrender its own ego. The ego of the human mind refuses to submit to the authority even of I Christ which is your own Self. It will find every excuse in the books. And therefore, if you're to succeed in the realization of I Christ, if you're to walk here in the Kingdom of God, if you're to know the meaning of freedom as a way of life, you must transcend the disguises of the human mind so that you can rise above that which is called temptation so that you can rest in one consciousness which leads you not into temptation, not into the belief that you are not I Christ but rather leads you into the Kingdom of God. And so, one consciousness, one Divine transcendental consciousness is always where you should be living.

Now in your across the desk section of the chapter under consideration, Joel has this to say, "*To you now it must be clear that the Infinite Way reveals: One. There is a transcendental consciousness. It is here and now available to man which when attained results in the 'dying daily' of the old man and the rebirth of the new man, the Son of God.*"

The Son of God then, I Christ, only comes into your realization when you have accepted it as your identity and you are willing to die daily to a human consciousness, to live

in a transcendental consciousness, one that can look at the sense images of the world without being tempted to accept them as creations of God.

“This transcendental or Spiritual consciousness is the power of Grace freeing man from the law, meaning karmic law and establishing his life under Grace.”

Now the second is, *“There are principles of life whereby this higher consciousness is attained.”*

And the third, that *“Through spiritual discernment which is now possible, the nature of God as individual consciousness is revealed, the kingdom of God and the secret of spiritual power.”*

Now everything that this chapter tells you about temptation is not going to make sense to a human mind but there is one thing that we must do first. And that is this: *“We were not born of the flesh.”* Now, I’m reading this from the next to the last page in this the chapter, *“We were not born of the flesh. God is our only father. God is our only mother. And that which is called human birth is not creation.”*

Now if this hasn’t become to you a meaningful phrase describing the false sense of life that we have entertained, then when you discuss resisting evil or not resisting evil, you’ll be looking at it from a human point of view and you’ll be falling into the trap of saying, *“But we must eat, we must do this, we must do that.”*

Now let’s not look at this from a human point of view because what we are learning is not how a human being resists temptation. We are learning how I Christ stands in the face of what human beings consider temptation and how I Christ meets these temptations. We’re not learning what a human being does, we’re learning what I Christ does because I Christ is our name. And that’s the importance of this reminder by Joel and if you still think that God is not your father and your mother, you haven’t yet accepted I Christ, child of God, perfect as my Father.

Now let’s draw a great big circle around spiritual integrity. It’s either that or spiritual adultery. I am either I Christ or I am not. Now let’s walk that line for the moment. And we look at this chapter from that point of view that he’s teaching us how we can recognize if I’m in I Christ or out of it.

“Error has its rise in an impersonal source which in the beginning was called eating of the fruit of the tree. Anyone can begin to demonstrate harmony in his experience in proportion to his giving up the temptation to talk about this thing as good and this, as evil and in proportion to his realization that in a God-created universe there can be neither good nor evil. There can be only God, Spirit.”

The belief that there is good and the belief that there is evil is not in I Christ. This takes away about ninety-nine percent of your human judgment. In one bold sweep, we are told “*Judge not.*”

What are you judging? The material creation that is not of God. So I Christ will look out and say, “Who convinceth me of sin?” I Christ will not say that is an adulteress and that is a thief and that is my betrayer. I Christ will say so many surprising things. I Christ knows no evil but I Christ also knows no good in this world.

And you say, “Well that’s a vacuum.” Don’t you see that’s the point of it. It is a vacuum and it’s precisely that vacuum which transcends the human mind.

When you have no good, when you have no evil, you are in a vacuum and you’re out of the human mind. And when you’re out of the human mind, you discover the Divine mind functioning as your mind. When you withdraw good and evil from the objects and persons of this world, you’re in the vacuum of no human mind and that is all that the devil is. The beliefs of the human mind and the human mind that encases these beliefs, that is mortal mind, world mind, human mind, carnal mind, the devil mind; that is all Satan ever meant. The mind which perceives not the Kingdom of God is the devil. That’s all it was ever intended to convey.

That mind which through its incapacity to perceive the Kingdom of God where it is - here now - is literally turning away from that kingdom and as it turns away, it sees what is not here; the world. And this human mind creates its world.

Now suppose you were to take the contents of your purse and empty it out. You would see the various objects. Suppose you did the same thing with your mind? Suppose you empty the contents of your mind to look at it? What would you see? You would see the world that you live in because the world that you live in is nothing more than the contents of your mind emptied out. You are looking at the contents of your mind when you look at this world. And you will find that the contents of your mind which sees this world is not seeing the Kingdom of God which is here and that’s why it’s called the devil. That’s why it’s called Satan. That’s why it’s called mortal mind. If it were immortal mind, it would see the Kingdom of God that is here. And transcending the mortal mind is resisting the devil, resisting temptation.

Now none of us have been that intelligent that we would discover this for ourselves. It had to be given from above by seers, by prophets, by mystics, by those who had had the inner experience of Reality and then as you learn from them and from your own inner experience that this is the truth, you know that the only one who can see the Kingdom of God here is your true identity. Only the eyes of I Christ. The single eye. The soul sense will discern the Kingdom of God where the mind sense discerns its limited concept called the world.

So we have nobody to condemn. Each is in the same predicament of being in a human sense of things. We have no one to judge. We have no matter that is good and no

matter that is evil. No person that is good and no person that is evil. We simply have the Kingdom of God where the devil or carnal mind or human mind sees everything but the Kingdom of God. And when we know this is the truth, we learn to walk in the Kingdom of God not with our human mind but through faith and through inner discernment and basically through the willingness to know that because I Christ is my name, that is where I Christ must be living now in the Kingdom of God. That is where I must be now because I am I Christ.

And therefore I Christ accepted means I am no longer in this world. I cannot be in that which is not the creation of God. I must be in the Kingdom of God here and now. And therefore, the things of the world can only be the dream of a mortality which I am learning to slowly relinquish.

The tempter then is going to form you in a sense of mortality, function as your mind, paint objects of matter and conditions of matter and then force the body it has created to walk in these conditions of matter until the light of I Christ dawns in your consciousness. And suddenly, you find that the only freedom you can ever have is awakening from the false identity of mortality.

And so you measure your progress not by how many problems you overcome but by the degree to which you know yourself to be the living child of a living God. You are not looking for human solutions. You are resting in identity watching human problems dissolve back into the world mind that projected it. And you learn this to such a fineness that you can come to the place where you say, "I'm not unemployed but neither am I employed. I'm not sick but neither am I well. I'm none of these things. I'm not healthy and I'm not unhealthy. I'm not rich and I'm not poor."

You never just remove the evil side of that which is this world but you remove the belief in both sides of the coin of materialism. As long as you believe you're employed, you can be unemployed. As long as you believe you're healthy, you can be sick. As long as you believe you're virtuous, you can be sinful. Both sides of the coin must be removed. There are no opposites in Spirit. I Christ does not see two sides of a coin or one. I Christ lives in the perfection of Spiritual being knowing nothing else is present and therefore I Christ is not tempted, not mesmerized, not drawn back into the dream of opposites. I Christ never believes that I am a day older today than I was yesterday. In I Christ, there is no concept called aging. It simply isn't there. And these are the remnants of human thought that we learn to drop.

I Christ is an eternal Self, never born and never dying. Always the perfect child of God and this is an unchanging Reality of your being and because it is a Reality of your being, the unreality need never be defended against. Unreality can never be present. It can only appear to be present.

Unreality can say, "You are getting older." But I Christ is one with the Father forever. And therefore, we do not fall back into man whose breath is in his nostrils who thinks in terms of age in a form. We know that my Spiritual self is my only Self. It is not encased in a

form. It is free. It is unconfined. It is not aging and it is I Christ. Therefore, I can never age. Birthdays are fun but they're not signs of advancing age.

So it becomes very important to us never to lose sight of the fact that what you are as I Christ makes it impossible for you to be something else. And whatever something else presents itself, is never really there because only what you are is present, the perfect Christ of God. That means you may have to go through some sufferings and some pains and some problems with the knowledge that these are not mine. They have no rise in me. They do not belong to me. They are appendaging themselves to a false sense of self which the tempter has pressed upon me. They are a state of involuntary servitude. And you step out of this servitude. "*Get thee behind me Satan.*" That is the sign that you have overcome the false sense of mind which is projecting the false belief, the false condition, the false sense of self.

When you can say that within yourself, it is an indication that you have overcome the part of the world which is presenting itself to the doorstep of your true consciousness. And you are standing forth as I Christ, even willing to suffer through being I Christ, to be persecuted in my name, to be tested in every form of trial that seems necessary at the moment and yet to stand fast abiding in the knowledge that your identity is the solution to one or ten problems whether they come at one time or consecutively. I Christ is your solution and you need no other defense.

There can be neither good or evil. There can only be God, Spirit. I Christ is that Spirit.

"Now God," says Joel, "has nothing to fight at any time, no one to fight, nothing to overcome. God is and God is omnipotence and beside God there is none else. God has no battles, no enemies, no opponents."

But this is true of the Son of God. Christ has no battles, no enemies, no opponents. Christ has nothing to fight. Christ has nothing to overcome. The subtlety of nothing to overcome is the secret of healing consciousness. You remember how Joel pointed out about the wireless, how all the would be inventors of the wireless were wondering how to overcome the friction of the air, of the atmosphere. Along comes Marconi and beats them to it by knowing there is no friction to be overcome.

It's the same in the healing consciousness. And when I say healing consciousness, I mean in the living consciousness. As long as you think there's something to overcome, you're off center. It's when you can look at that which appears to need overcoming and know that it cannot be there because all that is present is I Christ, then you will look at it and know there is nothing to overcome and that is how you overcome.

The secret of healing is knowing there can be nothing to heal because a perfect God cannot create anything needing healing. What can be present but the perfect creation of God? If you want to heal something, you want to heal what is not the perfect creation of God. You

have accepted that which God did not create and you want to heal it. That's not being faithful to I Christ. That's not spiritual integrity. That's human love, human sympathy, human pity. Oh it sounds heartless, doesn't it? But resist not evil is telling you there is no evil to resist. If it's evil, did God make it? Did God make evil? Therefore, what evil are you resisting? If God did not make it, what is it? It's that little d before the evil. It's the tempter of the human mind making you believe that something exists which God did not create and then you want to overcome it. But again, in your transcendental consciousness, you will say what can I overcome? Everything is God made. What God didn't make only appears to be but doesn't exist. Shall I overcome what doesn't exist? The only way I can do that is to know it doesn't exist.

Again that is the Christ or healing consciousness. Joel said it's the hardest thing to do. It takes great courage at first but once you have experienced that in learning there's nothing to overcome, that which you thought had to be overcome is dissolved, then you see the subtlety through which you rise to that level of consciousness where no power is needed. No power is needed. You don't even ask God's help.

You can't say, "God help me overcome this evil," because God would have to say to you, "How can I help you overcome what isn't there? I didn't create any evil. Who did?" It isn't there.

Awake from the dream. What is the dream? The dream is that you aren't I Christ; that's the dream. Don't go chasing solutions. Get back into who you are and watch. Watch, there's nothing to overcome. Nothing.

All overcoming is done by the false sense of self. In your true Self, you have nothing to overcome. And if you still have things you want to overcome, that's the sign to you, you're not in your true Self.

If you could learn that there's nothing to overcome in this world and not be satisfied until you're in the consciousness which knows that, you would find you're in the Christ consciousness. And you would walk through the world of effects consciously knowing you are in the Kingdom of God where nothing is to be overcome. Neither war, nor sickness nor poverty nor age, where none of it exists in God, in Christ, in Reality.

Silence, (pause) ...

The first four or five times that you have to face this impending evil and react to it, you discover that all your reaction did was to throw coal upon the fire. Probably the evil caught you unaware, by surprise, and maybe even at a moment when you thought you were getting along real good in this work.

But as you put these little steps together, as you are able not to betray I Christ, as you are able not to yield to the mental ego which thinks, "I've got to do something about this, God hasn't done it, I must." As you can overcome that tendency, you'll find it is possible to face

circumstances that would normally make you run and scream and hide. It is possible to face them knowing God did not make this which I see. And you won't have to go through all of the thought about it. You will simply be living out of the I Christ sense of Self which is not fooled by outer circumstances. For God looks through the eyes of I Christ and perceives the universe of God.

Are you getting the point then? That I Christ is your fulcrum. It's the nucleus from which you learn to live and everything you do from sun up to sun down is built around this proper awareness of Self and the acceptance of I Christ Self in your neighbor as well as your own Self so that you populate this universe with one I Christ. And you remain in spiritual integrity to that universal I Christ knowing that all evil is but a suggestion presented by the false world mind to its individualization in you, the human mind. And there you stand fast abiding in I Christ everywhere without opposite until this becomes a clear cut error that has no rise in you or whoever you're working for.

Now all of this sounds possible. All of it sounds encouraging and yet many more steps are required for you to reach the place where you know you're capable of standing in this consciousness. There might be right now about thirteen more points that Joel is going to make and I think every one of them is a vital link in this consciousness.

"We do not need God to fight the devil. We need only the word. 'No, get thee behind me'."

Now that can be misleading to you unless you have caught his point. It isn't saying to this appearance, "Get thee behind me." It's your capacity to rise above the belief that it is there. When you've risen above the belief that it's there, that is the equivalent of saying to it, "Get thee behind me."

Now we've had some critical things happen in our lives. Looking backward for a moment, can you see that you could have looked at these critical things with the knowledge that God did not make them and that you could have faced them with the knowledge that because God did not make them, you do not have to overcome them? They were presented to you as a picture at that moment and you accepted the picture in most cases and you tried to do something about it. Sometimes you failed. Sometimes you succeeded. Many, many times we have failed and we have wondered why. We failed because success was impossible. How could you improve what wasn't there? You could even fool yourself into thinking you improved it but it boomeranged at a later day.

Now then, our spiritual way is to see that just as these emergencies in the past which we accepted and tried to resolve, change, manipulate, alter, correct could have been faced by the knowledge that God did not create them and therefore they only appeared to be here. We have learned since then, that where they appear to be is not outside of you, they're appearing actually in your consciousness. You think they're outside of you but that's where they are. They're in your thought. There isn't anything about this world that you know that isn't in your

thought. It is your thought you're looking at. You weren't looking at a condition. You were looking at your own thought about what you thought was a condition. Your thought was the tempter and it was your thought that made you believe you had this terrible condition and you couldn't get out of that web because all you had to work with was your own thought. And yet that condition which either terrorized you or made you react in some convulsive way, that condition was your own thought projection. God didn't put it there. Who did? World mind and functioning in you as that particular picture or condition that you thought was out there. The more you dwell upon it you'll discover that 'out there' was in your thought. That's how close the tempter is, your thought because it's human thought.

And you see why we have said that as long as you dwell in that human mind, you're going to be fooled? It's going to fool you with its great intelligence. All of your problems are in your thought. God did not make them and further, God did not make the human mind that entertains the belief in them.

Now then, when you overcome your thought, it will be because you have accepted your identity. I Christ am incapable of human thought. How can you think humanly and be I Christ? And therefore, I Christ makes you reach the place where you're willing to yield human thought. You won't do this until everything else fails. But when everything else fails and this is called to your attention, you begin to want to do it, to yield human thought.

We could use fancy words like transcend, but doesn't it mean to yield human thought, to surrender human thought? When you surrender it, you transcended it. And so, right here where I stand is human thought which wants to tempt me into a continuation of a human life. It wants me to keep within a dying body and a dying mind. Human thought is going to maintain me in a dying body and a dying mind. And the very mind that is going to die is trying to keep me in human thought. The very mind over which I was so elated when the IQ test said this was so high or this mind is so intelligent or this is a special mind. That very mind is going to die. Can it be the mind of the Father? Can it be the Christ mind? Then why should I live in it?

And so right here, I look at my own human thought and all of the overcoming I ever had to do was not the conditions of the world but my own human thought. That's where you overcome.

To detach from your human thought, step back to create your mental vacuum. Everything is leading you to the stillness of the human mind. For when the human mind is still, behold I come, whose right it is to sit upon the throne. In the stillness of the human mind, you are Christed. Divine thought supersedes all of the finite sense concepts that well up to tempt us in our own human thought.

You'll notice in this chapter Joel mentioned that - it may be in this chapter, maybe not - that unless you have a lot of meditations during the day, frequent ones, you're going to be unable to cope with the continuous world thought that is ever encroaching involuntarily

into your daily existence. It's a twenty four hour thing and unless you are having frequent meditations, in the knowledge of Divine Self, creating the vacuum of human thought to let the light of Divine Self express, you'll find that without any volition on your part, you are tempted to live in a world that God did not create.

And so in order to have frequent meditations, he suggests shortening your meditations. We all like the luxury of sitting back for thirty or forty minutes but often when we do that, we find the first few minutes may or may not be productive and the rest is just a sort of a lazy man's habit. We like to stay there because it's pleasant. But we're not alert and alive to Christ always in these long meditations. In fact, we tend to fall into a lethargy.

And so Joel has said that if you're not getting the results you want, check it out that way and you'll find that if you go to a one and a half minute to three-minute silence, that will be all you need but come back again and again and again. It's the frequency of these one and a half to three-minute silences that seems to short circuit world thought. So that every now and then through the day, you're remembering who you are. And then the subtle alchemy of the Spirit floats in out of nowhere, without rhyme or reason that the human mind can detect and yet there you are feeling the invisible Spirit as a living Presence, a living intelligence moving you, touching you, gently leading you. The guidance is so clear and it even performs the work. You can take all the credit humanly but you know that it performs the work. It never performs the work for a human being, that's the catch. It only performs the work for I Christ.

Now who opposes you in this world? What conditions oppose you and what persons? Have we not said that I Christ is the universal Self? Now what persons do you know then? There aren't any. I Christ is the identity where you have found persons. Wasn't I Christ the identity of the thief on the cross? Even of Judas and of the adulteress? Didn't the Master send Judas out to betray Him, "Here take this sop and do what thou must." Why? There was no Judas. There's no thief on the cross. There's no adulteress. You have no one opposing you. Only in the false sense of self. Step out of it. Step out of your false sense of self and out of their false sense of self into the one invisible Self, I Christ. Here I Christ, there I Christ, who opposes you? They oppose only your false sense of you. And it is their false sense of them opposing the false sense of you. In other words, the arm of flesh.

But is not one with God a majority? One with God means I Christ here and there and one with the Father and that is the meaning of not being tempted. Now rest in I Christ here and there, one with the Father; there is no opposition. I will not accept the temptation of opposition. I rest in universal identity as I Christ and that is the identity of those who appear to be my opposers. That is the identity and the reality of these things which appear to be opposing conditions. And don't stop at the talk stage or the thought stage, that's just opening the door to resting in the knowledge that I Christ here and there am the only living identity. There is no second. I am all there is. There's not even a human here where I stand let alone there where they stand. All there is, is the living Spirit of God.

Now rest, in the WORD. And abide with patience no matter what the outer circumstances continue to be. You will discover opposing persons and opposing circumstances even if they appear to be successful are still a successful lie. They never exist and even their apparent success will ultimately turn to your ultimate triumph. It must, because I Christ has already overcome the world. I Christ has nothing to overcome and the moment you have something to overcome, you have lost your priceless heritage as the child of God. You've got to climb your mountaintop all over again.

"Get thee behind me Satan" is what you say to your opposing conditions, your opposing persons and you say that in your mind, **to your thought**, to the thought in you which says you have opposition. To that thought you say, "Oh no I recognize you. You are the tempter. You are the liar. You are the anti-Christ. You have no existence and I need not accept and dare not accept that which you are presenting to me as my own thought. You have overcome your own thought and you'll find that all your opponents and all the opposing conditions existed right here in your thought and nowhere else. Closer than your thought, closer than your hands and feet, closer than your breathing is I Christ. You see how you come right back to the Father's House where you stand, ultimately never to venture out again?"

Now what power have we used? None. What have we defended against? Nothing. We have rested in Truth. I am that Self which is the Self of the Father everywhere and beside that Self there is no other. The secret of no power is one universal I Christ and the secret of problems is the belief that beside one universal I Christ, there is another or many others. Now that's not complicated. There's not much to remember. It's not a lot of words. It's not a lot of truth. It's the way you live and as you develop the habit of living that way, you'll find the secret of no power is your own identity realized as the invisible identity of the universe.

— End of Side One —

Your I Christ is not the only child of God. As long as you've got mortality to deal with, you have not translated the appearance of mortal forms into the one invisible Christ life. Remember the invisible there is the invisible Christ life everywhere appearing to human sense as many forms. Life is there as invisible Christ. Forms are there as the mental tempter.

The herd of cattle isn't there. The covey of ducks isn't there. The wedge of birds in the sky isn't there. The litter of kittens isn't there. Why? Because this is a Spiritual universe. All that is present is the invisible light of God. All that is present is the light of your being everywhere. There is no mortality. There is no animality. There is no nature. There is the light of God everywhere interpreted by the tempter into the many forms we see.

When you have overcome the belief in the forms by knowing the life that is present behind them, you'll find even the tempter becomes a friendly tempter. Nothing to fight,

nothing to argue about. Just pat him on the back and say, “On your way little man. I see all of this and I’m even going to enjoy it. But I’m going to live in that fourth dimensional consciousness of the invisible light of the Father, I Christ, my identity everywhere whether it’s seemingly friend or foe and I’m going to rest in the knowledge that no power is needed in I Christ realized. Nothing to overcome.”

You might stumble across some scenes where you see a couple of animals setting upon another animal and you wonder what can I do about it? How can I protect that animal? Well, that’s how. I Christ. Rest in the knowledge of I Christ is there, not three animals fighting and watch. Watch how Truth in consciousness shows you that what you were seeing isn’t what’s there. And that Truth in consciousness dissolves what seemed to be there and lo and behold there’s three very harmless animals no longer at war with each other, when you are resting in the One Invisible Life where the three forms seemed to be.

You’ll find many opportunities to practice this. Life is full of all these unexpected moments when they’re thrust upon you and if you’ve been living consciously in your identity, it won’t catch you by surprise. You won’t have to change gears suddenly. You’ll be in the right spiritual gear to just look and say, “Yes I see it but I am not tempted to accept that there is discord here where I stand in the Kingdom of God.”

Certainly, there’s no one who’s going to live this way unless they have been subject to many, many sad conditions in this world. You won’t find people jumping into this who have a yacht that can take them around the world and every foreign country they want to go, who is free as a breeze right now and sailing high. They’re not going to be interested. But if you’ve had your yacht and it capsized one day, if you’ve had your big business and it turned upside down, if you’ve had your health and it went away, if something happened in your family that really made you sit up and wonder what it’s all about, then and only then are these stringent steps something you can look at and say, “It’s not too hard for me. No, I’d rather travel that hard route than the knocks and bruises of a world where freedom is a myth. I can only live in Spiritual freedom. That’s the only kind of freedom there is.”

When you reach the plateau of knowing that only Spiritual freedom is truly freedom, then no matter how difficult the course, what of it? It doesn’t stop at any particular point. It’s not going to stop in twenty years. It’s a continuation of Self throughout eternity. Every ounce of Truth in Spiritual consciousness that you develop now is yours throughout eternity. We’re not looking at the next fifteen or twenty years. We’re looking at a life without beginning and end. We’ve graduated to the place where life is our concern not form, where when we hear the word Christ, we know we’re talking about life as contrasted to the human idea of life called form. The garment of immortality is in life, not in form.

I think we’ve reached the place where a pause would be good. We’ll just briefly rest in the Word. I, one with the Father. There is no division between your identity and God. No division in space, no division in time. Always, wherever you happen to be, even in the sense

of form, your true identity is one with God, inseparable. And therefore, in an instant of recognition of that identity, the fullness of God can flow through your identity expressing Divinity, omnipotence, omniscience, perfection in all things as living Grace. Whenever you rest in the knowledge of I Christ, I. My Grace is thy sufficiency in all things.

And so we abide there, in that consciousness which is not subject to the temptation to believe in the world or conditions that were not created by God.

Silence, (pause) ...

We'll take a little recess about six, seven minutes...

You can always depend on Joel for a surprise. And so when he takes the ground out from under us, we know that he's getting warm now. He's given us an introduction. Now he's ready to talk to the faithful.

Now listen to this very subtle phrase here:

"We rest in the Word that the carnal mind is not enmity against God. It is the 'arm of flesh,' a nothingness which must be understood to be an impersonal source of evil."

"An impersonal source of evil."

Somebody can be coming at you with a hammer and this is an impersonal source of evil. Now how can that be? A whole army can be coming to your nation and this is an impersonal source of evil. Whatever is he saying? *"Impersonal, meaning without a person,"* these are his words. *"Impersonal, meaning without a person,"* and then *"Without a you or me. We are the person it is without when we impersonalize it."* Well, it'll take ten years for us to really reach a place where we could say, "Oh, I see what he means."

Now here's this army coming and you're to impersonalize it. Here's this epidemic and you're to impersonalize it. And the way you impersonalize it is - don't get rid of the human army. Don't get rid of the human threat. Get rid of you. Well isn't that I Christ am the only identity here?

"They have only the arm of flesh. We have the Lord God Almighty." We have Christ identity. Everything forces you to you, to stepping out of the false sense of you to let I Christ do the work. And even though we can reach verbal and mental agreement about these things to some extent, nothing takes the place of a deep meditation in which you are able to release yourself from the false sense of you.

Now here's an exercise which I find is very effective. I call it stepping out of my environment. According to the human sense of things, you're standing right where you are in a dress or a suit. It's Sunday at a certain time, at a certain address. None of that is true in I Christ.

And so, the exercise is to step out of your environment in your consciousness to know consciously that I am not a person moving within four walls under a roof, on a floor, I'm not living in a time or a space, I'm not living in a mortal sense of self. I'm breaking all of the bonds of the conditioned mind in this meditation.

The Son of God has no place to lay his head. But that is me, the Son of God. I have no place to lay my head. I don't even have a head to lay. I am pure everywhere Spirit. I have no human environment. This is in your meditation and you're not concerned in this meditation about the logical reason of it to a human mind or to any other human mind. You're breaking the fetters of a false sense of environment, resting in the knowledge that I am not a finite self. I'm breaking the fetters of time. I am that Self which is not born of father or mother. I am not self which is not confined to a shape or a weight or a size. I am pure Self. I have no human environment. I do not live in the world. You won't find my Self walking on this earth or in the stars or in the atmosphere. My Self is the only. There is no earth or stars or atmosphere. There is just my Pure Being everywhere.

And in this meditation, you rest there. You rest in the Word. I Christ, the unlimited Self, the infinite Self, infinite as the Father, one with the Father, unbounded, free. You're not trying to make it happen. You're realizing the nature of being.

It's only a spiritual exercise but when you lose the sense of mortality there and the new awareness tumbles in, you realize it's much more than a spiritual exercise. It brings in a whole new government. It releases you to the law of Spirit. It releases you from the law of karma. It releases you from human thought, human predicaments, human situations, the need for human decisions. It moves you in the rhythm of Grace.

I find every time you enter the exercise of leaving your environment, you reach the place of realizing your immortal Self. It's better than reading an entire book. It prepares you so that you don't even have to face the tempter. Your new consciousness knows no tempter. The tempter only exists in the old-world consciousness. You are out of the way and when you're out of the way, lo and behold so is the tempter. The tempter is only where you are. To get Satan out of the way, get you out of the way. And you'll find you and Satan disappear together.

Here in the Kingdom of God, there's no tempter. The tempter is only in the world, not in your Father's Kingdom. The tempter is never in your consciousness of Christ. But that tempter, and that so-called evil, is a very disguised force that it forces us into the Kingdom of God realized.

The descent of the Holy Ghost happens when you have left your world environment in your consciousness for then you transcend time and space which is the backdrop of the complete dream of mortality. When you're doing this you're really saying, "Speak Father, thy Son heareth. I'm not in the world where I couldn't hear you, I'm in your kingdom. Now I can

hear every word. Reveal thyself Father. I'm ready to serve thy Word, not my will, not my word but thine."

Remember this exercise and it doesn't matter when you do it. You'll find that when you come back into your so-called sense of mortality, the world around you won't be quite as ominous as it seemed to be a moment before. Nor will the material weight of the world seem quite as heavy. You will be a lighter individual. You'll begin to sense the realm of miracles where nothing is impossible, where you expect the impossible always because the impossible merely is another way of experiencing that which is not of this world but is in my Father's Kingdom.

Out of your environment in physicality, and the world around your physicality, you know the power of Grace. It functions in the infinite Son who is not earthbound, anchored to the material sense of life. And it flows with this 'hidden manna,' its Divine qualities. They appear as you. Thou seest you, thou seest the Father when you have left the false sense of environment. That takes the false sense of heredity right with it. The world beholds, where you stand, the activity of God.

It's a very pleasant spiritual exercise. It isn't done with any great mental power. It's just a resting in the knowledge that all that can be here is the Kingdom of God and all of the false props of the mind, time, space, motion, matter, structure, physicality; these never have existed in the Spirit.

For that ten or twenty or thirty minutes, you will not have a digestive system to worry about or a back or an arm or a shoulder or a heart or even a brain. You are being the perfect Self, incorporeal, Spirit. And it has a carry-over effect so that the consciousness you attain in that moment of Grace becomes part of the consciousness that walks with you during the rest of the day. You discover the ease and effortlessness of living.

"I go before you."

Throughout the chapter, Joel speaks of impersonalizing and nothing-izing. When you have allowed yourself to accept I Christ and followed it to its logical conclusion, not being earth bound in your consciousness, you have impersonalized the world. You have nothing-ized the conditions of the world. You are letting Spirit transform your environment through that mind which no longer is the human mind and so your world is renewed, regenerated. The power of Spirit, ever present as it is, now begins to direct your affairs. Infinite intelligence guides you in all things. You are not a house apart. You are not doing acts that are unordained. You are not mounted in self-will, self-love, self-esteem, self-aggrandizement. You are letting the Father build the house and you will prosper because it is the law of the Spirit that sufficiency must appear wherever the Son of God is and that for you, that sufficiency must appear in all things.

A little walk in the Kingdom of God will always restore you to the faith that God is present. You will know you have never been apart, never in a limited, corporeal self, that you have never really had a true problem. You only had an unconscious separation from that from which you can never really be separate.

And more and more, you know the child of God is truly your real name. For you there is not a future. There is an infinite now, beckoning, saying, “Live in this infinity of being, now. Don’t fractionalize. Don’t let that little mind torment you into being a creature again. Don’t get rid of the human problems, get rid of the sense of humanhood. Take the whole backdrop of humanhood away. Step out of your mental environment into the fullness of your being and rest, abiding, letting the Word live itself. It’s a grand and glorious experience and a preview of freedom. In your true Self, you are now free.”

Back in the mentality of a human being, we are in an involuntary bondage to world thought. Living out a false sense of karma which never exists in reality; making corrections where there’s nothing to correct. I in the midst of you have overcome the world. When you are I, you will discover there is no world to overcome. I am the unbounded Self of the Spiritual Kingdom. And I am come. My Kingdom has come. My Kingdom is not from hence but here now. And you are in My Kingdom for you are My Self.

You will read from time to time that certain groups have suddenly found meditation. We read for example that the Act Conservatory Theater here has just found meditation. They’ve had a ten-week program now and says the director “From a practical standpoint we find that there’s less friction, there’s more confidence, everything works better.” And he emphasizes that I’m only interested from a practical point of view. And then there are others who state that they were on narcotics but this is a better trip because it’s a continuous trip without the ups and downs.

Now, when they find meditation, this is still the kindergarten stage and it is usually to improve a sense of humanhood. And I want to be sure that we are not meditating from the standpoint of improving our sense of humanhood. We are meditating to leave our human environment, to leave the conditioned thought which has placed margins around us and to break those margins which are only mental margins, to come into the unlimited sense of Spiritual Selfhood with absolutely no desire or thought or hope of improving humanhood because that would be tragic. Our purpose is to **be** Spiritual being which has overcome the world and to live in the freedom of pure Spirit under the law of Spirit, guided by the love of Spirit in a universal oneness, free of world appearances; doing, living, experiencing the greater works which are the inherent heritage of the Christ.

And so we come to a place now where to do the greater works, you must express the greater sense of Self. The lesser sense of self will only do the lesser works. Where will you stop? The moment you find a place to stop, you’ve lost Infinity.

The law of infinity is to continue in My Word, continue in Selfhood, continue until the Infinity of your being is so clear to you that every finite thought and action no longer interests you whatsoever. You won't pour yourself back into a straightjacket called mortality. The infinity of Spirit is our home and we're learning to be comfortable in it. Even though we travel for a while without eyes, the Spirit of the Father will lead us. It will be our hands. It will be a lamp unto our feet. It will be the very activity of our being and though we seem to walk without the usual crutches called senses, we are developing senses of the soul to walk in the invisible Kingdom.

Satan won't try to keep you out of that kingdom once you have discovered the human mind is that Satan. Otherwise, Satan works under the cloak of your own human mind and naturally you believe that human mind until you know that it is the devil of the Bible. Then you can rise above it, free of it. You'll even find that it turns right around to help you once it is subservient to your higher Self. Remember our exercise of stepping out of your environment? It's worth much more than a long, long sermon.

I hear a little rustling. I suppose it's time. Is that it? Well I guess it is. We're staying with Satan for a while. He has a few things for us and we for him. I think we're going to lick him. I think we have some wonderful surprises for Satan and I want to say hello and welcome to all the newcomers I've noticed. When I say newcomers, I mean just to this room but you're not new to Spirit and I know it and so we're all old hands now and walking this invisible path of Truth.

Thanks for being here and next week we're going to continue with this very chapter. And we're still in the last part of 8 in John. I'm sure we'll get to 8 in John next time.

Thanks again.

CLASS 8

CRUCIFY THE MIND THAT CRUCIFIES THE CHRIST

Herb: It's good to see that some of you have returned and we can now proceed to outgrow last week's consciousness.

You remember as a child how your parents were always concerned about the fact that every third week you needed a new dress or a new pair of pants. It seems that spiritually, if you don't outgrow yesterday, you haven't made any progress. And in order to do this, we have to face certain things that we find our mind is rather reluctant to face. The tempter in our midst prefers a state of stagnancy. It doesn't want to stretch.

For instance, we all know the principle of omnipresence. Only Spirit is present everywhere. And while we're saying this, accepting it, believing it, lo and behold there's a human self walking this earth with your name. And it's often difficult to step out of that fellow and to practice the principle of omnipresence because you must reconcile the two. There cannot be God everywhere and a human you there, too.

And as we forget this, what do we do? We fall into the normal rut of a human self, even the fellow we seem to like occasionally. But we are denying the all presence of God when we do it. Lo and behold, when we do it, we find that the government of God is not functioning in our human self, in our human experience. Something involuntarily has tempted us back into a sense of a mortal being. It isn't something we sat down and decided to do. We had practically decided to do the very opposite.

But mortality is an involuntary state of being. It's something thrust upon us and unless we constantly do something about it, we find that one way or another, our environment puts out all these lures to tempt us back into the belief that I am a human self. There's nothing Divine about me, except occasionally like when the Father very kindly shows me a new level of myself or fulfills a personal wish of mine or in some way shows me some kind of graciousness for which I am grateful. Then, I'm Divine but outside of that, back to the human breathing, walking, talking individual.

Now, facing this is very difficult because you can't give away mortality without something else to stand upon. You can't give away the human mind without something else to think with. And so we defer this. But Christ within says, "Now is the time. Not tomorrow. Now. Today. Now is the only time."

And then we finally are convinced that my function on this earth at the present moment is to accept Christ identity, walk in Christ identity, confer Christ identity upon

everyone I know through inner recognition and finally, to not permit that which tempts me out of Christ identity to succeed. And so I look to this adversary and I find my own human mind is the tempter. My mind, unwittingly, tempts me out of Christhood into mortality, out of eternal life into a delayed suicide. And so the tempter finally is identified as my human mind.

All that talk about why the mind cannot know truth comes down to the fact that the mind is opposed to my own Christ identity. And twenty four hours a day, unless I am conscious of the fact that the mind is anti-Christ, that mind is going to crucify my identity. I'm going to walk this earth in humanhood letting the mind of me crucify the Self of me as it glorifies the form.

Facing this becomes more than a challenge because the Christ says to us, "It is either Christ or perish." It is either regeneration as the Christ of God or perish. You cannot serve God except as Christ, or else you will serve mammon.

Now then, Christ identity is opposed by my mind. And now I have the opponents, my mind and myself. And somewhere in there, there's got to be a conscious Self which has transcended the mind which is living in and as and through its own Christhood willing to defend its Christhood faithfully; unwilling to accept the possibility that anywhere on the entire earth, anywhere in the entire universe there can be any person or any condition or any situation unlike Christ. It's either accept one infinite Christ or perish.

And the day when you realize this is the day when you know you have matured. There's no fractional Christ. There's no limited Christ. There's no space-time Christ. There's no human Christ. There is only I Christ, the Son of God, the infinite Christ and that must be our name accepted and the human mind which cannot embrace this Infinity becomes very clearly a faculty which is not capable of accepting the Christ of God.

And you will try to pour all truth into that human mind and it will say, "I understand." And then you will discover it understood nothing. The human mind is incapable of understanding Infinity. It being finite, it cannot understand that which is Infinite.

And finally you lose all dependence on the human mind as an instrument for Christ. It is not the Christ mind. You cannot rely on it to walk in the Kingdom of God. It will continue to imprison you in the dream. This is a hard truth to face.

We've been very willing to go higher and higher in our work knowing more Truth but we've been stuffing it into that mind and you cannot go all the way with that mind.

Today I think, John has given us a fairly convincing statement by the Christ that the human mind is probably your last barrier. It maintains the myth of mortal flesh, the myth of a material world, the myth that evil can exist where God is. All of the myths of the mind are destroyed not by destroying each individual myth but by instead of crucifying Christ Self, crucifying that mind.

And so we have a paradox because the very mind we intend to crucify says, "I'm even going to fool you. You're going to think you're crucifying me but I won't let you. I may even play possum and you might think you are, but I won't let you."

The mind you're going to try to crucify is going to oppose you and it's going to wear disguises. The disguises will be numerous and you must alert yourself to the fact that the last barrier being the mind, that you must leave no stone unturned to unseat it.

You take this chap who rowed across the ocean. He wasn't concerned about anything but getting there. He knew there'd be wind. He knew there'd be waves. He knew there'd be sharks. He knew there'd be distance. He knew there'd be dark, lonely nights. He knew all of the problems.

We know the problems but we have a destination and even though there are thousands of miles, even though they're going to be lonely, our destination is to be what we are and the human mind will not permit us to be what we are. It wants us to be human mortal beings and our destination being Christ, we set out in Christhood resolved not to let the human mind distract us from our journey in the Kingdom of God. Not to protract the dream, not to envelop us in mortal, material myth and it matters not what the obstacles because you either walk in Reality or in a dream. And every obstacle is in the dream. There are no obstacles in Reality. You can recognize the dream by the fact that it presents obstacles.

The mind will say to you, "There is not one indivisible infinite Self." And before you know it, you're tricked into that belief. And every time you are tricked into the belief that there's more than one infinite indivisible Self, you have succumbed to another disguise of the human mind. You have crucified Christ.

Now as we go through John 8, from 31 or 32 on, again let us clarify who is speaking these words so that we can bring them into our now experience. You know that Truth does not change. Truth yesterday is Truth today, will be Truth tomorrow. Truth is always Truth. And if this was Truth at the moment that it was uttered in the time period, it is Truth at this moment.

Now we have the Pharisees and we have Christ Jesus. And let us now see very clearly that Christ Jesus represents the Christ of your being; that the Pharisees represent the mind or human form, representing the mortal sense of life. The Christ is the Divine life, the Pharisees are the mortal sense of life.

And that is the truth now. The mortal sense of life in us receives the word of the Divine life. And we want to measure our mortal sense against this Divine life to see if we actually are any further than the Pharisees.

Now He speaks to those who believe on Him. I think it's 31.

In 30: *"As He spake these words, many believed on him. And then said Jesus to those Jews which believed on him, If you continue in my word, then are ye my disciples indeed."*

“Now if ye continue in my word, then are ye my disciples indeed.”

If we are not in the Word, we are not the disciples of Christ. And so we must be sure we know what the Word is. Now you know we have been stressing Christ identity and you can clearly see that Christ identity is the Word.

“In the beginning was the Word and the Word was God and with God.”

The Word was Christ, you see. In the beginning was Christ and Christ was God and was with God. And Christ was the light of God and that light, that life of God was the light of all men. The Word, you see, is always Christ identity. And if you continue in my Word, if you continue in Christ identity, how narrow the way and yet how infinite.

To those who believe, He said, *“If you continue in my word.”* That means you must continue in Christ identity and if you are not concentrating on being Christ, living Christ, rejecting all that tempts you out of Christ, you cannot continue in My Word. Even a moment of turning away from identity brings you into automatic mortality.

Lifting up the Son of man, which is Christ, in yourself, continuing in Christ identity, brings you then to a true disciple. There is no such thing as a disciple of Jesus Christ who does not know himself to be I Christ.

You can even have a little White House Bible lesson every day and you may send for the greatest protestant evangelist in the world and he may take you aside and read a little passage to you each day and if you don't know your name is I Christ, you're not a disciple of Jesus Christ.

It makes no difference what words you read or how hard you study, if you're not in identity, you're out of focus, you're not a disciple of the Christ; a disciple of the Christ means I am the Christ.

Now to those who believe, He said. “Believe what?” They believed that there were miracles. Oh, they loved those miracles. They believed that even he could perform miracles. They believed there was some truth he knew but when it came right down to changing themselves, that belief didn't go far enough.

“Why don't you just do the miracles for us? We're busy with our mortal lives.”

That's the human mind in us then, that believes. It thinks it believes but it will not be Christ. It will not die to mortality to let Christ live itself as the only identity.

And mortal mind then continues in a state of ignorance of Christ because only when you continue in My Christhood will you know the Truth. You cannot know the Truth in your human mind, only by continuing in My Word. And then the Truth that you know will make **you** free. It doesn't say it will make others free, it says, “You.” The Truth that **you** know will make **you** free.

It is your consciousness of Christ as your identity that makes **you** free but you cannot wave this as a dispensation to twenty others and say, "Here, I free you." You cannot make Peter walk upon the water. You can, as the Christ, but only the Christ will walk upon the water, no mortal being. And you cannot grant Christhood to someone who will not develop the consciousness that they are the Christ.

Some have asked me, "Well, if I become illuminated, isn't this going to help my family?"

Well, Jesus was illuminated. It didn't help the Pharisees around him. It can only help those who want to move in your path with you. Those who want to open their hearts and their minds. Those who want to give away the myth of mortality and say, "Yes, yes I want the Christ. I want to understand the inner teachings." But you can't force it on anyone. You can't give them Christ. They have it.

"If you continue in my word, ye are disciples indeed and you shall know the truth and the truth will make you free."

And now we say, "Free of what?"

The human mind thinks it is free. It has freedom. It can wake up in the morning or go back to sleep. It can decide where it wants to work and where it doesn't want to work. It can decide what to eat and what not to eat. It has all the freedom that it wants. It has the freedom to commit error. It has the freedom to commit murder. It has the freedom to be poor. It has the freedom to be sick. It calls that freedom. It has the freedom to go to war. It even has the freedom to go to war and pretend that God is in favor of going to war. That's the human mind. It has all these present little tricks of its own.

Before Christianity was formularized, the little fishes or the early Christians were doing quite well, teaching Truth to isolated groups until the state decided that they needed a little help to get the people on their side. They weren't able to do it with law. They weren't able to do it with force. And so they talked the nice innocent early Christians into becoming a state religion. Then they proceeded to emasculate that state religion down to a thing called "We worship God, we worship Jesus Christ."

And if you feel overtones of that in Washington today, you are quite right. You can't give God-sanction to war by posing with an evangelist. *"Thou shall not kill."* It doesn't say thou shall not kill unless someone is trying to kill you. You can't sanctify war. You can't sanctify killings. We must get back to the principle of omnipresence.

I Christ here. I Christ there. I Christ in Washington. I Christ in the street. I Christ in every country and it makes no difference who lives in that country as a human being, friend or enemy. I Christ is the only inhabitant and unless this is your consciousness, you are crucifying Christ. You cannot have one place in your universe which is not the invisible I Christ. And you cannot have another place where the invisible I Christ is sharing that place with

something visible. Omnipresence is a fact. The denial of the fact does not change the fact. The human mind denies the fact hoping in some way the fact will disappear but it will always be the fact that only the Christ of God is omnipresent. There's nothing else present but the invisible Spirit of the Father and that is our name. It is the name of neighbor, of friend and foe.

Without the recognition of I Christ you merely perpetuate the illusion of separation, false powers, illusion of mortality, and the illusion of form, and finally the illusion of war, plus the things that are derived from war; hate, suspicion, poverty, famine, lack, limitation. The perpetuation of all that is not I Christ becomes anti-Christ.

And so we're not fooled by photos. We're not fooled by false piety. We're not fooled by human worshipping of God. The only way to worship God is to accept God on God's terms that I am the Only. Beside Me there is no other. And therefore, your only identity can be the Only. You cannot have omnipresence and a human self.

If you continue in My Word, omnipresent Christ, omnipresent Spirit, omnipresent God and only then are you my disciples indeed and then *"Ye shall know the truth and the truth will make you free."*

Now this principle then, is riveted home to us so that in the knowledge of omnipresence, we can never mix evil. Where is evil in omnipresence? Evil is only there when we have no conscious knowledge of omnipresence. The moment you have accepted evil, you have denied the omnipresence of Spirit, of God, of Christ. Who have you crucified? Your Self. Every mention or thought or belief in the presence of evil is self-crucifixion. You crucify the invisible everywhere Christ of your own being.

Now then, we have omnipresence as a fact and all that denies this cannot be a fact, must be an unreality. The Reality is the everywhere Christ; the unreality is the belief that something else is there. Evil therefore, hits the consciousness of omnipresent Christ I am and it is dissolved because the darkness cannot exist in the light of Truth.

There is no evil in God. Therefore, you cannot continue in My Word and still believe in evil. To continue in My Word means to do what My Word teaches and My Word teaches there is no evil in God. Resist not evil. There is no evil. And under the heading of evil, you can take everything that's wrong in our world. Everything that's wrong is evil. But there is no evil in God and God is everywhere. Evil then is revealed as the myth that exists in the dream of mortal mind. Else why a Christ message at all?

Now we're resting in omnipresence as a fact to become permanent Consciousness. And if we're in it, living it, having established it, evil becomes to us non-existent. The merest acceptance of evil would be the denial of the Word which we're to continue in, in order to know truth that sets us free.

And so resolutely, we stand in I Christ omnipresent Self, Divine Self everywhere, one, indivisible, omnipresent Self. Where is the evil? It has no place in the Kingdom of God. It has no place in the Divine Consciousness. It has no place in your Christ Consciousness. Where is the evil? It lingers only in the perceiving human mind.

Now you can go nitpicking and try to get it out. You can continue for a lifetime but it won't work. The human mind itself has no existence. It doesn't exist because the omnipresence of Christ means that all that is present everywhere is the Christ mind. There is and never has been a human mind.

But if you go right on believing what the human mind says, thinks and decides, again you're crucifying Christ. You're crucifying your own identity. So you must finally accept either your human mind or the omnipresence of God as the Christ invisible of everyone who walks the earth. There is either the Christ mind indivisible or four billion human minds. You know they are not Divine mind for they see evil and there is no evil in God.

Now shall you fear another human mind if it doesn't exist? Shall you fear what another human mind can dream up to do to you? Shall you even fear that a human mind may embroil you in a war? Is there anything that can be power in a human mind if it has no existence?

You say it can make atom bombs. It can make bullets. It can manufacture all types of things to destroy the human body. It can pollute the entire environment. Yes, it certainly can if you let it. If unreality can pollute your environment, you're really hypnotized.

Nothing changes the omnipresence of God and therefore, what is pollution? Is it real? What is an atom bomb? Is it real? What is a material power? Is it real? Is the Christ message teaching us that material powers are power? Or is it telling us that if you know the Truth, the Truth will make you free. It must mean free of material powers, free of atom bombs, free of insecticides, free of pesticides, free of death itself. Surely there's more to the message when it tells us that it makes us free. It doesn't mean just free of temporary discomforts. It means free forever. It is the path to eternal freedom. You must respect omnipresence in the light of every material power.

Now if you cannot, you must face the opposite consequence. You cannot know the Truth and therefore you cannot be made free. You must suffer the consequences of believing in the unreality as a reality to you. If you believe the atom bombs are real, the bullets are real, death is real, poverty and famine are real, they are to you, real to the human mind which believes them.

But the miracle of Christ says, "*Believe on Me and the works I do, you shall do.*"

So, we're at a momentous place where everything the human mind believes is a power is being dethroned by the Christ conscious individual who can walk here and now in the omnipresent Spirit. Independent of material and mental form. Independent of all of the

conditionings of the human mind. All of the concepts that we have thought were riveted down as permanent fixtures.

The Christ mind is saying, "When you're in my mind, you will discover there is no power in this world." The only power present is the power of Christ which is the power of God expressing its own continuous perfection.

That's the eternal promise of the Christ mind. If you continue in Christ identity, omnipresent, infinite Self without division, you'll be taken right out of the belief in divided forms which have power.

And of course, the Pharisaical mind says, "Well, this is just too much to swallow." What is he talking about?

The finite mind looks at the Infinite and says, "I can't hear a word you're saying. It doesn't make sense." And it never does. And so as you continue in that finite mind, it will not make sense. Not until something touches you sufficiently to build the vacuum of the mind, the vacuum in which you're not listening with the mind. But you're listening in the infinity of the Christ as the Christ. You have to establish yourself to be the Christ before you can hear the inner Word, the miracle Word, the spellbinding freedom Word. You cannot hear it as long as you sit there in that human mind.

And so, the Pharisee continues right on its way doing what its always done. "*They answered him, We be Abraham's seed. We were never in bondage to any man: how sayeth thou, Ye shall be made free?*"

Well, Abraham was a pretty important fellow. They're all descendants from Abraham. And you may think, "Well, my great grandfather was Secretary of the Navy under such and such a President and my other ancestors came over here and in fifty two right after Sutter's Mill" We go back and say, "I was a descendant of this and I was a descendant of that." We find all the great descendants, the great ancestors we have had. And we're mighty proud of them. We come of this stock and that stock. "*We're Abraham's seed.*" Same thing.

But they were Abraham's seed of the flesh, not of the Spirit. They were physically descendants of Abraham and we are physically descendants of this ancestor and that ancestor but sad to relate, our ancestors were just as ignorant of Truth as we. They were still physical beings, too. They weren't living in the omnipresence of Christ. If they had, we would be living in the omnipresence of Christ now. We all can be proud of our physical ancestors but the great shock is that we have no mortal ancestors at all.

Yes, they be Abraham's seed and they're free. They're free to pay taxes to Rome. They're free to live in fear. They're free to be haunted by the fact that any time now, Rome is going to come in and demand more taxes. They're free to indulge their animal passions and personal desires. That's the kind of freedom the human mind knows.

The human mind even convinces us that we are free and you know we're not free. We're very limited. Our freedom goes right up to our fence and no further. Our freedom extends for a short period, about seventy or eighty years. And then we're no longer free. Our freedom lasts twenty minutes if a germ decides to pull up stakes inside of our digestive system.

All of our freedoms are very false. They're really freedoms of the human ego, pretenses, facades that we wear called freedom. And they're just straw men. He's talking here about freedom that is real. And the Pharisees - the human mind, remember - the human mind thinks it's free, the proud human ego.

“How sayeth thee we should be made free? And Jesus answered them, I say unto you, whosoever committeth sin is a servant of sin.”

Now this is the beginning of the revelation here of involuntary bondage. These men think they're free but they're under slavery. They're slaves to the world mind and know it not. Their sin is that they do not know who they are. They do not know God aright. They do not know Reality. And therefore they do not know how to live in Reality and they are therefore not only physically in bondage to Rome, but they're in bondage to something greater than Rome. They're in bondage to a mind they cannot see. A mind which in the world becomes their individual mind and controls them from within.

Each human being is revealed here as a servant of sin. Why? Because the mind of a human being is controlled. It does not know Christ. And what does it know? It can only know the opposite, anti-Christ. It does not know omnipresence of God. Therefore, what does it know? It believes there's a place where God isn't or there are places where God isn't functioning. It finally divides God up into a half a God and puts Him upstairs and the downstairs goes to the devil. The human mind thinks down here we're held in bondage but up there, God is watching over us in some way and someday we'll be delivered. The human mind does not recognize God present where we are. It has no capacity to do this.

And so man continues as a servant of sin. The condition of humanhood, of the human race is to be a servant of sin while professing to worship God. And only Christ identity accepted in you for everyone including yourself takes you out of being a servant to sin. For sin will soon be shown to be nothing but false identity. False identity must serve its own father. As a false identity, you cannot serve the Father which is in heaven, you serve the father of that false identity. And so the human race is revealed as serving its false father. And therefore servant to sin.

“The servant abideth not in the house forever but the Son abideth ever.”

This was an allusion to a practice in those days whereby the servants were hired for a period of time, let's say five or ten years and after they served, they went on. They didn't abide in the house forever. But the heir, the son of the master of the house, he eventually got

the house. He abided forever. And they were using the imagery of that day to show that only the Son of God lives forever whereas the servant of sin, the mortal, is a transient. He can't stay in the house, he's just there for a short time. He's an employee. He's not heir to the kingdom. He doesn't abide forever.

And so now we're shown that if you rest in mortal mind, death is inevitable. You cannot abide forever. And when you accept Christ omnipresence, life is inevitable. You're really choosing between life and death when you choose between being mortal or being the omnipresent Christ.

"If the Son therefore shall make thee free, ye shall be free indeed."

The Son is Christ. Christ is infinite and only in infinite Christ can you be free. Any other way is a mortal mind deception.

Now these are the words of Christ spoken seemingly two thousand years ago but because Truth doesn't change, the Truth this minute is that unless Christ identity is accepted, making you realize you are the Son of God or the individualization of Infinity. Infinity individualizes as Christ. Infinity individualizes as you. Infinity individualizes everywhere as the ocean breaks into waves. Every wave is in the ocean and the ocean is in every wave. Where you recognize that you are the ocean breaking into a wave called Christ and that everywhere is Christ, everywhere is ocean, everywhere is the one same substance without division, you have accepted the Son as your identity. And then you will be made free because freedom is in Christ.

Freedom from the bondage to time and space, to lungs and hearts, to bank accounts, to physicality, to life spans. You see the stakes are quite different from the world that's been led to believe. We can walk in freedom from a physical world. We can walk in freedom from the concepts of birth and death. We can walk in freedom from the concept of a growing human being. But we can walk in no other kind of freedom because it's the only kind there is. Only in Sonship, omnipresent Christ-ship is there that freedom. And it would be ridiculous to be teaching it here in the Bible if it were unattainable.

Again, the drama of the mind of man called the Pharisee and the soul of man speaking here as the Christ is very clearly what is happening every second in our lives. The soul is saying these things to the mind, and the mind is rejecting them but as we are confronting ourselves with the Truth that we are either faithful to the Word or not, those who select fidelity to the Word discover that even though Christhood is a strange state of being for themselves to accept, it's the only thing they can accept to be faithful to the Word. For the Word is Christ. And therefore, when you say I am that Christ, you cannot be speaking out of the other side of your mouth about a human being who has a cold or a headache or bad prospects or some kind of deficiency in the human world. You're not both, the Christ and the creature.

The mind which is rejecting the words of Christ is also rejecting Divine identity and then it continues in its false world of good and evil because it is divided. It is separated from its own reality. And this mind which all through the book is represented as the Pharisee is our own human mind. Who cares about the Pharisee? They're talking to our human mind. And our human mind is always giving back talk to the Christ. And finally we stand and pause a moment and realize my human mind is really rejecting Christ when it isn't accepting Christ. I'm either assuring my funeral or I'm preventing it. I either understand or I go right on in my own obdurate way thinking that my own mind can wish it through in its own way and push aside facts that cannot change.

So the Pharisees are being the mule here. The mind says, "We don't quite get your point mister. We are free. We're pretty important people." The human mind of us is always saying this to Christ.

So, he says, *"I know you are Abraham's seed but ye seek to kill me because my word hath no place in you."*

The killing has been represented as the Pharisees killing Jesus. Don't believe it. This is the mind of you crucifying Christ in you. The human mind seeks to kill the Christ. How? It won't let Christ live. It's going to perpetuate its own sense of life.

And the miracle is that here, in time, two thousand years ago stands your own Christ saying to your own mind that which you are to realize right here and now, that your mind is crucifying Christ until you accept Christ. And you know precisely why the mind is doing this.

In order to stop crucifying Christ, the mind must crucify itself. That's the only way it can stop crucifying Christ and it won't do it. It won't do it until something else in you takes hold. You're going to crucify your mind or the Christ. And you're going to live in that which remains; your mind or the Christ. And you're going to experience the result of that to which you have sown. If you crucify the Christ, you will reap corruption. If you crucify the mind, you will reap life everlasting.

The death of the human mind is the birth of Christ realization. And then the realization of the Christ mind which transforms you, letting in the flood of light from the Infinite expressing as the Divine Self. Certainly a big order and when nothing else has worked, you're finally ready.

"If ye be Abraham's seed, why do you try to kill me?" If you're so proud of your ancestors, the stock you came from, why do you kill Christ? And the Christ you're killing is you. For you are the very Christ you kill by remaining in a mortal mind.

"I speak that which I have seen with my Father: and ye do that which ye have seen with your father. "

Now this is the revelation of something quite sensational. Of course you know it all from Joel's books. But here we're seeing the Biblical authority for it.

"I do what I have seen from my Father and ye do what you have seen from your father."

Now, he's speaking to the mortal mind from the Christ mind and the Christ mind says, *"I do what I have seen from My Father."* In other words, I the Christ mind am the expression of the Divine Father and you the mortal mind, you are the expression of the mortal father.

Now you know most of the God believing section of the world still believes that God created mortal man. And here you know, there is shown to be two fathers and they're not both God. The father of mortal man is shown not to be God. God is the Father of Christ. Who's the father of mortal man? So Christ says, "I do what my Father tells me. You're doing what your father tells you." Christ is revealing that the father of the mortal race, the father of the human race is not God.

It's quite stupendous when it clarifies itself within us to learn that not only have we been learning that God is not the father of the human race but here it is in black and white from the words of God speaking through Christ. God is saying, "I am not the father of the human race." And if you can find any other meaning out of that, I'd like to hear about it sometime.

God is saying point blank. God is only the Father of Christ that is why Christ can say, "I do what I see of my Father but you do what you see of your father." And when he speaks, he's not speaking just that the Pharisees are not the children of God, he's speaking that everyone in their human mind is not the child of God. Because the human mind makes a human being and a human being is not the child of God. Obviously, we have to stop being human beings or we continue not being the child of God.

Well *"They answered and said unto him, but Abraham is our father."* He was a great patriot. He's their father. They have descended physically from Abraham. So they think that makes them the child of God.

But Jesus says to them, *"if ye were Abraham's children, ye would do the works of Abraham. But now you seek to kill me, a man that has told you the truth which I have heard from God: that did not Abraham."*

Abraham is really a symbol of the consciousness that turns to its Divine Self. Abraham is a symbol of surrender, capitulation to Christ. That's why Abraham tithed to Melchizedek which is the Christ figure in the early part of the Bible. Abraham tithed to Melchizedek. Abraham sacrificed his son or was willing to. In other words, Abraham was accepting the omnipresence of Christ. Abraham had achieved the consciousness of Christ.

They were physical children but not spiritual children. They hadn't understood the spiritual Abraham. They had not followed in his footsteps to sacrifice themselves to the same Christ to which he had. They were Abraham's physical descendants but not his spiritual descendants. And there are spiritual descendants in Judaism who are spiritual descendants of Abraham but they are called the Israelites. Those who had followed in the footsteps of Abraham, surrendering to Christ, they are the Israelites. Quite a difference from the Pharisees. And so the Pharisees were not doing the works of Abraham.

"Ye do the deeds of your father." They were doing the works of mortal mind.

Now, this is revealing further that when you're not in the Christ mind or the Christ identity which is one and the same, you are doing the works of your father. And your father is the world mind. Now the world mind is also called the devil. And so the devil is the father of the human race. That which is called the devil in the Bible is revealed here as the father of the human race. The world mind gives birth to that which we call human form, not God.

"Ye do the deeds of your father."

You see, if they were born of the Father, would they be trying to kill Christ Jesus? They're born of the world mind, the mortal mind. And that's why they're trying to kill Christ which is all the great symbol of that which is born of the world mind rejects Christhood in itself. It has no capacity to understand Christhood. To understand Christhood would be self-extinction to the mortal mind.

"Ye do the deeds of your father."

Now look around the world and you're looking at the deeds of world mind. The world mind performs the deeds in the world through those who are not in Christ consciousness. All the things you see in the world are performed by the world mind through the individual human being.

"Ye do the deeds of your father."

This is controlled. The human being has nothing to say. He thinks he's free but he is doing the deeds of his father.

— End of Side One —

[He is not doing] the deeds of God. When it says "Let's go to war with this country," is it doing the deeds of God or of his father? His father is revealed as not God but the belief in the absence of God. Mortal mind has no concept or awareness of the Presence of God. That's why it puts God up in the sky.

Do you see that sin is automatic, that sin is automatic for every human being? A human being is controlled but doesn't know it. World mind controls every human being on the face of the earth. World mind does the breathing and world mind decides when to stop breathing. World mind beats the heart and decides when to stop the heart.

World mind individualizes just as the ocean individualizes into waves, the world mind individualizes as the individual human mind. It has its own captive audience now and in you and me the human mind is going twenty four hours a day turning away from Christ, broadcasting a world situation, doing the deeds of our father and our father is right here indicated to be the world mind - until we awaken from that dream. The world mind functioning each individual builds the dream, the atom dream, the dream of a human selfhood, a mortal being, not under the law of God, not governed by God, not living in the Kingdom of God, struggling and striving to survive in a world of opposites, in a world of animosity, in a world where what is called life can become death in five seconds.

This is the controlled dream of the world mind operating through its outlets in each human being called the human mind. This is the Christ message to us, "*Ye do the deeds of your father.*" And if you're not aware of this, you continue right on doing the deeds of your father because not knowing that world mind is living through and as you, you continue to turn away from the Christ which liberates you from the dream, satisfied with moments of good, hoping to perpetuate them, hoping to convert moments of bad into moments of good, continuing on this way until the bubble of the dream is burst, until the image is no longer even an image.

"Ye do the deeds of your father," says Christ to the human mind.

Fortunately, we've all been lifted up sufficiently so that we can understand these things now. We can see the futility of continuing in humanhood. It has no place to go. We can see why the message was pushed aside. We can see why we, in previous incarnations could not understand the message. But each incarnation possibly lifted us higher and higher to the moment where we can look at it without blanching. Where we could realize this isn't something to look at with suspicion anymore but it is really offering to us a sort of a communion with our own soul. Finally, glimmering through the clouds of mistrust and doubt comes the realization that these are the words placed here by our own soul to edify us, to lift us out of the false sense of life, the sense of life that ends.

When we can see that we are the Pharisees who are doing the deeds of our father who is not God, we know we're in the wrong place and the wrong time and the wrong body, in the wrong sense of self. We're still in the dream. And we might even be grateful for the knowledge that we have recognized the nature of the dream. For only armed with that understanding can we concentrate upon standing in true identity so that the dream could not perpetuate itself through our enlightened consciousness.

We have been doing the deeds of our father up to the point where we began to know that God was present right on the earth, that God was the very living Spirit of our own being and that superimposed upon the truth of our being was a sense mind world, appearing only within that sense mind.

And now detaching from it, finding in the midst of it, the very manufacturer of that sense mind world to be my mind in collusion with the world mind, we are attaining a level of freedom which is known to few people on the earth. But it is definitely part of the way-showing for the Kingdom of God for all those who have reached that level of understanding which says, "To mine own Self, I will now be true, not to this self imposed upon me from birth, not to the human sense of things which was clamoring for some kind of security, not to the limited sense of success that the mind had tried to saddle me with. I'm bursting all the bonds, going all the way. I'm getting in that row boat and I don't care where that ocean comes or doesn't come, how the winds howl, or how the sharks prowl. The other side is where I'm going. And when that conviction in you is established, your row boat is Christ. And you'll find there's no ocean and there are no sharks and there's no wind. All there is, is Christ and that's your kingdom.

I think here, we'll pause a little. Let's just meditate for a moment and get a feeling now of the infinity of Christ.

I in the midst of every individual on the earth am Christ. I in the midst of John, Mary, James, I in the midst of everyone am greater than the human being who walks the earth. I the invisible Christ am real, living presence, everywhere. I am your name and your identity everywhere. And if you will continue in my Word, in my identity so that your identity and Christ are one identity, if you will accept that you are in the midst of everyone on the face of the earth, that you have neither friend nor foe. It is all your Self. If you will accept that you are the one infinite Christ Self, you are continuing in the Word. And that is your contact with the Infinite. That is how you open yourself to the Divine. That is how you break the bondage of the dream of mortality. That is how you rise above the limitation of a human mind.

And then I will perfect and perform all that concerneth you. For I in the midst of thee am greater than all who walk the earth, than all material powers. There are no conditions that can attack Christ. There are no conditions that can overcome Christ. When you are standing in I Christ, the infinite, indivisible Self of the universe, you are unconditioned and that Consciousness externalizes as an unconditioned universe for you. Animosities are withdrawn, discords are dissolved, darkneses are enlightened. The lacks and limitations of the conditioned world around you are dissolved for you through the measure of your conscious awareness that your name is I, the infinite indivisible Christ of the universe. Then you do not the deeds of the world mind. Then you do the deeds of the Divine Father which expresses through and as your being.

(Silence, long pause....)

Again step out of human sense of self at this moment by stepping out of your environment as we did before to feel the Infinity of your Self. Unconfined to a temporary form, life itself, without boundaries, not living in a temporary environment but living in the eternal Reality of life now, one Self, everywhere, perfect free Spirit. Omnipresence is your name. Omnipresent Christ.

There is no one in this world who is not the omnipresent Christ invisible. Make no exception. All are externalizations of the world mind but that does not change the Reality behind everything. The omnipresent Christ is your name right where these forms appear. Crucify the forms or you crucify the Christ.

All power flows from this conscious continuous realization. That's where your Spiritual power comes from. You won't have to waste your time thinking out answers to things. You rest in this infinity of Truth and behold, the omnipresent Christ of your own being removes all that is unlike itself from your experience.

Not once a day, but try to establish this as frequently as you can until you know that you can rest back in it at will.

We'll have a short intermission now. Back in about five, ten minutes.

I think we'll stay with John 8 because the condition of the human mind is now taken somewhat aback by this attack of the Christ.

"Ye do the deeds of your father" and the human mind responds, *"We be not born of fornication. We have one Father, even God."*

Now when they say "even God", that means Jehovah in Hebrew. We have our God but what is this god of the mind? The god of the mind has established good and evil. God hasn't established good and evil. Who has established good and evil? And that's why the Bible is written, to show us that the mind worships the devil. The mind worships the belief in good and evil thinking that it's believing in God. The mind is automatically divided into good and evil.

And so when you come to the place where you're going to no longer accept the decisions of your mind, you're going to see that the only difference between the Christ mind and the human mind is that the human mind believes in good and evil. The Christ mind doesn't believe in good and evil. It believes in the omnipresence of God. And the mind of the human which believes in God but not in the omnipresence of God isn't believing in God at all. It's believing in its own false concept about God and it's worshipping its own false concept.

It's even believing that God created an imperfect human being. And by worshipping a false god, it believes that the human sense of self is the true being. Everything is watered down by the false belief of the hypnotized mind. "We believe in God," it says, "Arightly."

And so if you say to every religion on the face of the earth today, “You’re not worshipping God. You’re worshipping your concept here and they’re worshipping their concept there and you’re saying your concept here is in favor of your nation winning this war and they’re saying their concept there is in favor of their winning this war.” But God is saying, “What war? How can I be here and a war, too?” You think God is standing by watching wars go on and awarding first prize to the one who kills the most? The human concept of God is completely erroneous. It isn’t worshipping God at all. It’s strictly a controlled human mind using words like “God” with no knowledge of what that means.

And so the Christ responds, *“If God were your Father, ye would love me.”*

If God were the Father of human beings, then every human being would love every human being. If God were the Father of human beings, we would not declare war on another nation. If God were the Father of human beings, we could not hate or doubt or be in need or be sick. The whole preposterous idea that God is the Father of the human beings is here revealed to be false.

“If God were your Father, ye would love me.”

When you find that you love Christ, meaning you recognize Christ as the reality of each individual, then you’ll know that God is your Father. And until you recognize Christ as the Reality of each individual, you’re still in that mortal mind which thinks it loves God but doesn’t because it isn’t accepting the omnipresence of God. For I Christ proceedeth forth and came from God. “Neither came I of myself but he sent me.”

Only Christ is born of God. I came from God, meaning you, mortal being, you didn’t come from God. Mortal beings are not born of God. Of course not. That’s why we’re told to be reborn. Come out of the false concept of mortal birth.

“He sent me.”

God is the Father of Christ.

“Why do you not understand my speech? even because you cannot hear my word.”

And so those not in Christ identity cannot hear the Truth that proceeds from the mouth of God.

And so, they say, “Oh there’s no such thing as Divine revelation. What do you mean you heard a voice and God spoke to you? How ridiculous.”

Of course not. They never heard a voice speak because in mortal selfhood, how can you hear the immortal voice of God? In mortal selfhood, how can you be Divinely guided? And so Christ speaks in every mortal self and the mortal self is completely blind and deaf. Blinded by self-interest, unable to hear the words of Christ saying, “I am the way. I am the Self. I am the life. I am the resurrection. You’re not poor. I am abundance. You’re not sick. I

am well. You're not lacking. I am the wine and the water. You're not going to die. I am the life."

Mortal mind cannot hear that because it's not in Christ identity and therefore does not hear the voice of the Father. You have heard the voice. You have felt the Presence. Could you possibly, for the rest of your lifespans, not wish to hear more, to know more, to be more in the presence of the Father after having once even felt the miracle of that Presence? How could we turn back?

But not turning back means turning away from the mind which does turn back. Away from the mind that is controlled by world thought. And make no mistake about it. Unless you do something about turning away from that mind, you will be controlled by world thought and your life on this plane will be world thought expressing as a mortal dying self. You must crucify the mind or crucify the Christ.

Oh, he lets them have it now. *"Ye are of your father, the devil."*

And when we thought he was speaking to the Pharisees, it was very convenient. But when we learn he's speaking to every human being on this earth, it's a little embarrassing to realize that for two thousand years, we've been told that the human race is the child of the devil. Even those who speak from the cloth to tell us what great sinners we are, are children of the devil. Even the moralists among us. Even the pipers of piety. Whoever is not living in Christ Self is born of the world mind, is in a false sense of identity regardless of the sweet words they may utter. And eventually it shows up. You can't hide behind the words of the Bible. You must live as the invisible Christ.

"Ye are of your father, the devil and the lusts of your father you will do. He was a murderer from the beginning."

Meaning the moment of human birth is the first death. Remember later, how in John's revelation, if you partake of the first resurrection, you will not be touched or hurt by the second death. The first death that's just been given to you here. World mind, the devil is a murderer from the beginning. What is the beginning? The beginning is when we step into form. That's the first murder. That's the first death. What does it mean? It means at that moment of stepping into form, we become dead to our Spiritual identity. We now become controlled robots, thinking we're free.

"He was a murderer from the beginning"- your father, that is -" and abode not in the truth because there is no truth in him."

Now this is the world mind and there is no truth in it.

"When he speaketh a lie, he speak of his own for he is a liar and the father of it."

The father of this world is the world mind. You can't go on pretending that God is the father of this world. The world mind is the father of this world and the Kingdom of God is not of this world.

And you can't live in this world and expect to be under the law of the Father. You see, there are two fathers here. One is the Father of the Kingdom of Reality, one is the father of the world of the myth, the dream. The human being, being a creation of the father of this world is part of the dream. And the beginning of that dream is human birth.

But it need not be, for as we once more return to the Father's House, the Consciousness of I Christ, we discover that at the moment of human birth into the dream called image, I Christ did exist and do exist and am that very one now. But you must forsake the belief of mortal birth. There go all your happy ancestors. I the Christ existed before mortal birth and during mortal birth and even now am that Christ and that Self was not born of the father of lies who was a murderer from the beginning.

The human mind which came into awareness of itself was an accomplice of the world mind. Both creating a false sense of self where only I Christ of you existed. How important it is to renounce mortal birth, I think follows.

"Because I tell you the truth, you believe me not. Which of you convinceth me of sin?"

The Christ does not accept anything but the Christ. There is no sin in Christ and there is only Christ, omnipresent Christ and therefore, which of you, which mortal mind expression, thought, idea, can convince Christ Consciousness that there is sin when only Christ is present. If sin is not present and only Christ is present, there is not even a mortal mind. It is the dreamer and within it is the dream. Our dream of mortality rests in the world mind which is the dreamer and there is no such mind. There is no sin. There is no evil. You cannot be in Christ Consciousness and believe in evil. You cannot make judgments about good and bad and still be in Christ Consciousness. And so, when you're making the judgment, you're rejecting Christ.

There is no judgment in Christ and you recognize that when you're in Christ mind, it's simply a matter of looking out at the world with no judgment. You can't say "This is good," or "That is bad," because the Christ doesn't judge a material world. What's the point of the Christ judging a dream? This is a good dream and that's a bad dream? The only thing there is to mortal mind is the judgment that this is good and that is bad. And when you have transcended judgment, that curious human trait which is so easy to fall into, and you won't condemn, this is being bad or praise that is being good, you'll discover you're very close to the Christ mind. And you're not a victim controlled by the world mind which is making you judge this good and that bad where there's nothing but perfection in Spirit.

Judgment then is a sign that you're still controlled. You may think you're judging but you're not. The human mind, very blissfully, wallows in its own ignorance thinking it's making judgments but every judgment is a controlled world judgment seeping through into your false consciousness.

There are no judgments in Christ mind and there is no mind but Christ mind. And so when you accept that urge to judge, you are stepping out of the omnipresence of Christ. You are separating from your own identity. You are committing spiritual suicide.

It's much easier to withhold judgment and to live in Christ than to commit spiritual suicide and have the temporary pleasure of a judgment. We will overcome this personal sense of self and you'll discover that the moment you've withheld judgment and you have a mind which can look out and not say "This is good and that is bad," you have transcended the mind, the controlled mind and you have literally escaped from the dominion of world thought. For you the devil is dead. For you, you have overcome the world. Why? Because nothing can make your mind judge good or evil. You're not tempted. How shall I judge if all is Christ?

The liar from the beginning which has controlled me and forced me into judgment has been overcome to the degree that you can look out, "*Who convinceth me of sin?*" Christ mind is not convinced by any appearance that there is anything there except perfect Christ. And who is that perfect Christ there? It is your Self. The minute you judge out there, you've said that out there isn't the Christ Self of you and you've broken the Infinity of the omnipresent Self in your consciousness, meaning you've separated from it. You've lost it. You're back to being a controlled creature.

"If I say the truth, why do you not believe me? Who convinceth me of sin?" is the truth. When I'm in I Christ, "*Who convinceth me of sin?*" And you'll realize then that you're in the Christ mind when nothing in this world can convince you that sin is there, that evil is there, that error is there. It will look that way to the human mind but your Christ mind will say, "I know it looks that way to the world because the world mind has put it there that way and the human mind is a captive audience but wait a minute. Open the door to the Christ mind. I in the midst of you am greater than the world mind which placed the appearance of error there. I will de-hypnotize you. I will do the impossible. I will move the mountain. I will lift the veil. I will raise you to the point where you can see the kingdom of perfection that is ever present where you are. I will take you back before the beginning of form, before the beginning of concept, before the beginning of a fictitious mortal mind and I will reveal to you My Father's kingdom right here on earth, here in the now, in your Christ identity, in your willingness to judge not."

"He that is of God heareth God's words; and ye therefore hear them not, because ye are not of God."

Now that's the soul, the Christ mind saying to mortal mind, "You cannot hear the words of God." It doesn't matter how long you try, you never will. And that's why you have

to get out of mind. This is a permanent fact. The mind cannot hear the words of God. No sense trying to stuff the words in. You're stuffing them into that which isn't there. Just going along with the illusion.

"Then answered the Jews and said, Say we not well that thou art a Samaritan and has the devil?"

Now watch the perversion of the human mind. The human mind is the devil but accuses God of being the devil. The human mind turns and says to the Christ, "You're a devil. You have a devil."

God is dead to the human mind. To that which is dead, God is dead. They're right. Every human mind that believes God is dead is right. God is definitely dead to a dead human mind. And even when that dead human mind says God is present or God is alive, it means nothing because the highest places believe in God while killing. Believing in what God? "Oh we have our God." But it isn't God. It's an idea in that mortal mind, the controlled mind. And it believes in good and evil and that's why it goes out to kill off evil by committing more evil.

Our freedom now is clearly out of mortal mind, accepting Christ identity.

"Jesus answered, I have not a devil." Christ has no devil. "I am of My Father and ye do dishonor me."

The human mind dishonors the Christ mind because it won't accept it. The human mind has no capacity to honor the Christ mind. It is the very counterfeit of the Christ mind and it has fooled the human race into thinking that it is a real mind.

Christ says, *"I seek not mine own glory: there is one that seeketh and maketh."*

You can recognize whether you're in the Christ mind or the world mind because the human mind seeks its own glory. It has a personal sense of self. It has a human identity. The Christ mind has no human identity. It doesn't seek to glorify the physical self. It doesn't glorify the human being. It glorifies the Father.

And when you find there's still a you there that wants to glorify yourself in some way, don't think you're in your Christ identity or your Christ mind, please. Let that be a sign to you that when you're still thinking in terms of **your** glory, **your** success, you haven't lost the personal sense of self. You're still under the controlled mind.

When you have no personal glory, in fact nothing to defend yourself against, nothing to acquire, just to be, the invisible Christ, you'll find you're not striving and struggling because you are that invisible Christ already. And you're perfectly confident that just being what you are is all you ever have to be.

Now of course the Jews say, "Abraham is dead. What are you talking about?" And he has to come forth with this great saying. They say, *"Are you greater than our father Abraham*

which is dead? The prophets too are dead. What makest thou thyself? And Jesus answered, If I honor myself, my honor is nothing. My Father honoreth me."

In other words, God expresses the Christ. The Infinite expresses the infinite individual. Always, when you hear the word "God," you're talking about Infinity. Now when you hear the word "Christ," you're talking about Infinity individualized as the child of Infinity.

"The Father honoreth me."

Christ is formed of Infinity. Infinity expressing as the ocean expresses the wave is Christ where you are. Your name is always Infinity individualized. The fullness of Infinity individualized is Christ.

"Your father Abraham rejoiced to see my day and he saw it and was glad."

Now he's telling them the truth about Abraham. He did accept himself to be the Christ of God. He did reach Christ realization. He did step out of a mortal self. Abraham may have died as a form but Christ is living. Abraham, the form dies but Christ remains continuously alive and there's our escape valve out of the world. The form of us, we learn to step out of in our consciousness, into the Christ of us which is forever life. We make our transformation out of form identity into Christ or life identity and we are forever living.

And so, it says above, *"If a man keep my saying, he shall never taste of death."*

Now who is this Christ of you to differentiate from the form that began at a birth?

"I say unto you, before Abraham was, I am"

The Christ of you has ever been. You're accepting your eternal being not your form self. The mortal mind has perpetuated the idea that we were born into a form and we began at that point.

But before Abraham was, Christ is. And only when you are accepting Christ as your identity before Abraham are you accepting Christ as your Self. In your omnipresent Christ Consciousness, of the one infinite indivisible Self, you go back before the Bible was written. You go back before man appeared on the earth. You go back before all the animals of Darwin's theory of evolution ever appeared in form. You go back before the first amoeba. You go back before every material form that ever walked this earth. You go back before the world was created. And truly you accept that that continuous life of Christ which is your life now always has been your life and your complete physical history is a myth. You never had a physical history. You never had a physical birth.

You see, the moment you have a physical birth, a mortal birth, you are denying Christ identity because Christ never had a mortal birth and therefore if you persist in having the belief that you have had a physical life, you are denying Christ identity.

And so, you're going to find pushing at us continuously is the understanding that the Christ Spirit that I am is a continuous Self, not moving and changing in time as it would appear to human beings but pre-existent to all material form. Abraham is a symbol of all material form.

Always before the world began, I am.

What did the Jews do to a statement like that? What does your mind do to a statement like that is the same meaning? You either accept it and make up a way of life which enables you to live from that focus or you do what the mind does here, *"Then took they up stones to cast at him."*

Ah, remember they took up stones to cast at the adulteress. Now they're doing it, casting it at Christ. Why? Because when they picked up stones to cast at the adulteress they were picking them up to cast them at Christ. Why? They were not recognizing the Christ of the adulteress and that's picking up stones.

The moment you're not recognizing the Christ of your Self, you're throwing stones at your Self. You're crucifying Christ. The moment you're not recognizing the Christ of another, you're throwing stones at that Christ.

And so they cannot accept that *"Before Abraham was, I am,"* has any meaning whatsoever to them. It just doesn't make any sense to them because they do not know that this is Christ, the infinite ever present life of God. They do not know when they pick up the stones to throw at Jesus, that they are throwing stones at their own inner identity and saying, "I am not the Christ. There is no such thing."

And every time we do that, when we do not act out of Christ, we are throwing stones at our own identity. That's the peculiar distortion of the human mind and it's distorted because it's not a Divine creation. It knows not the Father. It knows not the Reality. It knows not that the only Self there is has ever been the only Self and ever will be. There is no changing Self. No self that comes in and goes out. There's no soul separating from a human body. There's only the permanent, eternal Self.

And as you learn to live with that knowledge, you are ready to face the tempter who says, "Come on out of that permanent, eternal Self and I'll give you worlds, and I'll give you glories and I'll give you all kinds of protection and safety."

And there isn't any such devil. There isn't any such tempter, even to try to run away from a tempter is to give life to that which has no life. Perfection is the nature of your being. When you are not tempted to believe in imperfection, you are accepting Christ identity.

Now we're still in "Get Thee behind me Satan." We have finished John 8 where the mind of man picks up stones and throws them at that which is the Christ identity because it cannot accept it. We are either picking up stones or we are laying down that mind and accept

it. The tempter is going to say, "Pick up stones. Throw them." Christ is going to say, "Who convinceth me that there is a tempter? Who convinceth me that I lack or am limited?" That's that phony mind which exists only when you're not in the Christ mind. That's the fence we're standing on.

We're going to conclude the "Get Thee behind me Satan," very quickly next week and move into the next chapter as well which is "No And!" "No And!" We'll see what that means or you already have. We're going into the ninth chapter of John about the blind man. We're going to see now how to live in Christ identity without turning away from it and accepting the subtle suggestions of the world mind which has controlled us for thousands and thousands of illusory years.

No, it's not Mother's Day yet. I guess we got another Sunday before that. At any rate, thanks for being here today and see you soon.

CLASS 9

SOUL BLINDNESS

Herb: A very happy coincidence. We are at chapter 9 in John and chapter 4 in Realization of Oneness and the subjects are somewhat identical.

We find in chapter 9 it's a story of blindness. And we find in chapter 4 of Joel it's a story of hypnosis or a story of blindness explained another way. And we find that the one who is explaining blindness in chapter 9 of John and chapter 4 of Joel is the Christ so that you're really seeing the same message from two different points of view, only because the Christ is reaching the mind of man at one time and at another time. The difficulty of explaining Spirit to the sense mind is very clearly pointed out in the removal of the appearance of blindness here.

This man in the 9th chapter of John is blind from birth. Of course, that must be significant because otherwise he would really have been blind as the other blind healings were. But in this particular one he is specified as blind from birth.

Now perhaps there's a clue to the meaning there. If we just go a sentence or two back to the 8th chapter, and we see then that the Pharisees took up stones to cast at Jesus, "*But Jesus hid himself, went out of the temple going through the midst of them, and so passed by.*" Now the meaning of "*passing by,*" and "*going through the midst of them*" is that they were unable to find their own Christhood. They were actually unable to see who they were. They had lost sight of their identity, meaning Jesus passed by.

Now you remember that the symbolism of Pharisees who wanted to stone an adulteress and ended up wanting to stone the Christ is the symbolism of the universal mind of man which does not see the Christ in anyone and so it judges. And in order to justify itself, it actually turns upon the Christ which it does not recognize as Christ and calls it the devil so that the human mind which is the accomplice of the devil, calls the Christ the devil. And this is revealed to us as the nature of our own hypnotism. Our own human mind, unable to recognize our own identity as Christ actually is anti-Christ. And this is a condition of humanhood which remains unchanging until you are alerted to the fact that as long as you rest in the human mind, you are in the anti-Christ mind.

And now there is a man here who is blind from birth. And this man blind from birth is that human mind. This is a symbol of the mind of humanhood which from the moment of birth is blind. To be forewarned is to be aided in discovering the stagnant nature of the human condition. Unless we know that the human mind from birth is blind, we're going to try to use that mind to solve our problems.

Last week's talk was called "Crucify the Mind that Crucifies Christ." And now here we come with the Master revealing that you and I as human beings are born into a state of blindness and the degree of that blindness is quite startling because it means that we are blind to ourselves. We are blind to God, we are blind to Spirit, we are blind to Christ, we are blind to identity and the reason we are blind to Christ identity is because the human mind into which we are born is anti-Christ. It can't help itself. That's its nature.

And so, we come to chapter 9. *"As Jesus passed by, he saw a man which was blind from his birth."*

Truth being a permanent state of being, this is the permanent Truth that mankind is *"blind from his birth."* The understanding of that makes you say to yourself, "How shall I open my eyes?" What is blind from birth when you say man? And who is man that is blind from birth? He's obviously is not the Divine image and likeness of God.

And so, man and woman here are revealed as not the Divine image and likeness of God because the Divine image isn't blind from birth. The Divine image and likeness of God has all that the Father hath; Divine vision. And therefore, if we are blind from birth, we obviously, as human beings, are not the Divine image and likeness which God created. And so, we're revealed again as human beings not to be His creation.

The disciples cannot understand this and so they request an answer to a question that has been asked by many people throughout the world, in another form than the one asked by the disciples. They say *"Who sinned, this man, or his parents?"* Many have thought "Well, my child was born as a blind person, what have I done? What caused this? Or my child was born with this disease or that disease or this malfunction, what caused this?" And often we find these causes in our diet, in our ancestors, in the long line of heredity, in some commission or omission attributed to us or someone in our lineage. But always the same mistake is made. And here the disciples are making it.

His disciples said to him, *"Master who did sin, this man or his parents, that he was born blind?"*

Religions have sinned in the sense that they have taught that our malfunctions at birth are due to some kind of Divine punishment, either to the parent or the child. But the Master says, "That is not the truth." The Master is going to explain the reason for this blindness and is then going to reveal that what we have called blindness is not at all what we thought it was. That vision is right there. The man is not blind. Going back to Joel's words, "The man is hypnotized and the world around him is hypnotized." Part of the hypnosis is the belief that someone can be blind, that sight can be lost and in the acceptance of that, we have thought that sight was not Divine but mortal; just as we have accepted other qualities as not Divine but mortal. Who sinned then? The man or his parents? Always, heredity is considered a contributing fact. Or else if the question were, "Did the man sin, how could he be blind from birth? When did he sin if he was blind from birth?" So, that's a rather peculiar question.

And we can begin to see now that this chapter is going to be about reincarnation and karma. And as part of the purification, not of this blind man in this chapter but it's part of the purification of your mind and my mind from the world thought which would pin our problems on heredity or on the karma of a reincarnation. He's going to break world karma. He's going to break the false law of heredity. He's going to cleanse the mental temple. He's going to show us that through purification from false ideas, we release a light which is ever present and which is the vision of God.

Now we know from our studies that every reincarnating ego loses its attunement with the Spiritual world. That is precisely what we have done. And then it continues in bondage because it is now separated from the Spiritual universe and its own Spiritual Selfhood as it makes a pilgrimage through earth. It even converts the heaven of God into the appearance of earth and now it is in bondage to the belief that it was born, that it is maturing, growing, that it will age and eventually it will die and go somewhere or simply not be alive anymore - because it started out blind, separated from the Spiritual universe, separated from Christ identity.

Now we all did that many times and we all blamed our problems on various types of powers in the world that prevented us from making progress. Occasionally, we even had the graciousness to say we had made some mistakes. But actually, God, being the only cause, you have never made a mistake. It's impossible. God being the only cause, blindness in this case cannot be Reality because if it were Reality it would have to be caused by God.

And so, world thought says, "God does punish with blindness. God either punishes the parents with the blindness of their child or punishes that soul which comes into expression for its past errors."

And as long as the belief that Divine punishment can cause blindness persists in the human mind, it continues blind. It hasn't released God. It hasn't accepted that the child of God can never be blind. And so even if we were physically unable to see, if we accepted that as a condition, we have also accepted that we are not the child of God, we are not the creation of God and in some way, we have accepted that there is a cause which could cause blindness, which may either be God to our false sense of mind or some other cause. In either case, we'd be wrong.

And so, blindness is a world belief that we learn to remove from our belief. There is no such thing in the Kingdom of God. There is no such thing in the qualities of God and even though physically blind, it is now revealed by the Christ that the only blindness there is, is the absence of Spiritual understanding.

You may say, "Well, some people who are blind seem to have more Spiritual understanding than those who aren't." And you'd be right because blindness is anything but punishment and it's anything but what we had suspected it is. Some blind are far ahead of us.

And you're going to see here that Jesus Christ was well aware that this particular blind man was at the end of a particular cycle. This was his final preparation for breaking the karma of past lives. You can never look and judge what the cause of an appearance is because we do not know. There are many, many causes to blindness. You can be blind for good reasons as well as what we call bad reasons. Blindness can be the final outpost, the great preparation for the Christ consciousness. It can be negative. It can be positive. It can be the result of drifting with the tide. It can be the result of inactivity in the Spirit. It can be the result of turning away from the Spirit. It can be not only for things we have done but things we neglected to do. It can be for acts of omission or commission. But always, the blindness is the evidence of an identity unrealized. Not having realized Self to be Christ, there is blindness and yet the one who is blind may be the very next one to realize Christ and those with sight may be far away.

And here you find suddenly, the blind man can see. He's been prepared. But when it says Jesus passing by saw a blind man, that isn't what it means at all. It means the blind man saw Christ. When Jesus sees someone, it means that someone is seeing Christ.

Now Christ is always present and few of us are seeing Christ. This blind man, not deflected by appearances, but searching deep within himself, was really soul blind. That is what blindness is all about, blindness to one's own soul. And now Jesus passes by and he sees within himself the Christ. He saw a man which was blind from his birth and this man blind from his birth is seeing Christ which is phrased as "He saw a man." The man is glimpsing the Christ of his own being.

To the disciples he says, "*No, neither hath this man sinned nor his parents: but that the works of God should be made manifest in him.*"

And here you find that blindness has a purpose; a very strange purpose because it is a form of preparation for the high understanding that I never had human vision. There is no such thing. Those with eyes to see humanly and those who have no eyes to see are both blind.

Blind at birth is the nature of the human self. It is blind in that it thinks it sees whereas it cannot. What do we see? Everything but what is. What is here? God. Do we see God? The Kingdom of God is here. Do we see it? We are blind to it. We can see things, objects, persons, movements, conditions but we learn that they are unreal. What are we seeing? We are seeing our own thoughts and calling it sight. We are seeing everything but what is here. Joel calls it hypnosis. Christ Jesus calls it blind at birth.

And he ends up by saying, "Because you think you see, you're still blind. And when you realize that you cannot see you're beginning to come out of the blindness."

This man, unable to see, knew he couldn't see. We, still thinking we can see, have not made the step to realizing, I cannot see. I can only believe that I see but I'm not seeing.

I'm not seeing Christ. I'm not seeing Spirit. I'm not seeing perfection. I'm not seeing the Kingdom of God.

And yet amazingly enough, we are told throughout this chapter and in the chapter "No And!" by Joel, that we can develop the sight to see the things of God. Perhaps it never occurred to some of us that this was possible that we could develop the sight to see the Spiritual universe but before we do we must be blind. We must know we are blind so that even though we look out and see the tree, the river, the mountain, we say; "I am still blind." Why? Because I am blind to the Spirit. I cannot discern Spiritual Reality with my eyes. My eyes are blind. They can see images. My mind looking through my eyes can project images in my own thought. The world mind coming through my mind can make me believe I am seeing, when I am only imagining.

So, our little chapter here is telling us that until we can accept that human eyes have no sight, we will not have the incentive to seek the real spiritual vision.

And now there are conditions to seeing Spiritually. This man did not sin. His parents did not sin. This condition is that the works of the Father may be revealed.

When the man does see, when the man does realize the glory of the Father, the conclusion of the human mind is that his sight has been restored. But there's a deeper meaning here. His *real vision* was always present. No one pushed God away. No one can ever say that God made the mistake. Then who made this mistake of bad vision? The world mind. There was no healing of blindness in this chapter. There was the revealing that blindness is a state of hypnotism. There's only God and God is not blind. There's God and nothing else. There's not God and blindness. There's not God and sickness. And you can take blindness then as a symbol of every false human condition. There's no God and death. No God and war. No God and famine. No God and overpopulation.

You can take all of the so-called human conditions which we see and when you know that you are blind by naming these conditions as existent, you have made the step of accepting that the human eye, made of physical substance, is not Spirit and because there is no Spirit and, there is no eye to see with. Humanly you will not do it because the Pharisee will reject. The human mind will reject the Christ. The human mind will say, "I can see. And I can see all the bloodshed. And I can see all the hate and all the violence." It can. But the joker in the wood pile is that the only place these things exist is within the human mind.

The human mind itself is the myth. And the human mind which was not created by God sees the evils that do not exist and sees the good that does not exist. When we say crucify the mind that crucifies Christ, we were on target with Joel, with the Master and even with Joel's new letter which precisely points out that only the end of the human mind opens the doorway to Reality here and now.

And so, we're on the track of overcoming the belief that what the human mind sees, whether it's through the eye or what the human mind hears through the ear or any of the physical senses has the slightest bit of reality. And the reason for overcoming that belief is this. Normally, we would try to overcome the blindness, overcome the deafness, overcome the condition but the whole theme of "No And!" is, don't overcome the condition. Don't waste a minute overcoming blindness or deafness. Don't overcome any physical ailment. The enlightened teaching is overcome the hypnosis that these things exist.

They exist only in the human mind which has no existence. There never was a human mind. The only mind you can have is the only mind there is, the mind of God. God is not a creator of anything unlike God. No and.

And so Joel has lumped all of the human predicaments, all of the human problems, all of the human deficiencies, all of humanhood, all of this world into one word - hypnosis. Joel is joining with Jesus in saying, "Blind at birth." And not knowing it. And living out in a non-existent sense of life while life is all there is.

Now the moment you pierce the veil of the human mind, we are promised that you begin to discern that around you which you never knew was there. The Invisible comes alive. Glimpses of that which is living, glimpses of beings who are invisible to human sense, glimpses of new qualities and harmonies and beauties that we could never pre-anticipate from the human focus. In other words, you learn to walk in the Invisible, to live in the Invisible, to know the Kingdom of God aright.

To know this Kingdom of God aright, we are told is eternal life. Strangely enough, as ridiculous as it once sounded, eternal life really means the same as eternal youth. A life that never ends and never ages. How foolish we are if we can consider this as the truth, to remain in the human mind which is the veil, the anti-Christ, the separation from our own kingdom and our own being.

And here's one of the conditions for breaking that veil: the glory of God must shine in you. You have no choice. You must let it shine. The Christ is presented to me not only as the Self of us but as the enforcer of the Divine will. The enforcer. Your own being is the enforcer of the Divine will and it says to you, "I must do the work of him that sent me. While I am in this world, I am the light of the world. I must work by day because night will come when no man can work." The Christ enforcer of the Divine will in you says "I in the midst of you am greater." There is this power and it must find outlet through where you stand.

When it does not, conditions arise which are called blindness, deafness, sickness. These conditions are the human mind standing in the way of the enforcer of the Divine will. Unless the soul finds outlet in your physical world, you are barricading yourself from the qualities of God and the price we pay is the false belief in these conditions that have no existence in the Reality of our own being.

Now there was nothing that had happened in the parents or in this child that caused the blindness. It is simply a world condition that envelops everyone who comes into human birth. It is not a personal karma. It is a universal karma.

Whoever comes into human birth is blind at birth. And in that blindness, will go through the spectrum of human problems thinking they are all as real as human life. The blindness continues throughout adolescence, throughout middle age and right up until death unless the light of the Christ comes through forcing the dissolution of the false sense of self and the rebirth or transformation into the reality of Spiritual identity. Karma is nothing more than the refusal of the human mind to let go of its false sense of life.

Now every ill, every disease, every sickness, every lack or limitation will be in that mind which is blind from birth and being a non-existent, it will see non-existence and will call it real. Your adversary is always not the condition but the mind of you beholding a condition. And in the stillness of that mind, you attain the dissolution of the false sense of a condition that isn't there.

In other words, you break the hypnotism because the human mind, Joel calls not a human mind at all. Joel calls a human mind a state of hypnotism. We are born into a state of hypnotism called the human mind.

Isn't that marvelous we can be given such information to free us from conditions we thought were real and have the authority not only of Joel and the Bible but even our own individual experience as we apply the principle of breaking not the condition but the mind hypnosis which conceives the condition? We're given the weapon of freedom.

Now as long as you believe that God is not your Father, you're in bondage to the world mind which has presented a different father and a different mother than God. The desire is to hold on to two. We want the fatherhood of God but we also have a very nice human father and a very nice human mother. And so, we want to cling to both. We want the Immortal fatherhood of God and the mortal fatherhood and motherhood of human parents. But you cannot.

As long as you insist on human parents because your human mind tells you that is what happened, you're still blind from birth. You cannot have human parents and Divine fatherhood. Or else you remain in bondage to all of the defects of human parents. That is what heredity is all about; bondage to the belief that I was born of human parents. The human mind thinks that and there is no human mind.

And so, Christ the enforcer, ever present as true identity continues to shine the perfect light through generation after generation until you reach the point of willingness to be regenerated, to be re-attuned with your Spiritual selfhood, to be lifted out of the false sense of human mind in which you do not have God and a human parent, God and a human birth, God

and a human growing up process, God and human conditions. You simply have God and no and.

The human mind being removed as a true mind, the mind of God reveals, "Thou art my Son, my only begotten and your parents of whom you are so proud, they are my own Self, my own begotten." The reality of them and the reality of you are the same Christ.

And where is the human mind that perceives iniquity if God is too pure to perceive iniquity? We're crucifying that mind that crucifies the Christ and realizing that nothing that it knows or beholds can be the truth. It's not 50% true or 75, it is a liar from the start, from the moment of birth.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

Night or death is the termination of your capacity to respond to Christ. And then the entry into a different world than this world, called the night is our removal from the day. And in that night, there is no Christ perception possible. That night is the preparation for the return to incarnation, the repeat of the quest for Self.

And so, we are being reminded that we have an opportunity and a responsibility to find Christ Self in the day, not after death but before death. That before death, I, the Self of you am ready to do the great works; to reveal the life that has no end, the life that has no problems, the life that can never be blind or deaf as the only life, life without any conditions. I, in the midst of you am prepared to reveal your unconditioned perfect life.

Now the human mind cannot understand how this is done. And it feels that in some way, it has to be consulted. It has to participate. It in fact has to authorize Divine mind to do this. One way or another, human mind says, "Well what do you want me to do about this?" And there's no human mind to say this. Whatever it says, however it objects is totally imaginary.

But if that human mind continues to be the level from which you focus your actions then you cut off the complete action of Infinity because the human mind is a little needle and you can't put Infinity through the hole of that needle. It's as impossible as trying to squeeze a Beacon's truck through the eye of the needle or a camel if you want to go biblical.

Now Lazarus was a rich man. It says the rich man has as much possibility of getting into heaven as a camel through the eye of a needle but Lazarus was a rich man and Lazarus came forth out of the tomb. And the difference is that Lazarus had given up the human mind. Born blind, meaning in a human mind, he had come under the Christ influence and became rich in Spirit, not in material goods. Never gave up his wealth that we know of, never gave up anything except the belief in a human selfhood. And there was no needle to walk through in Spirit.

The Kingdom of God is right where you are right now. The human mind is blind to it. When you can withdraw from that human mind, you discover you're in the Kingdom of God. And the blindness continues until you withdraw from the human mind. Mankind standing in the Kingdom of God does not know he's in it. He thinks he's in this world, these physical forms, these material conditions. And all of the conditions that he beholds are within his human mind.

Christ in you can see through the human conditions because it's not looking through the human mind which beholds them. Christ in you has no "and." No Spiritual universe and. No physical eyes that can go blind. No physical ears that can go deaf. No physical bodies that could become defective. Christ in you says, "I am Spirit, the child of God and beside me there is no other."

And so, you're coming to the place of controlling your thought which wants to run wild with the belief that there is another, many others. You begin to look at your neighbor very differently.

In the human mind, you see a neighbor. You see a form beside you. But if only God is present, how do you see a form beside you? And if you continue to see that form beside you, how do you come into harmony with the Divine law that says, "Beside God there is no other." Not doing this, not making the effort to see that the form beside you cannot be there, you continue in the blindness, in the state of mortal belief which is really a violation of the Truth.

And then the conditions that befall us are all evidence of our continued violation of the truth that beside us, behind us, above us, below us and right where we appear to be, only God is. The blindness is not broken by the human mind. The blindness is broken by the union of faith and of the will to live in the Kingdom of God as the Christ of God. The union of faith and will, combined, open the door to Spiritual understanding, to the Christ mind.

And as you serve the Christ in the form beside you, in the form in front of you, in the form that you seem to inhabit, in the form of everyone you know, you are showing your faith in the allness of God and you are demonstrating your will to live in the allness of God and the continued union of faith and will, as a servant, serving the Christ everywhere, consciously, is the way you break the mesmerism of the human mind.

You break the laws of heredity. You show as Jesus did here that blindness is only a condition that continues when there is an absence of Christ realization; that every human condition yields to Christ realization; that death yields to Christ realization; that the mesmerism of the world is broken when the individual accepting Christ in the midst of everyone as greater than the world itself, stands in that Christ acceptance with faith, with conviction, with the incentive that if I am the child of God, I must live as that child, that the works of the Father in me be done by day in the span of human life while Christ in the midst

of me speaks, guides, perfects, performs the works of the Father where the world sees a human form.

“No and,” says Joel. All that believes and exists in any form is a state of hypnosis, world hypnosis, individually believed and accepted.

“As long as I am in the world, I am the light of the world.” says the Christ.

Science doesn't agree with that. Science says there are light waves. Christ says, “No, no, there aren't any light waves. I am the light and I'm not a light wave.”

Science says “You see because light enters your eye.” Christ says, “No, that's the illusion of sight. You see, but you don't see what is there and therefore, are you seeing?”

To see in Spirit means to see what is there. God is all seeing. God doesn't see what we see. God doesn't see any of the tragedies that we see and isn't doing anything about them for that reason. But we see them. Who's blind? God or us?

The shock of being blind is cushioned by the great marvelous release that I can now escape from all that my unseeing eyes thought I was seeing that wasn't real. All of the gruesomeness, all of the terror, all of the fear, all of the ugliness, never was there. Neither was its counterpart. There was never a material world. Matter is grass. Flesh is grass.

And yet, whoever was born of a mother, continues to see the world that wasn't there. The Son of God does not see the world that isn't there. And so as long as we're born of woman, we continue to see the world that isn't there. When we can see through being born of woman to being Son of God, we have made a vast step into the acceptance of Divine Sonship. Never confuse a Divine Son with a person born of woman. And never think that a person born of woman can be a Divine Son. You cannot mix Reality and unreality. You cannot mix Immortality and mortality. You cannot mix Spirit and matter. You cannot mix Divinity and humanhood.

In fact, to the Christ all that is not the Kingdom of God, the life of God is non-existent and therefore called dead. And what we call death, isn't death. It's the end of an illusion. What we call birth isn't birth. It's the beginning of an illusion. And the beginning and the end of the illusion never exist because they're both illusion. What is there is, the perfect Divine life of God which is your life. Coming into birth is called born blind for that reason. Born into a sense or illusory feeling about what is there invisible to the mind that perceives the opposite of Reality.

At one time, this would have been very strange. It may still be. But there are glimpses of the Invisible that begin to take you out of the strangeness of it. You may be talking tonight with someone you never saw before who isn't walking visibly in the world. You may be experiencing tonight some intelligence you never had until that moment and you may know that it has not come to you from the mind of men. You may discover some power

functioning in your life that is not human power and you may recognize it as Divine power. And these things will be happening to you when you confess your blindness as a human self. That's part of the condition of release from the blindness, the awareness of it.

“When he had thus spoken, he spat on the ground, made clay of the spittle, and he anointed the eyes of the blind man with the clay.”

Now you can see that none of this was healing the blind man because we could all do the very same thing and no blind people would see. You can also see that he's not trying to heal a blind man just for the sake of making physical eyes see because he's explained symbolically that physical eyes do not see. And so, he's not trying to make the man see physically. He's showing us the meaning of spiritual vision; vision that can see an invisible universe where the false sense of vision, thinking it sees a visible universe, is really seeing nothing but its own thought externalized into form. He's trying to show us that man's thought externalized into form which he calls his own vision is presenting unreality that perishes, that has no law to sustain it, that is not under Divine government, a false sense called the world. And he's trying to show us that there is another, a true world, an earth that is the fullness of God, invisible to this human mind which is blind. And he has to explain this to us in our own human mind which is blind using terms that our own human mind can accept.

And so, clay, the symbol of the physical self. Spit, *“And he spits upon the ground.”* Why? Because the clay keeps us earthbound. Living in the clay, the sense of matter or physicality, we are earth bound.

But now something else is introduced. Mix the clay with spittle and this is a different kind than the spit on the ground. Now, just as you could say before. “Thou seest me, thou seest the Father,” you think you're seeing Jesus but you're seeing Christ. The one who spits on the floor is the man. The one who mixes clay with spittle is saying, “All that proceeds from the mouth of God.”

The Divine mouth, the Divine bread, combine this with the clay. Let the clay be dissolved by the Divine Word; the union. And this clay, united with the Divine Word is placed upon the eyeball, meaning, the vision is now being touched within. The Word of the Father within is happening. He's going to the inner vision.

The anointing of the eye with the spittle and the clay is the sign of an inner comprehension of Selfhood. You thought you were a blind man before but realize who you are. Is Christ blind? The moment identity is accepted, blindness is revealed as an untrue condition. It's the condition not of Christ. If it's your condition, who are you? You're saying you're not the Christ. But you are the Christ and therefore the condition is not a true one of your true being. In Christ, living on Divine bread instead of just clay alone, not on the bread of this world but on the bread that is Divine which proceedeth from the mouth of the Father.

You have Spiritual identity which has Spiritual vision, Spiritual understanding and this is the way you break the claim not of just human blindness but of every human problem. Spiritual identity accepted dissolves the body of clay. The inner eye is anointed by the recognition of true Selfhood. Oil is applied to the eye. The oil being the recognition of the omnipresence of God as your own Selfhood, the infinite nature of God, the presence of the love and the power of God, the availability of God as Selfhood, the change of identity, the lifting of the false consciousness of mortality.

Who is blind? The Divine image and likeness of God? When do you think you're going to be the Divine image and likeness of God? Tomorrow? Well, we're told that you are made in His image five thousand years ago in the Bible. You certainly weren't made five thousand years ago but five thousand years ago we were told we are the Divine image.

"The glory I had with thee before the world is mine."

And this is a statement that Christ in you is unchanging. Christ in you is before and after the world and during. The blindness then is the blindness to Christ identity, isn't it? That's all blindness is, blindness to Christ identity. That's all deafness is. That's all any malfunction is.

Haven't we learned that the solution to every problem is Christ identity? And here's a confirmation. Blind to identity, we show forth that blindness. Deaf to identity, we show forth that deafness. Unaware of Christ identity, we show forth the lacks and limitations of that which is unaware that Christ is present.

And what is this stopping point of the realization that Christ is present? The human mind.

— End of Side One —

The human mind listening here to Jesus Christ isn't going to let him get away with it. What does He mean by healing this blind man? We don't want anything like that especially on Sabbath days.

Now, if you've been wondering why the Pharisees found it impossible to accept Jesus Christ, this will make it very clear: In the first place, they had no capacity to do what he was doing. They were actually fighting for their very existence. If they accepted that what he was doing was actually happening, then people would say to them, "Why aren't you doing this?" And they'd have to say, "Well frankly we don't know how." But if they didn't know how, how could they be teaching people how to worship God?

In one of the Psalms it says, probably in many ways in all of the Psalms, that God responds only to him who truly worships God. Here's one who God was responding to as far as the human mind could see. But God wasn't responding that way to the Pharisees, to their priests. The moment they accepted that God was responding to Jesus, they'd have to explain why God wasn't responding to their priests. You could not accept Jesus Christ and keep Judaism running. It would crumble. You had to eliminate that which show a higher capability than the priests of Judaism. Further, is that the human mind is conditioned this way. It will not accept the authority of the Christ. It will not.

And for the very same reasons, the human mind is afraid. It fears for its own creation. And that human mind in you is afraid to surrender to Christ as your identity. It cannot. Once it surrenders to Christ just as that would have been the end of Judaism, that's the end of that human mind. And so great is the conditioning, the hypnosis of the world, that we fear to let go of that human mind because it looks like once we do, our whole world will crumble. We'll lose our home, we'll lose our marriage, we'll lose our income, we'll lose our status. That's the nature of the hypnosis.

Once we surrender to this unknown, how can we keep control over the known? And the truth is you can't keep control over the known once you surrender to Christ. You cannot. You lose control but you've given control to Christ and if you don't have faith that Christ control is better than your human mind control, the deadlock continues. The resistance to Christ continues. And the rejection of Christ continues and the problems of that rejection continue. Until we're bounced on our head a hundred times, we don't realize that by not surrendering to Christ identity, we are merely perpetuating the good and the bad; that the bad must go right along with the good.

This blind man had had enough of that. This blind man had been through many things to get blind, many tortures. And that's why Jesus could see he was prepared. Often the ones who have gone through the worst escapades are the ones who are prepared. They've had enough. They don't consider their problems blessings but they finally bring them to the level of saying, "Open mine eyes. Let me see Reality. I've had enough of the pretense and I'll surrender to the identity called Christ. And I'll take my chances with faith that the control by Christ will be far superior to the control I have tried to entertain through my human mind."

The Pharisee in you will say, "Wait a minute now. For a while you had me going here. But how do I know he really healed the blind man? Let's get the blind man in here. Let's talk to him. Something wrong about this. Whoever heard of anybody healing a blind man from birth. There's some sorcery connected to this. There's some sorcery connected to the idea that Christ in me is the child of God. I mean I've got to investigate this very thoroughly before I make that great big surrender."

And of course, that's what this is all depicting here. The twisting, turning human mind which is finding excuses; reasons why it does not want to accept that God is present,

living, being; the Christ of you. That's too big a jump. Too many lifetimes have gone by to suddenly say "Yes, that must be it."

Now how did this beggar suddenly see with eyes? Did Jesus just say, "Hocus pocus?" Did Jesus really just spit, combined it with clay and heal him that way? Or is something bigger being told to us? That we have eyes that we're not using, eyes with infinite vision. That we have a mind with infinite understanding that we're not using.

And if this man really had been blind, what did make him see? There was no operation. There was no surgery. In fact, there was not even a teaching. He didn't give him any metaphysical truth. But you see, Christ in him was merely expressing. He had found Christ identity. That's what the healing of Christ, healing a blind man is all about. The blind man had found the inner Christ of his own being and it opened his eyes. The blind man in us finds Christ as our own being and it opens our eyes. To what? To the kingdom of God on earth as it is in heaven.

The moment you find Christ as your Self, your eyes are opened and your eyes then see Reality where human eyes had seen conditions of the world. The famine goes, the overpopulation goes, the war goes, the physical conditions go, for that I which is the single eye of the Christ. It sees through the physical conditions of the world and of the body directly to the reality of Spirit and it walks here now in that Spirit once more attuned to its Spiritual Self which it ever was before the foundations of the world and it walks right through every human condition, touched by them mildly, overcoming them quickly because it is now living in its Spiritual Selfhood independent of the powers of the human mind and the powers that it conceives erroneously in the world.

Now to some extent we've felt these things. But that's not enough. That's only to strengthen our faith, to increase our will so that the union of the two can take us now into the invisible where we literally walk and see and talk and communicate and experience the wholeness of our own being. That's what the ninth chapter is about. Not a blind man but a blind human race of which we have falsely been a part.

We're going to have a little quiet now and then I'd like to look at some of the things in Joel's chapter about hypnosis to correlate them with blindness.

Silence, (long pause) ...

Let's have a brief intermission.

Quoting from the chapter 4, "No And!" in the Realization book, Joel says, *"Now just as it is possible to hypnotize you into believing that there are snakes in the room, so is it possible to hypnotize you into believing that there is a selfhood other than God in any place where you happen to be. And as soon as you have been hypnotized into believing in a selfhood apart from God, you then logically accept all the beliefs regarding that selfhood: birth, growth, maturity and ultimately death. There is only one way to be rid of the human picture,*

and that is to understand that there is no person, no selfhood, other than God in the room or in any other place.”

Do you see why nobody could understand the chapter on blindness as relating to the fact that there is no other presence anywhere than God? That’s what the chapter on blindness is all about. The moment you see anything other than God, you’re blind. But there’s no human being on earth who sees nothing else than God and that’s precisely the point. Every human being on earth is blind.

Only when you have withdrawn your belief in what you see are you beginning to see, to know. You’re going to continue to see form but you don’t have to believe that something other than God is there. And if you do believe something other than God is there, then you’re going to externalize the complete gamut of your belief but you will externalize your belief and if your belief is the truth that only God is there, the harmonies of God will externalize.

Now then, where is the form you see? You say it’s out there. Joel says it isn’t. It’s in your human mind. Then how will you stop seeing that form out there? You’ll have to find your Christ mind which will see the Divine image and likeness of God. It’s always a choice between God or mammon, life or form, human mind or Divine mind and you cannot be in the human mind and experience the qualities of God which are experienced only through your Divine mind.

Now there’s no question about what he’s saying. There are no human beings present in this room, whether we’re breathing to all of our human sense or not, whether our hearts are going tick tock or not, whether we think we’re thirty, twenty, forty or sixty-years old or not. All of it is false. Whether we think we’re bodies of flesh or not. Not true.

The human form is an image in thought and the one world mind is putting forth the images. First as your individual human mind and mine and then through and into that individualized human mind, presenting the same images to all of us. And in the stillness of that mind we’re told we will break the hypnotism if we combine the stillness with the perseverance of the faith and the will to live in Reality.

The 9th chapter of John is telling us a complete summary of the first 8 chapters. Everything wrong in all of humanhood is the human mind which perceives humanhood. And you must step behind that human mind or, better still, realize that it has only been pretending to be a mind. And the glimpse of the Christ mind in you lifts you above the sense images of that mind.

Every time something that seems like a pressing problem is dissolved by some inner illumination, you have done that. You have stepped beyond the human mind and the relief was that the Christ mind revealed the presence of a harmony your human mind did not suspect.

Now he set the tempo that as long as we see persons, we are in a state of hypnosis. He says, *“What can there be present beside God? Nothing! The moment you see ‘God and,’ you are hypnotized.”*

Now the important thing about this is to learn to accept that we are hypnotized. You can't break the hypnosis until you understand that it exists. And the moment you can look anywhere and see something besides God that means you're in a state of hypnosis. And that hypnosis is the condition of the human mind which is a babe in the woods in the world mind and stuck there.

Now then, it's this thought that is moving through you in the human mind which is the evidence that is false. And so, what you are seeing is the thought in your human mind. The human mind being false, not Divine, the thought is human, not Divine and that thought which you are seeing which you are accepting to be an external someone or something, that thought is as false as the mind which conceived it.

Jesus was not looking at a blind man. In fact, Jesus was not looking. Christ where Jesus appeared and Christ where the blind man appeared was the One Self. The Self of you is looking at the Self of you and giving no names. But the human mind of you to which the Self of you passes by unnoticed is like those in the throng who could not see Christ going by them and so they couldn't lay hands on Him. The mind of you cannot lay hands on the Christ of you. And so, it is unaware of the Christ of you and your faith fills the gap.

The Christ of you is present and is the Christ of the one you are looking at in what your human mind calls form. And then you're resting in that realization. You are saying, *“Speak Father thy son heareth.”*

I'm not being mesmerized or at least I'm trying not to be. I'm breaking the fetters of this human mind by resting in it. I'm watching my thought and not accepting it. It says, *“This is Jenny Smith in front of me and Father she's going to die someday like I am. And I won't accept that you created anything that's going to die. Jenny Smith isn't there. Father, that's your invisible Self and the human mind is calling it Jenny Smith.”*

How many times I have been stopped in the middle of what I thought I was calling a treatment and the voice has said, *“Don't you recognize me?”* And I just was all shook up. I was healing Jenny Smith. She wasn't even there.

“Don't you recognize me?” It's quite a shock when that happens. But a joyous one because the next moment you know Jenny Smith feels better. The Christ of her has been discovered by the Christ of you because for one moment something in you stepped away and let Christ who was greater in the midst of you and in the midst of what is called Jenny expressed without a human mind there to make decisions and judgments.

It's the same in a business condition. It's the same in any relationship. Only Christ is present and the human mind doesn't know that. It's born blind. It cannot see the Christ which

is ever present and it's making judgments. And as soon as our judging mind is silenced, I in the midst of thee reveal the glory had before the world is still present, ever active, ever functioning, ever performing, ever perfecting, ever maintaining by grace.

Remember the seven steps and the real teacher?

"Call no man your father upon the earth for one is your Father." That's the statement that you are Christ, the child of God. Who made that statement? Christ did. Christ ought to know.

"Call no man your father." That's the statement that you are the Christ of God, the child of God.

Now where does the human mind enter into the picture of a child of God? The moment it does, you lose it. Is your Christhood permanent? Yes. *"The glory I had with thee before the world was,"* is still now.

What do you lack? *"The earth is the Lord's and the fullness thereof."* The whole earth is there revealed to be an invisible Spiritual universe that the human mind calls this earth. But the Christ mind knows that all that we call the earth is the Lord's, is Spirit and the fullness of it is Spirit. The human mind is blind and calls the kingdom of God, earth.

And all that the Christ mind has is thine.

"Sin no more lest a greater evil come upon thee. Let him who is without sin cast the first stone."

In other words, see no evil. Why? The human mind is hypnotized. It sees evil. There is none. It sees conditions. There are none. The quietness of the human mind is a release into the Christ mind which can never see evil, is ever within the realm of Infinity because it is Infinity itself.

And the grace of the Father is in that Christ mind, the moment the stone of the human mind is seen to be the hypnotist and the hypnotized. No longer can I look out upon the world and say, "This is good or this is bad." That's hypnosis. All I can say truthfully is, "Here is the invisible presence of God and all that is visible and is not God is not here." It exists not out there but in the human mind which perceives it. It is my own thought which my non-existent human sense of mind accepts as a positive present physical reality.

The Spiritual kingdom becomes a living present fact when you're not in the human mind. And its powers, its grace, its glory, its fullness, its harmony seep through into your experience as the Holy Ghost. The human mind must be still and your belief in what the human mind presents to you must be dissolved. Not only the bad but the good. The human mind does not know Reality - any part of it - because it is unreality.

Every time you step out of identity as child of God by using a human mind, you're cutting off your own Source. The meaning of Father is Source, infinite Source, infinite Being, Father. It's called Father because it's the parent of everything that is and unless everything you do, think, feel and know proceeds from that Infinite parent, you're not in One. You're separated into two or ten or five billion.

And so, you're told to go and bathe in the pool of Siloam.

"Wash this off your eye in the pool of Siloam," he says. What is that but your own Christ identity, the realization of who you are? In your Christ identity, you're bathing in the pool of Siloam. And that washes away the hypnotism of the human mind for God never conceived the problems that we have thought we faced.

Where you are as you crucify the false sense of human mind by stillness, by truth, by faith, by trust, by perseverance, by conviction that this is truly a Spiritual universe, the subtle alchemy of the Spirit reverses all of the false physical evidence of the senses. That which was blindness to the human sense becomes vision to the Spiritual sense and you find you have new senses. You have Spiritual senses which see, which hear, which know.

You can touch spiritually. Jesus touched the blind man spiritually. It says he touched him with His hand. He didn't. He touched him spiritually and that touch spiritually translates outwardly as the appearance called a physical action.

When you touch spiritually, the touch in the visible will be harmonious and gentle, friendly, correct. You will see spiritually and outwardly you will see beauty. You will hear spiritually and outwardly you will hear truth.

This is only the beginning of Joel's chapter. *"The moment you see a mortal, material world you are hypnotized. From there on there's no possible way to get rid of the appearance. That's the reason. Even if you kill a snake over there in the flower pot, two more will take its place."*

In other words, if you get rid of the problem, if you get rid of the disease, if you get rid of this or that or the other thing, two more will take its place because the belief that they existed is still in you as you dwell in that human mind.

"That's why with all the advances made in materia medica, everybody still dies because everybody who was born must die. They do and they will."

He's impressing upon us the knowledge that until you believe in your spiritual awareness that Spirit is never born, never dies and you are that Spirit, you're stuck with something that must die. And you know this is real advanced mysticism.

The belief in birth brings with it the companion of birth. The belief must be removed because it is a state of false identity. Christ is never born. Spiritual identity is never born.

Form is born and form is a mental image, a world mental image localized through a human sense of mind.

You see how you stand with your thoughts in the stillness of thought until the thought has no one to receive it, no one to believe it, no one to act from it? It is dissolved, it is fasted upon. You're fasting from your own thought. You watch them become still, inert, without power. Every condition in human thought exists there and there alone but it is external only to the false sense of human mind and only the Christ mind will reveal the truth of this. You'll have to ride the horse of faith until your Christ mind reveals the truth of this. It *"Passeth all understanding."*

"People still die of pneumonia, tuberculosis, cancer, heart failure. Were a cure found for these, something else would immediately replace them." You're dying of conditions in the world mind which your human mind is saying "Yes, yes, yes," to.

Now, says Joel, *"if you can agree there is a God, which means that you accept an Infinite power of good because God is infinite and God is good."* When you say, "There's God," you're also saying "There is Infinite good." *"That's the nature of God. Then you must be able to understand that in Infinite good there cannot be error, disease or death. In fact, not since time began has there ever been a single death in Infinite good which is the Kingdom of God."*

The human mind has never seen a single person who didn't die and here the Spirit is telling us there's no such thing. The human mind is completely hypnotized. It's just as hypnotized about death as it is about birth and it's hypnotized about the conditions between them. And all the while the Divine mind is right here and Christ is living its perfect Self while we move in a fragment of our own being.

Christ said to his disciples, "Preach and heal." Preach the gospel. The gospel was the gospel of inner understanding. The healing was the evidence of the efficacy of that inner understanding, so that the healing would demonstrate that the inner understanding releases man from the false pictures of the mind. But everyone has to come to their own time when they are willing to reach out for that Christ. You'll notice that there are four blind healings in the Bible and not once did Jesus walk up to someone and say, "Do you mind if I heal your eyes?" Someone brings them to Christ or someone says, "Will you heal me?" Always, there is no going out. Jesus didn't walk out to the blind of the world and say, "I'll heal you."

He preached the gospel and he healed those who came to him. That coming is the readiness of the individual. Until they come to be healed, there is no readiness. And even when they come, the Christ doesn't instantly respond but then turns and says, "Do you believe that I can do this?" Meaning, do you really believe that there is an infinite God, that there is an infinite Spirit which is the life of all men? Is that what you believe when you ask me to heal you because that's the implicit idea behind the blind man saying, "Can you help me?" or the diseased one saying, "Can you heal me?" That is the readiness of one to turn to Christ and

they reached for the nearest thing which is some person dedicated to Christ who in turn recognizes their inner Christhood as his own.

Don't ever think Christ is going to walk up to you and say, "I'd like to heal you." But the Christ within you will prompt you when it is your time because you will have moved aside the human mind.

Now we too are washing in the pool of Siloam. Accepting the ever present everywhere Christ as my Self everywhere is your pool of Siloam. It opens the eyes. It removes the sense of blindness to Christ, lifts the veil that leads to the realization that here now is the kingdom of God and I'm going to walk in it un hypnotized into the belief that it is somewhere else in tomorrow or in some remote mythical heaven. Now here is the Kingdom of God where I stand. No human mind said that. The Christ mind in you proclaims it as you accept Christ as your identity.

You'll notice the recurring theme throughout the Bible concealed to human minds is that God is All. The Allness of God is the clear, crystal Christ message. God is all and beside God there is no other. There is no second and that which is not God even if it's as big as a world, that which is not God, which is not functioning perfectly as God, which is not perpetually perfect, which in any way can be influenced to be less than perfect, that is nothing more than world idea in world mind, having no reality whatsoever. And that's the truth you stand on, in all details of your life.

Now suppose we looked at each other not as individual persons but as an invisible consciousness sending forth a picture called person. Suppose we got into that habit. Suppose we could see that each picture is a different consciousness sending forth a different picture and behind each individual consciousness is I Christ. Suppose we look at all conditions and see that they are pictures in the mind. Pictures in other minds presented to us as pictures in our minds and yet behind each one is the pure perfect Christ. Suppose we treat our own blindness. Suppose we keep bathing in the pool of Siloam. Suppose we take this chapter to heart and work with just one sentence of it, forgetting the whole chapter. Work with a sentence of it until you're the master of it, because when you're the master of even one sentence of truth, it opens all of the rest of it for you.

When you begin to see the form next to you as an invisible consciousness striving to know the invisible Christ of itself and when you can join forces and know the invisible Christ of itself too you begin to see the illimitable infinity of that Self next to you and of the glory that is waiting there potentially to shine forth and why the Christ could say, "I am the light of the world. Whoever comes unto me will not know death" or blindness or sickness or limitation because these are conditions that lead to death.

All conditions that lead to death are eradicated when you cannot know death. And you cannot know death when you come unto I Christ, the pool of Siloam, your own true Self sitting next to you as well as in the midst of your own physical selfhood. All around you, I am

and all around you are different levels of consciousness trying without knowing it to bring forth the I am that I am there. Look at the I am behind it all, not through human mind but through Christ acceptance. Take one sentence and work with it until it breaks for you and you see the magic of Truth.

No and. You can look at a bedbug and know no “and.” You can look at anything and know no “and,” whether it’s pretty or ugly, whether it’s fat or skinny, whether it’s white or it’s black and you’ll discover there are no races, there are no nations, there are no religions, there is no “and.” There are no sciences. There is God and everything you’re looking at is a very pale attempt to bring forth the God that is there. But the God that is there is there and these various levels of consciousness which push forth their limited concept about the God that is there do not change the Reality that is ever present and ever perfect and ever your own being. No and. There’s no God and a you. No God and a me. No God and a him and a her. There’s no God and a sickness. There’s no God and good health. There’s only God. That means Spirit infinite is One and that Spirit infinite one is your Self.

Now let’s find a phrase out of Joel that we can make our work table for the week.

“What you behold in the nature of sin, disease or death is part of the hypnosis, furthermore, whatever you behold as good humanhood is also part of the same hypnosis. Even the healthy human being of thirty or forty will someday be an old human being of seventy or eighty. And so, when you see a young healthy person, you’re just being fooled by an appearance of good. Until you can become de-hypnotized to the degree that you know there are not good human beings or bad human beings. There are not diseased human beings or healthy human beings but there’s only God, one Life, one Soul, one Spirit, one Substance, one Law, one Activity - until that time, you will have to experience death.”

Now that’s on page 2 and I suggest you take that whole phrase from “so whatever you behold” to down to “you will have to experience death” and kind of dwell with that this week. See if you can agree with him. See if you can feel the authority of what he’s saying. See if you can put it to practice. See if you can finally see that age is a concept of the human mind, that form, size, shape, structure, now what you’re looking at is the pure Light which is the Light of the world.

The reason it seems so different in various places is because there are different levels of consciousness in various places bringing forth different appearances but that isn’t changing anything. Images and thought do not change the Light of the world. And try to see that the Light of the world is your being and their being and all the forms in the light are concepts which change as more Light is accepted in consciousness. You’ve seen people of eighty suddenly look sixty. You’ve seeing people of sixty look like they’re five hundred. Why? The degree of Light they’re receiving. I’ve seen them go down from over eighty and look as if they’re ready to run a marathon, able to do much more than people much younger than themselves as the Light increases so the stillness of the human mind and the knowledge that

here, there, everywhere is the invisible Light of God called Christ, which I am, so that I am that infinite Light.

Now let's take that paragraph this week and work with it. It will deepen as you do and the rest of the chapter will be meaningful. The blind man chapter, the 9th in John will begin to be a force in our life instead of a chapter in a book.

Tell no man. Always that phrase, "Tell no man." Why? Again, and again, tell no man. What could you tell them that would be true? What could you tell them that they would understand? Could you say there are no blind people in the world? Christ did. Who would you tell that to? Who would believe you? There are no blind people in the world.

Here we're learning there are no people. Now where are the blind ones if there are no people? There is only I the Light of the world called Christ. You're being ushered into a new universe and it's different. It's different than the one we've known. In it there are no people. There is only I Christ and your entrance into that universe can only be as I Christ. You must remove the blindness from your own eyes in order to enter the universe of God. You must accept that blindness and all other conditions have no existence in your kingdom, in your consciousness.

This is a change of belief and then a change of understanding. Your transformation is a change in consciousness in which you become conscious of those things which hitherto you had been unconscious to, unconscious of. You've been conscious of blindness, now we're to become unconscious of blindness and conscious of infinite vision as a fact, a permanent ever present fact so that we will not accept that which is not of God as a fact. Your beliefs change. Your convictions change and with them you change and you externalize that change which is closer to the Divine image and likeness.

We're going to stay with number 9 in John. We're going to stay with number 4 in Joel. No and, until we can almost feel that blindness is a word that doesn't fit our vocabulary. Not the vocabulary of pure Spirit.

Now next week being Mother's Day, I think it is anyway. It isn't? Two weeks. Well good. We're preparing then and by the time Mother's Day rolls around we'll cease to be parents or children humanly in our consciousness because it's definitely a concept of the human mind. And tell no man please because your own children won't like it very well.

Thanks very much.

CLASS 10

RAISING THE DEAD

Herb: Good afternoon.

There's a very interesting statement here in Joel's chapter, "No And!" It's about dehypnotizing.

"If we can be made to believe that there is a mortal, material universe, we, too, are part of this hypnotism."

"If we can be made to believe there is a mortal, material universe, we are part of the hypnotism."

So, he's saying that only in a state of hypnotism do we believe there is a mortal, material universe and that when we are dehypnotized, we will know that there is no mortal, material universe.

Now there are four different healings of blindness in the Bible and therefore we can look at them with the idea that they are presenting to us different degrees of hypnotism in which individuals symbolic of the entire human race believe there is a mortal material universe and these different healings of blindness then would be stages or degrees of lifting the hypnotism. And under the visible pretense of merely healing blindness, there must be keys to lift us from our blindness to Spirit. These must be keys to illumination.

And so, let's look at all four healings at one time to see the similarities and the differences in degrees of the blindness of the human mind.

We look first at the one in Matthew. I think we'll read them all together so that we can see how they compare. The first one is in Matthew. Matthew 9. There's just a few verses, 27-30. Remember where they take place because the place is often indicative of a degree of consciousness. This one takes place in Capernaum, I believe:

"When Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us."

"Two blind men." *"Thou son of David have mercy on us."* Remember, they followed him. You remember that means that they were coming to an inner understanding of the presence of Christ identity. They followed him.

The Master had said, *"Deny thyself. Pick up thy cross and follow me."*

They weren't sitting and begging. They were actively following Christ within. Where were they seeking their healing of Christ within? They were asking Christ. They were turning to Source. Now as long as we have human fathers and human mothers, we go to them. When we have a Divine Father, we go to the Divine Father.

When you have accepted spiritual Fatherhood, you seek the spiritual Source for your good. You go to the Father within. That's the importance of having a spiritual Father, that you will turn to that Father within. And this is what they're doing.

"And when he had come to the house, the blind men came to him."

"The blind men came to him. And Jesus said unto them, Believe ye."

"Believe ye" has to precede a healing.

"Believe ye that I am able to do this?"

In other words, is there within the individual the acceptance of a spiritual Source. Do you believe that you are the offspring, the expression of Spirit? Do you believe that Spirit is your identity?

"Believe ye that I can do this?"

Now these men are blind. How many blind people in this world would go to an individual and say to that individual, "Open our eyes." Only those who believe in the power of Spirit. Only those who have some inborn understanding of their own spiritual identity. Only those perhaps who know that Spirit has never made a mistake. There are no errors in Spirit. Being lifted out of material consciousness would be the alleviation of blindness.

The belief then in the presence of Spirit and the perfection of Spirit is implicit in the statement, *"Do you believe that I can do this?"* And I of course is not Jesus. Do you believe that Spirit in you is perfect now? That's a rather simple distillation of all the Truth we've learned, that Spirit in you is perfect now. And beside Spirit in you there is no other.

Once we have come that far we can see blindness as a state of mind rather than as a state of body, the body merely being a reflection of the state of mind. In fact, every healing reveals states of mind. What we call adultery turns out to be the adulterous state of the mind which beholds what is called adultery. Those beholding adultery, are beholding the adulterous state of their own mind. Those beholding disease, are beholding the diseased state of their own mind. Those beholding limitation, are beholding the limited state of their own mind. Always, the outer picture is the fabric of the mind that beholds it. Those who are in blindness are beholding the blindness of their mind to their soul.

Are those who can see, blind to their soul? Just as much. There are different degrees of blindness to the soul. All of mortality is now revealed as blindness to the soul. Mortality is

blindness. Mortality is a state of blindness and this is the purpose of the blind healings, to reveal that mortality is a state of blindness.

And you'll find as you slowly review all the healings in the Bible, that Jesus Christ was not healing an individual of a thing or a condition but was healing the human race of its belief in mortality. He was healing one thing, mortality. That's the only disease there is. It's the only problem there is. It's the summary of all His work; to heal mankind of the false belief in mortality. Little signposts along the road, different diseases, different problems, always raising the dead, raising the mortal from the false sense of mortality.

Christ in you then says to the blind mind of you, "Do you believe that I can reveal to you the Kingdom of God? Do you believe that I can reveal to you that there are no conditions unlike the perfection of God?" Always Christ in you is speaking and the outer appearance of a blind man is always the mind of you which is blind to that Christ until something in you says, "Yes, I believe, you can show me these things."

And now Christ in you takes you out of the human mind. Christ in you transfers you from the human mind to the Christ mind. The lack, the limitation, the conditions are in the fabric of the human mind seemingly objectified but there is only one mind, the perfect mind of God. Christ in you lifts you out of your thought, your conditions, your beliefs, your sense of mind which out-pictures a world of matter, your sense of mind which is the blind man, totally hypnotized and then opens you to the mind of God in you which now reveals to you there was no lack, there was a lack in your limited state of consciousness. There was no death. There was a death in your limited state of consciousness. There was no heart attack. It was an attack in your limited state of consciousness and every flaw in our human sense of life we discover to be only a flaw in the mind that still believes in itself and has not dissolved itself to rest in the one perfect Mind.

In your contemplation, when you rest in the one perfect Mind there is an acceptance that God being here, the mind of God is here, it is perfect. You know that every human image is a projection of the world mind and you know that the Divine image must therefore be a projection of the Divine Mind.

The hue-man, the shadow man, the hue of a man, is not the Divine man. It is the shadow image from the world mind and in our human mind, we come into that circuit in which the human image is accepted as a person, an individual but it's never a Divine image. And because it's only an image perceived by the mind of man, it contains all of the flaws in that mind, all of the conditions, all of the beliefs; that fabric is transferred to the objectified image called man.

And so, you rest, knowing that there is another image present, an image in the Divine Mind which has no flaws because there are no flaws in the Divine Mind. And your contemplation is merely that: here is the one perfect mind of God. There is no other mind. I rest that mind, the mind that has been blind to the one perfect Mind.

And that releases all of the conditions in that mind which is showing forth in the outer image called the hue-man, the shadow man, the hue-man image. Your contemplation lifts you into the one perfect Mind. It's a slow process, a quiet process. But it's a renewing process and this constant renewal, this constant reminder that the one perfect Mind is here means that it must be projecting its own perfect Divine image which is the Self of everyone. This fact can never be pushed aside even by the blind human mind. The Kingdom can never be removed by man's unawareness of its presence. Our blindness to the invisible Kingdom here doesn't remove that Kingdom. It merely shuts us off from the enjoyment of it. One perfect Mind now and slowly that permeates your consciousness until you find you are not thinking with your mind. You're letting that perfect Mind **be** your mind so that your mind will express that perfect Mind as a one continuous expression and whatever is thought in the Divine Mind will become thought in the mind you call your mind. It will be one thought continuing to express, projecting its own perfection into consciousness. It removes the illusion that is in the fabric of the limited human mind. It removes the sense of a heart attack. It brings Light. It enlightens and that Light brings with it the end of the material sense of consciousness, the dream consciousness. The Light removes the darkness of the dream consciousness. And as you rest in one with the perfect Mind, it reveals very quietly the present perfection of the Invisible.

There are no counter thoughts, no opposing thoughts, no troubled thoughts, no human thoughts. Just the one Divine Mind being itself governing all within Itself without a second. Without realizing it, the second self of you disappears. The Oneself of you expresses without a second. It comes forth as an improvement in the human scene because layers of false mentality are wiped away.

The dream consciousness is broken. You awaken from the dream of a human self, a human mind, a mortal being and though you are not aware that you have done all this, it has been done for you and you say, "Oh I feel so much more at peace."

Every time you become conscious that the one perfect Mind is where you are and you rest in it, yield to it, accept it, trust it, believe that it can do this for you, it will. Always your faith in the one perfect Mind being present will be confirmed by your experience. You'll find renewed vigor, renewed understanding, renewed health, renewed courage and a deeper awareness that there is an Infinite power ever present no matter what the outer objectified condition presents to the mind that is blind. For that condition and the blind mind are one and the same. You are looking at the thoughts in your blind mind, accepting them as outer reality, reacting to them and then being forced into a series of reactions culminating in a final action which is completely based upon the acceptance of that which is not there.

But in the one Mind, lived in, the whole pyramid of reaction to error that is not there, is removed. We are not committed. We do not let the hand and the eye fool us. We do not let

the jailer take us and cast us into prison. We do not remain in the prison of the mind. We do not serve a sentence there. We remain free of the idols of the mind, even of blindness.

This is a complete condition. A condition such as few people on earth suffer from, comparatively, and therefore it includes just about every condition we can undergo as human beings. Blindness here then is the total state of the mortal mind. It is blind to Christ. It is anti-Self. It is hypnotized. But Divine Mind is present. You need not rest in human mind.

“Do you believe that I, Christ mind, Divine mind, can open your eyes?”

“Yes, we believe” say the two blind men.

You may remember last week it was noted that the two blind men stand for the faith and the will. The faith that Spirit is present and the will to live in that Spirit as spiritual identity. These two or more gathered in my name and there am I, the Christ mind, in the midst of them, doing the work of the Father.

When your faith and your will in Spirit are united, I in the midst of you can show the glories of old even to the miracle of opening the eyes to the vision of the soul.

Every human ailment is included in this simple statement here by the Master.

“Do you believe I can do these things? Do you believe you are Spirit? Do you believe God is your Father? Do you believe your Father is here now? Do you believe your Father has all power to maintain the perfection of His child, of His offspring, of His creation?”

Yes, I believe all this. Then you’re not sick. You’re well. The sickness was the illusion of the mind that did not believe this, that had another father, another creation, another source, another identity. If you believe these things, you’re not sick. But if you’re still sick then you do not believe these things.

And so, we adjust the consciousness deep in the understanding, reach that acceptance level which can say, “I have faith in the allness of Spirit, the presence of Spirit, the omnipotence of Spirit to maintain a perfect spiritual creation and there is no other.” And there you stand letting the false objectivization of the false mind dissolve itself. The new light removes the old darkness. You’re standing still in identity in the one perfect Mind which is ever present awaiting acknowledgement. And you are healed of the false belief in material mortal selfhood.

Their response to him when he said do you believe? Yes, “*Yea, Lord.*”

“*Then touched he their eyes, saying, According to your faith be it unto you.*”

And this was their release to the one perfect Mind. The human mind was out of the way by faith in the Presence of the Spirit of God and the will to live in and as that Spirit. And this is the meaning of “he touched their eyes.”

The Christ mind sent Light to the mind which had yielded its authority to the one perfect Mind. The Light of the one Mind expresses as the vision, the knowing of that one Mind. The inner spiritual awakening which now becomes vision is also the inner spiritual awakening which becomes the realization of Christ identity, the realization of Divine sonship, illumination, the consciousness of the Christ universe around us as our own one Selfhood.

Now this happened in Capernaum. *“Their eyes were opened. Jesus straightly charged them, saying, See that no man know it.”*

Capernaum then is a state of transformation. Whenever Jesus goes down to Capernaum or up to Capernaum, usually up or into, Capernaum will indicate then a level of transformation taking place, transformation of consciousness from my human mind to the acceptance of the one perfect Mind present which out-pictures perfection only and therefore all that can be here is perfection because the one perfect Mind is here.

The false idols of the human mind will see the imperfections that are within that human mind but when I am transferred from that human mind and its beliefs, to the purity of the one perfect Mind accepted, then all of the beliefs of the false, limited, human mind are recognized as just externalizations of the fabric of mortal mind. Never true, never created by the Father. No blindness created by the Father, no lack, no limitation, no lifespans either. What we have called birth and death and the interim between are merely periods of soul development, terms of development of the soul which the mind sees and cannot embrace in the fullness of them.

Now that's one healing, the union of faith and will to live in and accept the presence of the one perfect Mind. Another healing takes place in Bethsaida, another healing takes place in Jericho and then the healing in John which we're still to do today is in Jerusalem. And so, Capernaum, Bethsaida, Jericho, Jerusalem.

Now Bethsaida is a fishing village. And so, it's a beginning of the teaching to the initiate, the little fish. It's not a healing of a blind man. That's just the outer appearance. It's an introduction to the inner initiation of the Spirit and then in Jericho, after the man in Bethsaida is prepared, we come to Jericho, the moon city, the city of the senses. And there that which is prepared in Bethsaida for the initiate comes to a higher degree of attainment as the sense consciousness is dispelled. In short, these healings are initiation keys. Finally, in Jerusalem, the New Jerusalem, is another healing showing Christ consciousness attained or the release from blindness or mortality.

Let's look at the one in Mark. This one is at 8:22. Again it's a short one, 8:22. This would be the one in Bethsaida, the fishing village.

“And he cometh to Bethsaida; they bring a blind man unto him, and besought him to touch him.”

They bring to him a blind man. The blind man is being lifted into an inner awareness of Christ. They want him to touch him. They think the physical touch will do it. We know he will touch him by Christ awareness within. The Christ mind will come through. That will be the touch.

“He took the blind man by the hand, and led him out of town.” Out of the old consciousness. Out of the belief that I am a human being in a material world. Out of the belief that this body made of flesh is me. Out of town, out of world thought, out of the prevailing atmosphere of thought which saw this as a blind man. This is the preparation of the initiate into a higher level which will culminate as Christ consciousness, Spirit I am.

“When he had spit on his eyes, and put his hands upon him, he asked if he saw aright. He looked up, and said, I see men as trees walking.”

That’s a very strange statement for us because when you are in the acceptance of Spirit then a man and a tree are much the same. Both are material. You’re not accepting life. You’re accepting only the material appearances without giving them a sense of life. You’re not saying the man is alive, the man is a Divine creation and the tree is a Divine creation. You’re seeing them as images and one image is the same as another. This one is a tree image. That is a man image. Trees like men walking. Men like trees. It passed the state in this semi-state of accepting them as Reality, the beginning of the understanding that there is one fabric making both a man and a tree - and that’s world mind. Not God mind, world mind. The limited human mind becomes part of that acceptance of tree and man which is hue of a man, hue of a tree. They’re not seeing the spiritual man or the spiritual tree which is a human condition.

And finally, as *“He put his hands again upon his eyes, made him look up: he was restored and saw every man clearly.”* Now he could see the one invisible Self as the Self of all. He had been dehypnotized.

Again, the healings in the Bible are all de-hypnosis. Instead of healing a man’s ear or eye or teeth or body of a condition, the mind of the man was released from its false concept and the Truth of the one perfect Mind was revealed as the only present Truth there. De-hypnosis was followed by the revelation of a perfected image, an image that had always been perfect but was blocked by the false sense of the material conscious mind.

De-hypnosis from the sense of mortality shows forth as what the world calls healings. Always the perfect is present in the perfect Mind that is present and blocked from our experience by the sense of my mind, your mind, his mind where no such minds really exist.

And then he said, *“Neither go into town, nor tell it to any in the town.”* Stay out of mortal mind. Don’t fall back into a human mind.

Now in Mark again, this is 10:46, (looks like we have a Chinese convention outside. I thought by now they'd pass but they're staying.)

Now we come to Jericho, 10:46. Each time so far, we have seen a false state of mind removed and a healing took place. I Christ became the Mind of the first two blind men. I Christ became the Mind of the second blind man. I Christ will always become the Mind of the one who says, "I am healed." I Christ becomes the Mind of you, me, him, her and we say, "Where did my problems go?" because I Christ can only objectify the Divine image. I Christ is never blind to God.

"And they came to Jericho and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, son of Timaeus, sat by the highway side begging."

"Sat begging" and it says, "They sat," and that means spiritually they're stagnant. When he says "They're begging," it means they're not sufficient in Christ, not self-sufficient. Begging always is a state of insufficiency in mortality.

When the beggar receives Christ, he no longer sits, usually leaps up and he no longer begs because he's now Self-sufficient in Christ. And so, "sat begging" is a state of mortal mind in which we feel we're missing something, we lack something and it's because we're sitting, we're stagnant, we're not open to the flow of the one perfect Mind.

And so, we sit, begging, aware of our limitations and our wounds whereas right there present in the one perfect Mind is the perfect Self waiting to be lived in if we will step out of the belief that this mind of mine, is a true state of mind.

Forget the condition. It is only an objectivisation of a mind that is not a true state of mind. Rest in the one perfect Mind, and lo and behold, from the mountain top of Truth, Truth reveals itself and sets you free.

Always the one perfect Mind is present. I can never leave you. I the Divine Mind am wherever you are. Rest in me. Acknowledge me with faith that I am present, with the will not to fall back into a second mind, a second self, a second life and I will open your eyes. No longer will you be on the highway begging, needing, wanting, seeking, striving for I reveal the finished Kingdom where you are.

"When he heard it was Jesus of Nazareth," he begged, "He began to cry, saying, Jesus thou son of David, have mercy on me. Many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me."

This is the acceptance of Christ within, turning to Source, resting in the one perfect Mind.

"Jesus stood still, and commanded him to be called. They call the blind man, saying unto him, Be of good comfort, rise; he calleth thee."

And now, the mind that was pleading, "Have mercy on me. Have mercy on me." begins to accept it. It doesn't have to plead anymore. It simply has to rise, to accept. "Why, what am I pleading for? The Christ mind is my own mind. The one perfect Mind here is the only Mind there is. All I have to do is get out of my mind which wanted to plead and accept this one perfect Mind here is the perfect expression of God. You rise to that level and rest.

"And he, casting away his garment, rose, and came to Jesus." Your garment then that you cast away is the mind which had separated you from the one perfect Mind, the hypnotized or dream mind of man with its complete world conditions. That garment you cast aside in another place is called rolling away the stone. Here, it's called casting aside the garment.

And when you realize that the entire field of psychology is probing that one mind which is unaware of the one perfect Mind, then it must be seen that all psychology is still working within the dream consciousness. That's why there's no hope in it. It cannot release the dream. It changes from one dream to another. It changes from a mind that is doing something bad to a mind that is doing something better but its still a mortal mind.

Again, psychology has introduced to us the idea of the unconscious. Somebody gave me a book on it the other day. And I was very surprised to see that the author of this particular talk, usually in order to include God in the conversation would say, "Whether you call it God or the unconscious." And therefore, it was the author's belief that what we call God was really not God but was the unconscious.

Now that is true about religions. What religions call God is the unconscious but they don't know it's the unconscious. But the Christ teaching doesn't call God what psychology calls the unconscious. Religions do but not Christ. What psychology has discovered to be the unconscious, which is what religions call God, both are the identical mortal mind. The unconscious is the unconscious mortal mind or the universal world mind which is the unconscious of man and it's also what religions worship and call God.

But whenever you hear that unconscious, you're hearing about the universal world mind and Christ took us beyond the universal world mind. Christ took us beyond the unconscious because God is not unconscious. Christ took us to God. The minute you say God or the unconscious, you're saying that God is unconscious which means only one thing, that you are unconscious because the mind that is asleep in the dream is unconscious of God, unconscious of the one perfect infinite Mind ever present. And that one perfect infinite Mind ever present is the only God there is. It is not the unconscious of man. That's the counterfeit world mind which is the unconscious of man which is being probed by psychology. You probe the counterfeit world mind and think you've got something and you're stuck for life. You're imprisoned in a fable.

And so, man draws from this vast reservoir of nothing and gets nothing. He draws from the world dream and makes it an individual dream. Christ took us right through that, out

of that blindness, out of the blindness of psychology and religion, out of the blindness of materia medica, out of all of the blindness of the world mind which becomes the individual human sense of mind, out of mortality.

Now in this third healing here, you have a man being taken out of the sense mind, sense consciousness. He is removed from the unconscious which had been making him blind. Nobody probed the unconscious. They removed him from it.

And so, we come finally to the fourth healing. Now these were states in initiation, preparation, purification, attainment of higher levels.

Jerusalem, where the temple was, was a very specifically chosen place for one reason. Naturally, you'd expect religion to heal and it would heal in its temples but here's a healing outside the temple. A terrible thing, of course, because once you heal outside the temple, who's going to have to go inside the temple? And that was the reason for the outrage. How can you heal outside our temple? It's impossible. You must be a faker. But the message for us is the Kingdom of God is within you. You don't get your healing in a church. You get your healing in the one perfect Mind of the Father which reveals perfection on the holy ground where you stand.

And so, you don't have to petition the church to say heal me. You don't have to tithe. You don't have to grovel. You don't have to say, "Have mercy on me." You don't have to plead. You simply have to be aware that the one perfect Mind of God is present and you're in church. That's your temple. And then you don't need materia medica. You don't need psychology. You don't need metaphysics. You don't need anyone on this earth. Why? Because the one perfect Mind where you are, is forever perfect, forever maintaining its perfect creation.

Now because the mind of man will not accept this, we don't argue with the mind of man. The condition of that mind is that it's enslaved to its own beliefs, to its own limited experiences. It will do such strange things as turn upon the perfect Mind of the Father and accuse it of being a faker. And here it will call the beggar a sinner. It will tell him that he's outright a liar. Where does he get off trying to pull the wool over their eyes and saying that he was blind from birth? Where does he get off saying that he was in the street somewhere, outside the temple and a man healed him of blindness and where do his parents get off saying that this happened? Whoever heard of such a thing?

And so finally it's revealed that the real blind in this is not the blind man whose eyes are opened but the mind of man which refuses to acknowledge that it happened or that it's possible. That mind being committed to the fact that you must come into a place called a temple. You must come and worship in that temple. You must do many things.

And always behind this was the idea that the blind man of course was that way because of Divine punishment. How could the punishment be removed so quickly and for

what? He had shown no atonements. He hadn't repented. He hadn't done anything to say that he was sorry for whatever he had done. The Divine punishment hadn't been removed, how could he have been healed of it? And so obviously, the man who healed him was a faker and he was probably a faker himself for pretending all these years that he was blind.

Now we say, "How can the Pharisees be so stupid?" But he's not talking about Pharisees. He's talking about your mind and my mind. The human mind which thwarted at one turn will shift to another. He's telling us that the human mind is conditioned to self-deception. You would have thought that the Hebrews in that day were seeking the salvation of man. But here it's being shown that even though that's what we thought the human mind was seeking, it is not capable of seeking that. All the human mind is capable of seeking is its own self-justification, its own self-righteousness. Whatever your human mind feels is right, that's what you're willing to fight to protect.

And you may be under the illusion that you're willing to let go of your conditioned beliefs if some better beliefs come along but if they directly contradict your way of life, your committed opinions, you have no capacity to go outside of those and in some way or other your mind tries to justify itself for doing it this way. He's revealing an innate quality of the human mind. That even in the face of the evidence of blindness healed, it would not accept it because as far as it knew, blindness can only be healed by God, lifting the punishment that had caused the blindness in the first place. And certainly no one who wasn't in the temple could be chosen by God.

So conditioned is the mind that it can only see what it knows. Always of course behind this is to break down our faith in the mind of man and build up our faith in the mind of God. Once we know that the human mind, even in us, in ourselves, is so built that it has no capacity to see outside of its own knowledge and that its knowledge is inevitably separated from God, mind being matter cannot perceive Spirit. This is a permanent condition of the human mind and when we recognize this permanent fallacy of the mind, we won't try to circumvent this knowledge by saying, "Well my mind is different." We will accept it as a condition of the human mind which we can never overcome except by releasing that mind.

The pool of Siloam was mentioned before in the Bible in a different way. You remember the story of Naaman the leper. You'll find it in 2 Kings chapter 5. He was captain in the Syrian army. He was a victorious warrior, very important to his king but he also had leprosy.

And so, his king said, "Well, I hear from someone who works for your own wife, a maid there, a maidservant, she tells us that in Samaria, in the kingdom of Israel - that's when Samaria was still part of that kingdom - that they have a prophet there and he can heal you of leprosy. And so, because you're important to me, I'm going to send you to that king and tell him to have you healed."

So, the king of Syria wrote the king of Israel. And he said, "I have this great warrior here. I'm going to send him down there and I want you to see that he gets healed of his leprosy." Of course, there'll be a lot of transferring of gold and silver and all the accouterments that go with that kind of a royal contract.

So, the king of Israel said, "Well now whatever got into this man's mind? I don't know anything about healing anybody. Who does he think I am, God?" And he was about to rip up this letter from the king of Syria when Elisha said, "Why don't you have that warrior come down so they can see there's a prophet in Israel."

So Naaman came down. He had a chariot drawn by horses. He had his servants with him. He was an important man and he expected to be greeted by an important man who would look up the heavens and make some great declaration, maybe slap Naaman on the forehead and say, "You're well."

What happened? A messenger came out. The messenger said, "I have a message from Elisha. He says for you to go and dip yourself in the Jordan seven times and when you do, you'll be all free of your leprosy."

This wasn't at all what the human mind expected. So Naaman was very angry. He hadn't had a royal welcome. It hadn't happened at all as he had expected. Besides back in Damascus they had their own water, couple of rivers there he felt were at least as good as the Jordan. And so, he started home very angry but his servants prevailed upon him and said, "Now what have you got to lose? You made this trip. Surely the man who gave this message to you had something in mind. Why don't you obey?"

— End of Side One —

And so, you see symbolically, you're seeing the man who's trying to turn to Christ. The mind wants to turn but it's reluctant. It wants the thing to happen within its own pre-conceived pattern of thought. You can't just say, "I surrender. You tell me." But when he does surrender and bathes in the Jordan seven times, that's the surrender to Christ out of the human sense of mind. And of course, that's the end of his leprosy.

Now that bathing in Jordan seven times is a symbol which is later used by Jesus when he says to the blind man here, "Now that I have joined spittle with clay and rubbed it and anointed on your eyes, wash it off in the pool of Siloam." Same as saying, "Bathe seven times in the Jordan."

The pool of Siloam then is where you and I are learning to bathe. Seven times. Until we are totally free of the sense of mortality, until the body of clay becomes another body. Not

the old body of clay, of mortal clay but the new Spiritual body is formed as you bathe in the pool of Siloam.

The pool of Siloam is the word of God expressing in you. I think in Nehemiah, the prophet, it's mentioned. Only it's spelled with an "h" at the end, instead of an "m," it's called the pool of Siloah. And this is after Jerusalem has been sacked. This is in the rebuilding of Jerusalem. That pool is in the king's court that descends from the steps that come down from the city of David. All of the symbolism to tell you that the seventh heaven and the pool of Siloam are one and the same. The highest Consciousness.

When you're one with the Infinite, you're in the pool of Siloam. And the pool of Siloam has become the title of the book "Realization of Oneness." The pool of Siloam is that which is sent from the one infinite Mind. When you bathe in the pool of Siloam, you're not in human thought, you're in the thought of the one infinite Mind and that objectifies as your healing or the harmony of your experience. The pool of Siloam is Divine thought which now becomes visible as Divine action where you stand. It is sent from the Father. When you come out of human thought, you're in the pool of Siloam. You're in that which is sent from the Father, Divine thought. And when you're in Divine thought, you are one with the infinite Mind. In that Oneness, the one power of the Infinite functions as your being.

Bathe in the pool of Siloam. Rest in the knowledge that the perfect Divine Mind here is thinking the perfect Divine thought here now. Be still and let it be your thought without taking thought and it will wash away from your eye the false sense of blindness to the Truth that the kingdom of God is here in all its perfection right at this moment. We're coming into the clear crystal water of one Mind. And that will bring us into the realization of one Self.

Jesus always said, "The Father sent me." That which is sent of the Father is Divine thought "expressing as." Divine thought was expressing as Christ Jesus. He was sent. He was Divine thought appearing. He was the perfect Divine image, sent. He was one with the Infinite.

Now these four different blind healings then, are not about blind people although they're the instrument for the secret teaching. They're about the blindness of the human mind which must be released in order for the Light of the infinite Mind to function you as the child of God, the offspring of the Divine Life.

Every little tremor of fear and doubt and worry, false belief, is a second mind. A mind that can only behold the Divine light through a glass darkly. And that's why we are not resisting any more these illusions of evil; not reacting. One perfect Mind, here now, accepted. Be still. I'm bathing in the pool of Siloam, actually following the instructions of the Master. Bathe in the pool of Siloam, Divine thought where you are. And it descends like a staircase from the city of David which is Christ consciousness. The city of David, the seventh heaven, the staircase, each day and each night coming down, down, down to this level of human selfhood. One flow of spiritual Truth, now while it is day.

The period between birth and death is the preparation for the soul universe. That is the moment of purification. And then there will be no night. There will be no period between death and birth preparing for re-entry to a mind universe because it will not be necessary. The Light of the world coming through the Divine Mind expressing as you, releases you from the need to enter night as a second preparation for a return to this world. The preparations by day are in the corporeal body. The preparations by night are without a corporeal body. Those are the cycles. In the pool of Siloam, we're preparing by day and when you are released from mortal mind, there will be no night.

Silence, (long pause) ...

I think we'll take a short intermission now.

The one thing the human mind is not prepared for is life without end. It's just something it can't contemplate. And so it continues to act in the belief that that which is life with an ending can be life. The human mind thinks that the life span is life. And it lives within that sphere trying to make a better lifespan but the lifespan isn't life. The blindness revealed here is the nature of mortality, that mortality itself is a state of blindness in which we picture second selves made of flesh where only the Self of Spirit is. And this is to alert us to the separation of that mind from Reality.

So, that the good minds and the bad minds, the brilliant ones and the stupid ones are all recognized as separated from Reality no matter what picture they show forth. They are going to see second selves of flesh and Spirit can never create flesh. That mind is going to see conditions that have no existence, conditions of matter and Spirit can never create matter.

And so, the mind has got to reject that which says to the mind, "Everything you have ever believed is a lie." And the mind that rejects the Truth continues to imprison man in a body of flesh because it will not accept that life eternal is the only life and it is not lived in a body of flesh.

The blindness that is called mortality ended for Paul at one day. He was in a state of blindness with eyes that could see, eyes that could see bodies of flesh. He was blind but he didn't know it. Why they there are. And those very people that he was attacking for breaking the law as he saw it of his god. But he was blind. They weren't there. And then in a moment, he became physically blind but that physical blindness was the awakening. He was becoming blind to the real blindness of mortality and when the blindness was over and the light came through, he no longer saw bodies of flesh. He was no longer blind. The mortal blindness was removed and the Christ reality was accepted.

In other words, the light of Christ had broken the world mind which functioned as Saul. Just as the light of Christ had broken the world mind which functioned as the blind people in these healings and removes the blindness of mortality with all the conditions of

mortality included in that blindness and restores us to the eyes, the ears, the sense of touch, the smell and the taste, the senses of the soul.

Now look at this statement by Joel and you'll see how far we're coming now because Joel tells us here in "No And!" that *"Dehypnotism is a state of consciousness that sees that which actually is: it's the ability to see, to taste, to touch, to hear and to smell Reality; the ability to see sin not as sin, disease not as disease but rather to be able to separate these from the person to realize we're dealing with a false appearance produced by the belief of a selfhood apart from God."* And the seat of that *false appearance* is the mind that perceives it.

Now once the blindness is removed, even if it has to make us physically blind to remove it, it's still good. It is awakening us from the false ego and bringing us an inner Light which will reveal the non-mortal Reality, and eyes that will see not what the world sees but through what the world sees.

Now you can see Christ seeing **through** what the world sees. You can hear Joel speaking of seeing **through** what the world sees. And therefore, we will see **through** what the world sees. But first we have to bypass this mind. This mind takes of the Pharisees, is the human mind and it takes the blind man now who is healed. And even though you have had healings - that's the point of this - even though you've seen healings, there still come times when you're faced with a new condition and everything you've learned about all of the old conditions that disappeared in the face of the inner Christ of you is forgotten. And you panic all over again. Why? Because even though the blind man was healed, the mind says, "What about everything I know? What about my total experience up to now? I've had a few isolated healings, so what? I've also lived these many years and I've seen a lot of other things that weren't healed. And frankly, I never saw a blind man healed like that." And so, the mind says, "Impossible." The mind says, "I never saw bread falling out of the sky. Impossible. And I've read a lot about healings and I've seen some but they're not the general rule. They're the exceptions. I can't live with those exceptions."

And so, the mind in you turns from Christ and it even accuses the one who is blind of doing something to falsify this evidence. In other words, the mind in you is still Thomas, even though it is seen, it is still bewildered.

And here's a funny twist. It has believed the man was blind up to the point that he was healed. But when he's healed, it doesn't believe he was blind. The man is blind because my eyes see he's blind but now that he's healed and my eyes see he can see, I can't believe my eyes. Something is wrong. The senses will always pervert and distort the evidence.

Now you're told to do what this blind man did in a certain way.

"They brought to the Pharisees him that aforesaid was blind. It was a sabbath day when Jesus had made the clay, and opened this man's eyes."

Now the *“Pharisees asked him how he had received his sight”* Their motive wasn't so that they could go out and do the same but to prove that something had been faked. The mind cannot accept the Divine activity outside of its own limited mental scope.

Well he said, *“He put clay on my eyes and I washed and I saw.”*

Some of the Pharisees said *“Now, this man is not of God because he keepeth not the sabbath.”* The healing did not indicate he was of God because a man of God certainly wouldn't break the law of the sabbath.

And so, Jesus was not of God. This is the Christ of God which the mind says is not of God. And so, the mind refuses to accept the Christ because it had found some little flaw in the work which did not obey man made laws or concepts. Now he's alerting us to the tricks of our mind for getting out of the responsibility of accepting our own spiritual Self.

Another said, *“Now, how can a man who is a sinner do such miracles?”* In other words, he's a sinner because he healed on the sabbath. And this may sound silly to us now but when you sit down with your own mind, you'll find that it behaves in just that fashion. It's all deep within us that we find all of the reasons and excuses for not accepting our spiritual Self.

And that's what this is all about. You cannot accept the perfection of yourself as a spiritual being. Your mind says, *“It's impossible.”* Or even if it's possible, maybe not in this incarnation. But here's a blind man from birth healed in one incarnation. In the same incarnation that he's born blind, he's healed. In one incarnation.

There's a point there. We don't have to do it the third time around from now or the fourth or the fifth but in one incarnation. Once we're not a divided consciousness with a mind that says, *“Well you know, I'm really am not very far advanced in this or I don't expect to have the Christ consciousness within the next ten years. I couldn't do it that quickly.”*

You see it's present now. The mind of God is present right this instant. It's not a matter of ten years from now. It's right now and the mind says, *“No, no, no. I just couldn't possibly begin to do that within ten years”* and yet here it is now. The mind is turning away from the now Christ. That's the point of this. And even as we talk about it, you find your mind is turning away from the now Christ in some subtle fashion that you don't seem to be able to control.

And this is explaining the automatic method whereby mind turns away from Christ even while you think you're trying to find Christ. Some people love the pursuit. They're afraid of getting there, because getting there is a new responsibility. But you must accept the now-ness of Christ not the tomorrow-ness and that means the now-ness of the perfection of Christ. And therefore, the imperfection is the way you reject the now-ness of the perfection of Christ. Now. While that person is falling off of the hill, now is Christ perfect and present there. The capacity to accept the now-ness of the perfection of Christ in spite of whatever

might appear and to be living in that Consciousness, in the now-ness of the perfection of Christ.

And then that mind can't squirm and wriggle and find excuses and take the blind man and treat him as a criminal, cross examine him and put him through the third degree to confirm and verify that which is obvious; the man can see and couldn't before. Why not just accept Christ is present? Something has done this great healing work. Something that did it then is present to do it now.

But they debate because the mind is divided. If it accepts this miracle, it has to admit whatever it knew was false. It's protecting its own limitations. It cannot go beyond the boundaries which it has already accepted. So, it lives in its own prison of past experience.

So now they come again to the blind man. They're determined to break down his story. The mind wants to live in its own comfortable niche without straining into another level.

"What sayest thou of him, that opened thine eyes?" Poor blind man won't cooperate. He just says, *"He's a prophet."*

But the Jews did not believe concerning him that he had been blind and received his sight until they call the parents of him that had received his sight. Then they said to the parents, *"Is this your son, who you say was blind? How does he see now?"*

And the parents, of course are kind of fearful. Public opinion has let it be known that if anyone declares himself to be the Christ, he'll be stoned to death. They're not about to say this man must be the Christ of God for having done this and so it is shown that within you, still clinging to the past, to your bondage to heredity, the mind of you still lingers with the thought, "Why it really couldn't have happened, I guess. I see it happen but it's hard to believe it." The mind still vacillates. You've still got the false sense of heredity lingering in that mind which has not broken away from human birth and accepted Spirit which can never be born into humanhood.

All these little facets of the mind are reminding us of the limitations that we have fallen into and which we do not have the energy or conviction or integrity to break out of while they happen around us automatically even unknown to our conscious mind that we're held into these things. So, he's awakening all of the levels of the conscious and unconscious mind to the tricks of the mind that hold it in bondage.

The parents answer, *"We know that this is our son: and that he was born blind. We know not by what means he now seeth or who has opened his eyes, but he is of age, why don't you ask him: he'll speak for himself."*

And so, the parents cannot testify. Your heredity cannot testify the Truth of you. Your heredity humanly is not the Truth of you and it cannot testify completely in the Truth of you.

It's another way the Bible is saying here; we're not born of woman and if we are, we're not the Son of God. The Son of God is not the son of woman. The son of human parents is not the Son of God. It cannot be both. Even the parents cannot testify truly about the son. Only the Christ in you can testify truly about you.

And so, *"These words spake his parents because they feared the Jews. But the Jews had agreed already that if any man had confessed he was Christ, he should be put out of the synagogue."*

"Therefore said his parents, He is of age; ask him. Again, they call the man that was blind." Now this is a vendetta, you can see, by now, by the mind. It's determined to prove that whatever was done outside that human mind couldn't be true. Whatever was done outside the church couldn't be true. The human mind says, "I am the authority here and there is no other. I will not accept an authority outside of my human mind." That's the nature of the mind that is blind.

Now they ask him to praise God. *"Give God the praise: we know this man is a sinner."* And the blind man says, *"Whether he be a sinner or no, I know not: but I do know one thing, whereas I was blind, now I see."*

Now they are blinded by unbelief. That's the human mind. But he who was blind, had his eyes opened by faith. A blind beggar can see through Christ and those who think they're seeing through mind cannot see the Truth. You see how topsy-turvy our world is in mind? This is the condition, the perversion of mind, its false belief that it sees, whereas it doesn't and yet a blind man learns to see by receiving Christ.

Here the mind of men, typified by the Jews is shown to be blind and the mind of the blind man is shown to be opened and awake to Truth, released into another mind.

"How did he open thine eyes?" Determined, the mind wants to know. It's going to get to the bottom of this quackery.

The answer, *"Well I told you. Ye did not hear: wherefore would you hear it again, would ye be his disciples?"*

He's questioning the motive of these men who want to know how the healing took place. They want to know so they can disprove it.

"Then they reviled him, and said, Thou art his disciple but we are Moses' disciples." They do not know that Christ spoke through Jesus and through Moses. And they do not understand Moses. They think of him as a man. They do not understand Jesus. They think of him as a man. And therefore, they are not Christ conscious and the mind of man is incapable of being Christ conscious. This is a permanent condition of the human mind. It cannot be Christ conscious.

This teaching will not let you fall back into the mistaken belief that your mind can become Christ conscious because it is only the crucifixion of that mind that is acceptable if you are to attain the level of Christ consciousness. Your mind is so blind, it cannot even see a blind man here.

“Now, we know God spake unto Moses: as for this fellow, we know not whence he is. The man answered and said unto them, Why herein is a marvelous thing, ye know not from whence he is, and yet he hath opened mine eyes.”

The human mind does not know where Christ is and yet Christ has opened the eyes of a blind beggar.

Now ye know that God heareth not sinners: but if any man be a worshipper of God and doeth His will, he heareth. And since the world began, was it not heard that any man opened the eyes of one that was born blind. And if the man were not of God, he could do nothing.

Now who opened the eyes then of the blind man? Not the Pharisees, not the mind of men, not religion, not belief in God, only the Christ received within the blind man's mind. The mind which had been crucified was out of the way and Christ came through as a realization from the Divine Mind where the blind man stood. The human mind rolled away. The Light comes through the blind man as the Christ idea. It could not be done through all of Judaism. It can not be done through the religions of this world. It can be done only by Christ in you. That's laying it right where the Truth is. Only Christ in you can perform the miracle of opening your inner eye.

And so, the cross-examining mind must be put aside. All of the questions by that inner trial lawyer must be put aside. We come right down to the simple faith of a blind man saying, “Open mine eyes.” To whom? To Christ within. Right to Source. To Christ within you say, “Open mine eyes.” With the confidence that Christ being present, being one with the Father, all that can happen is that your eyes are opened and then what do you see? You see God's Kingdom. You see with the eyes and ears, and the touch, and the knowledge of the soul. You're de-hypnotized.

Now if you feel on the verge of this great revelation that you can look out and see the kingdom whereas before you can only see the world, that you can reach and touch the kingdom whereas before you could only touch the world; that is what this should be leading you to, the awareness of that possibility. We're just a minute away it would seem, to something ready to open all that had been invisible and there you see what human eyes do not see. That is where we should be at this point. On the threshold.

And the way to cross the threshold is to turn away from the human mind. Otherwise, this is what happens, the beggar says, *“If this man were not of God, he could do nothing. But*

they answered and saith, Thou was altogether born in sins, and thou doth teach us? And they cast him out."

The Truth comes to you and you cast it out. Why? Because it isn't easy. It isn't easy at all. It's much easier to sit back in the sense of a false authority called the mind with no strain and no strife and go out there and slug it out with your competitors than it is to take that mind, put in on the shelf and to rest in the Divine, knowing I have no competition. The Father is the only Self. Don't cast that beggar out; he was telling the truth. Christ opened his eyes. The same Christ that opens the eyes of those who will turn from the Pharisaic mind in each of us which keeps us in bodies of clay.

The blind are still blind in this world. The blind healings have not opened their eyes. But they have not really studied the blind healings or the healings at all. They have looked at them like a Pharisee and they have with word of mouth said, "That's very nice. Now come to our church and we'll pray together."

But Christ in you is that church. Christ in you show that blindness whether it's of the eyes or of the human sense of life cannot continue. You cannot continue sitting by the highway begging when Infinity is ever present to come through the door of your consciousness.

De-hypnosis leads to the realization of no and. **No and!** No spiritual you and sickness. No spiritual you and disease. No spiritual you and any of the distresses of the world. Only a human you and. When there's a human you, there's and everything. When there's a spiritual you, there's and nothing. Only Infinity.

In the and of the world are the opposites. You break the law of the opposites. You de-hypnotize, not by the resolutions of your human mind but by the willingness to let the Divine Mind live your life.

If you've had your glimmerings of that Divine vision, Divine hearing, Divine touch, those previews are telling you that all of the infinite Self is present here, now. You couldn't have had those glimmerings without it being here now in the fullness. Mortality is blindness. The healing of the belief in mortality is the Christ mission. There is no God and mortality.

We're going into chapter 10 of John. I don't think we can leave "No And!" yet. We'll have to stay with that. There is you, Spirit of God and no and. If you're accepting anything that is in the condition called mortality, these conditions must continue to besiege you until you are awakened to the fact that mortality is not a Divine creation and therefore has no existence. It only exists because there's a human mind there. It is a condition that exists within the human mind and where the human mind seems to be, it isn't there.

I think that is probably the meaning here in Joel, "*If we continue to look through our eyes at the people of the world, all we shall ever see are human beings, sometimes good,*

sometimes bad. That's the human picture, sometimes good, sometimes evil. And that's what we shall always see, hear, taste, touch, and smell with our five physical senses."

"The only way to be dehypnotized is to quiet the physical senses." You see how the physical senses and the human mind are one. "To be still inside, then spiritual awareness will [reveal] the truth of being that enables us to see that which is not visible, to hear that which is not audible and to know that which is not knowable with the human senses." Namely Christ, here, I am."

Well I think our blindness stories here have served their purpose for the moment.

God is not blind. Christ is not blind. Spirit is not blind. God does not create blindness. God does not create sickness. God does not create problems. God does not make mistakes. The allness of God, the allness of the infinite Mind, the ever presence of the infinite Mind everywhere is a permanent guarantee that only the creation of the infinite Mind exists. And in that creation, there is only perfection.

The moment you have accepted an imperfection, no matter how small, you're not in the infinite Mind. You have fallen into another mind. You've fallen into the human sense mind. And the imperfection you are accepting is not where you are seeing it. It is in your mind, your false sense of mind. All around you is perfection. To live in that perfection is to fast from this human sense of mind which does not see the perfection and is blind to it.

You might this week go through your concordance and find some indication of where to look for knowledge about the one perfect Mind. And build your week around finding biblical passages to support the knowledge in you that there is one perfect Mind and no other and its creation is all that is here.

This perfect creation of the one perfect Mind can never be tarnished, can never fall. It is the indestructible present Kingdom of Reality. And all heart attacks, all ulcers, all of the things we call the problems of the world are not happening for there is one perfect Mind maintaining its perfect creation and the moment you accept anything as happening which is imperfect you have gone back into a dream consciousness and you have, like the Pharisee, refused to accept that there is one perfect Mind and one perfect creation present and no other.

We've only done about four or five pages of "No And!" and so let's continue with it.

One perfect Mind should be studied not through something you look in a book to find but something you work out creatively within your Self. Finding your passages, looking them up, studying them, working with them, finding places in various books of Joel about one perfect Mind, really moving into everything you can find that will tell you more about one perfect Mind until it's made such an impression on you that you're not blind to it but awake to it. And then you know wherever you are, the one perfect Mind is. Its creation is present where it is perfect now.

Let's end with a meditation on this one perfect Mind.

It doesn't know Uncle Harry or Aunt Susie. It is no respecter of persons. It doesn't know human conditions and when a human condition or person flows through you now, you're not in the one perfect Mind. You're still in a state of diluting the pure Truth of being.

There must be a vacuum, a peace, the texture of love itself, for there is only one perfect Creation everywhere. You can hold no one in bondage to the thought that there is an imperfect anything.

The one perfect Mind must find its perfect counterpart in your perfect thought so that you're clearing out all that is imperfect. You notice how you stumble over that because the mind wants to hang on to something it thinks is imperfect that it has to solve. You've got to clear that out of there. There is nothing imperfect that your mind has to solve. That's a false world concept. There is only one perfect Mind. When you wholeheartedly accept that, all the Pharisees within you will have been sent home.

Silence, (pause) ...

It's a good exercise. I think Socrates practiced it under tutorship from Plato and he called it a catharsis or a loosening of unbelief. All that was untrue was released in this mental catharsis, just resting. He didn't call it meditation but that's what it was. One perfect Mind.

Well next week is Mother's Day finally. I knew it would come.

See you soon.

CLASS 11

THE GOOD SHEPHERD WITHIN

Herb: Good afternoon everybody.

We're going to look right at chapter 10 in John.

The Master says, "*Verily, verily, I say unto you,*" - "*I say unto you*" - "*He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*"

And so, we have a very simple parable. The parable of the Good Shepherd. A parable that most people in the world are too busy to follow. No wonder that even the disciples were unable to comprehend the meaning at that time.

"The parable spoke Jesus unto them. They understood not what things they were which he spake unto them."

Now every word in there is simple English. Most of them are mono syllables. There's not a word in there that you'd have to look up in the dictionary and yet the Parable of the Good Shepherd remains a complete enigma to many advanced students as well as to those who have merely read it in their normal theological activities.

Now I feel that in order to understand this parable, we should go back - way, way back to John the Baptist. Here says the Master, "*I am the good shepherd.*" And if you recall, it was John the Baptist who pointed to the One who said, "*I am the good shepherd*" and said, "Follow him, not me. He must increase, I must decrease. He is the Lamb of God, the Son of God. He will baptize with the Holy Spirit." He even said, "He will save mankind from sin."

And so, John the Baptist pointed the way. And very importantly, John the Beloved disciple placed this at the very beginning so you would see that following the Lamb of God, the Son of God is the way.

And then as we learned that we must follow the Lamb of God, we still were unaware of the nature of the Lamb of God and of the identity of the Lamb of God. And so, that had to be clarified step by step through all the veils of the conditioned mind.

Who is this Lamb of God that we are to follow, who now announces himself to be the Good Shepherd?

John the Baptist clued us in there again. “On him I have seen the dove descend and on the One on whom the dove remains, I have been told, that is he. That is the One to follow.”

You see Spirit descend like a dove. So, we’re to follow this man who appears on the banks of the Jordan, upon whom Spirit has descended like a dove. We find him accepting Andrew as a disciple and Peter, who were leaving John the Baptist, moving out of intellect into the higher realm of Spiritual Consciousness. And we see him talking to Nicodemus saying something that would be very puzzling to the millions who have thought that because they were virtuous on earth, they were sure to go to heaven.

To Nicodemus, he said, *“Marvel not that I say, unless a man be born, reborn of the truth and the Spirit, he shall not enter into the kingdom of God.”* Even virtuous old Nicodemus, a student of God, could not enter into the Kingdom of God unless he were reborn of the Truth and the Spirit.

So, the millions who think they’ve gone to heaven have not read their Bible and those who think their loved ones have gone to heaven are fooling themselves. Were they reborn of the Truth in the Spirit before they made this parting? If not, they have been misled and now they are probably among us again, still finding their way. Even ourselves, how many times have we been misled into thinking perhaps in some past life that we were going to heaven because we were so good. But here we are, we haven’t made it yet.

Who is this saying to Nicodemus, *“You must be reborn of the Spirit and the truth.”* It is the one who later says, *“I am the good shepherd.”*

And now we find him at the wedding in Cana and he reveals that he is not a mortal being.

“Woman, what have I to do with thee?” I am not the son of a woman. I am the Son of God.

And this revelation that he is immortal, not mortal reveals why John the Baptist had to point and say, “Follow him. he baptizes with the Holy Ghost.” He was pointing to the living Spirit of God on earth, made manifest in the flesh.

The living Spirit of God then reveals that each must be reborn of that Spirit. And to emphasize that a transformation is necessary, water is transformed into wine. This is a way of saying that we must be reborn from the water into the wine of Spirit. But still the clarity does not emerge. We’re seeing parables. We’re seeing demonstrations. We’re still not learning the principles involved.

At the well of Samaria, we are given one of the principles very strongly. Christ sitting on the well. The water must come through Christ to be living water. Christ must sit on the well of our consciousness. We must give Christ to drink.

Now there we begin to understand that unless Christ sits on the well of your consciousness, you will labor again and again and again for the same thing. Always being unable to attain the level of grace that only through Christ sitting on the well of your consciousness do you begin to redeem the thought of the world which has been out-picturing itself as your living experience in this world.

We begin to sense the nature of the human mind as inadequate for entering the kingdom of heaven. We begin to understand that humanhood can never know God. We begin to see that there is a picture emerging that this Christ who walks the earth, who will baptize with the Holy Ghost, who transforms water into wine, who speaks to the woman of Samaria and tells her about living waters, is the identity of every individual who walks the earth.

We are looking at our own Self manifest to us in the form called Jesus. The Christ that baptizes with the Holy Ghost is Identity, the living Self of you, me, him, her and when John the Baptist points and says, "Follow him" he is telling us to follow Christ within ourselves.

Finally, the idea is clear that unless we have accepted Christ as identity, we do not have Christ sitting on the well of consciousness and we are separated thereby for we learn that only Christ goes to the Father. That only through Christ does the Father express in the human sphere. That only when Christ is accepted as your own Spiritual identity do you express the qualities of God.

And once we begin to feel the implanting of that idea, it is necessary to show the nature of I the Christ that is your Self. And now the demonstrations are expanded so that we find a boy is healed. A boy who is not even present where the Master is. And we learn that I Christ which heals a boy who is not present is not revealing its absent healing but rather that I Christ is omnipresent. I Christ standing as Jesus is I Christ the invisible Self of the boy miles away. And now we learn that I Christ which is your identity is present miles away and this is a totally new understanding that comes into the horizon of human knowledge.

I Christ in you is now miles away and I Christ in you, miles away can heal miles away just as I Christ can heal right where you are.

"Go thy way. Thy son liveth." Why? Because I Christ am the life of your son there. That is why. And we discover that I Christ is not a form, is not a material body, is not a mortal being but is Essence, Life. Now the message comes loud and strong that what has been revealed to us from the beginning of John is, you must follow the Essence and not the form. You must follow the Life and not the form. You must follow the Essence of your own being and not the form.

And this Essence that you are is the underlying reality here and there. There is no separation between I Christ Jesus and I Christ the son of the nobleman who is saved. There is no separation in the Essence although there is separation in the forms. Now we begin to know that living in the sense of form, I live in a sense of separation from other individuals and from God because the mind which presents the images of form is ever separated from the Essence. The Son of man is being lifted up in us with the knowledge that I am Essence appearing to mortal mind as form.

And this re-identification as Essence comes upon you as you see the Master now multiplying loaves and fishes. Where do they come from? They come from the Essence, the omnipresent Essence, the Essence that is in the sky and in the sea, in the atmosphere around you, the Essence that is everywhere. But why does it come only for him? Because he stands there in the knowledge that his Essence is everywhere. He has accepted the Infinite Self, the One indivisible eternal Self to be his Self. That is why he baptizes with the Holy Ghost.

I am the Christ, appearing as Jesus, becomes visible as loaves and fishes feeding multitudes, becomes visible as the life of a nobleman's son, becomes visible as the healed cripple, becomes visible as the healed blind man. Just as loaves and fishes fall out of the sky, now we must know where these loaves and fishes actually are. And we find them in the five porches where the cripple is healed, in the sense mind, the five senses, the five porches, the five shades; that which keeps out the sunlight of Christ. We find the cripple is not a cripple when the five porches are removed, when the consciousness is lifted above the sense mind. We find the hungry people are not hungry anymore when the consciousness is lifted above the sense mind.

We discover that the Essence of the Christ is not confined to that spot where Jesus stands. It can move out of the sky and now from the mountain it moves on to the water. Why? Again, the demonstration that my Essence is everywhere. In form, I am limited. In Essence, I have no boundaries.

"Follow him," says John the Baptist. "Follow the Essence which has no boundaries and form, which is independent of form." In fact, which has dominion over form. And so, we discover that our lack of dominion is because we live in the concept of form instead of in the identity of Essence.

Ever growing is the knowledge that like Nicodemus, each of us must come to the understanding that I am not a form. I am not a material body. I am not a mortal being. My name is Essence, Spirit of God, Christ, Son of God.

And when we re-identify as the Essence of God, it is not enough. The Essence that I am, the Essence that you are must be the same Essence that comes forth as loaves and fishes from the sky or money from the fishes' mouth or the unhindered life of a cripple or the eyes of a blind person that can see. The Essence is never confined to where you stand. The Essence of you is the Essence of God, never fractionalized.

And now we know that the only self you can be is the Infinite Self. The Infinite Essence without beginning or end, never born and never dying, never mortal, never material. Only in that Essence do we begin to open our eyes to feel the freedom of Spirit and to make sure that we are aware of it, the Master finally tells us we are blind. Blind because we live in a physical sense of life when we are the Essence of God.

And so, when we come now to the Good Shepherd. *“I am the good shepherd.”* I am the Essence of God and I am your identity. The Essence of God that you are is the Good Shepherd. Nine chapters of John have given you a clue that the Essence of God which you are is capable of doing all of the miracles that appear in the Bible - and greater, if you believe on yourself to be that Essence.

And so, he now explains to his own disciples what he has been training them to do, to feel, to know. He has been giving them a life called “Living the Presence of God as your own very being.” He has taken out of the sky the concept of God and brought it down to earth. He has told those who would destroy his body that he’s not in that body at all. He has told us that he is living Essence, not a physical form and if you destroy what you call a physical form, I will raise it up in three days and the only reason I can do that is because there is no one in that form you’re going to destroy. I am Essence. But I am is your name and if anyone were to destroy your form, you must find that Consciousness which knows that I am not in that form. I am the Essence of God and I will raise this body up in three days. The same I that walks on water is Essence. The same I that is going to be crucified is Essence and therefore un-crucifiable. This Essence is revealed as the Essence of all being and there is no other.

Now we have form which is under the dominion of Essence. Essence takes dominion over form and when you live in Essence as Essence knowing yourself to be Essence, the qualities of that Essence being present are awakened and manifest, demonstrating the omnipotence of Essence over form.

The secret is coming very clearly now that there are many forms but one indivisible Essence. And that one indivisible Essence is the name of every individual who walks the earth. There is one indivisible Essence, one Being and when you are aware of it as the substance of your being, you are one with the Essence of everyone who walks the earth. When you are accepting people in their forms, unaware of that Essence which is theirs and yours, you’re under the law of humanhood. But when you are accepting that there is no second Essence, no second self, you’ll find yourself under the law of Divinity. This will become the way we follow the Good Shepherd. The Good Shepherd is this one indivisible Infinite Essence which is our life. *“I am the good shepherd.”*

Now let’s listen to his explanation to His disciples:

“Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.”

Explaining his own parable. *"I am the door of the sheep."* Now sheep has two meanings here, not one. You'll find that sheep refers to the Divine qualities of the Essence of God. Sheep will refer to the Divine thoughts. Sheep are not just human beings following Christ. You'll see why in a moment.

"I am the door."

Now then, a door opens from one place into another. This Door opens from the world we live in into Heaven but because the world we live in is not the creation of God, it opens from unreality into Reality. Actually, this Door takes us out of mortality into Immortality now. The Door out of mortality, out of a dying body is the Essence of God, I am. That Essence is my Doorway out of mortality into Immortality, into life without end.

But I don't open that Door and walk through it. The Door is our way of life, the way we live every day, living as the Essence of God, the living Christ of God, the Spirit of God, not living as a form, not living under the law of form or the belief in the conditions of form but living in the knowledge that the Essence of God contains the qualities of God. And therefore, I being that Essence find all those qualities to be present where I am. And you being that Essence, I find all those qualities present where you are. And everyone being that Essence, I find all those qualities present everywhere so that we are de-centralized. We're not thinking in terms of me over here but of the Essence that I am everywhere and this is the acceptance of the Door.

The Door is your Essence everywhere and only when you are willing to live in the everywhere-ness of your Spirit, denying it to no one, are you living in the Door. I am the Door. I am the Door of the sheep.

Now when you're living in that Essence, which is your conscious realization of its Presence, you will feel the quickening of it and the quickening of the Essence in your consciousness releases the activity of that Essence expressing the Divine qualities. Those qualities that express within the Essence moving through you, these are called the sheep. The Shepherd is the Spirit of God, the sheep are the qualities of that Spirit. They will only follow the Shepherd. They can only be activated when you're in that consciousness that the Spirit of God is your name and then the Divine qualities follow the Shepherd which is your Spirit.

All the qualities of the Father, that omnipresence which can show forth as the loaves and fishes can only show forth where there is one accepting that Spirit to be not only here but over there. If I think the Spirit of God is confined to my body, how can loaves and fishes come out of the sky? I have to know that the Spirit of God being everywhere, my Spirit is everywhere and I have to be living in that consciousness and no second consciousness.

And so, *"I am the Door to the sheep. All that ever came before me are thieves and robbers. But the sheep did not hear them."* And this is the statement that there is no Divine activity on this earth. All that came before Me were thieves and robbers. Who came before the

Spirit of God? Illusions, people, men, women, teachers, men of flesh, thieves and robbers. What could they offer? Nothing, because I am the Door. The Spirit of God in you is all that can enter the Kingdom of Heaven on earth.

The last ten or fifteen years of drugs were a complete ignorance of this simple rule. I am the Door. You can't get in with mescaline, LSD, speed. There's no entrance into the Kingdom of Heaven. You can change from one state of mentality to another but it's not the Door to Reality. It's the Door from one form of unreality to another. However pleasurable or edifying the experience may be, it is not the Door and the statement that I am the Door is made by the Spirit of God which gives us the truth. I am the Door, not drugs. All who enter by any other Door are thieves and robbers.

And so, you take all of theologies. If the Spirit of God is the only Door, then what good is theology if it's not dealing with the Spirit of God? Or how do you read the stars and come to the Kingdom of God? Or how do you study biology or physiology or psychology or any ology, if the only way to the Heaven on earth is through the Spirit of God?

And so, we're being told that the human mind is the thief and the robber. The human mind does not enter the Kingdom of God because it's not the Door and all mental effort, all physical effort, all armies, all missiles, all technology, all science is not the Door. The only Door is you, the living Spirit of God. And that is the only Door which releases the Divine qualities of God into your experience. That's why *"I am the good shepherd."* The Spirit of God that you are is the Shepherd that releases the Divine qualities which are the sheep into your living daily experience converting the appearance called earth into heaven.

"All that ever came before me are thieves and robbers: but the sheep did not hear them."

The sheep, the Divine qualities could not respond to men. No matter how exalted their motives, no human words or hopes or ambitions can release the Divine qualities. They cannot express in human beings. They can only express in the Essence, the Door, the Shepherd, the Spiritual Self.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture." "He shall go in and out and find pasture."

Now again, there are many esoteric codes in here, going in and out. This Door goes in to something and out of something but when you're in the Door, you can go in. When you're in the Essence, you go in to a new body and you go out of the old body. And that new body goes out of the old universe into a new universe and it finds pasture. It finds Grace. It is fed and sustained by the Infinite.

When we have accepted Spiritual identity, we go in to the body of the soul and we move out of mortality. We move out of corporeality and we can move out and even return into corporeality. We can go in and out of this world. Some have done just that. Some have

attained and returned on a mission. They have gone in and out. They can move silently through the universe because they are not in a physical confined form.

Spirit is not limited to time or space. Did he not step on a ship and it was on the shore instantly? The next day, without a ship, did he not disappear? Did they not try to lay hands on him but could not touch him? Why? Because he could go in and out. But he was the Spirit of God. You are the Spirit of God. *"Where the Spirit of the Lord is, there is liberty."* You can go in and out. Liberty from physical confinement, from material law. Did he not walk on a sea? Why? Because he was able to go in and out. Did he not stop the storm? Why? Because Essence has dominion over form. But you are Essence and therefore in the Essence of you is the capacity to stop the storm. In the Essence of you is the capacity to remove poverty, to abolish famine, to overcome the illusion of death, to reveal the non-reality of sickness. The Essence has total dominion over form. I am the Door. I am the Way.

When you walk in your Essence, the divine qualities of omnipotence and omniscience and omnipresence are released and Grace functions without a barrier. When you discover that this is true even in a measure, you're on your way to demonstrating a higher degree of it.

That is why any other door is unsatisfactory. Any other door has no power to take dominion over form, to take dominion over weather, to take dominion over sickness and disease, to take dominion over death, to take dominion over war and hatred and violence. There is only one Door to dominion and that is the Door of Essence which is the only power there is.

Before Essence, every so-called material power is dissolved. And Essence is the only name that is true of all of us.

I've tried to release the Divine qualities of my being by resting in Essence and whenever the quickening comes, you realize why that is the Door. This shifting of the belief in form to Essence, which is actually Christ, removes certain pictures in the mind. In the mind, you can think of yourself with shoulders and arms, a certain kind of build, a certain weight, a certain feeling of movement but when you start to think of Essence there are no pictures in the mind, there are no images. The conditioning dissolves. The sense of weight dissolves. And you'll find that in the knowledge of Essence, there is a feeling of not being in a specific spot but rather there is a sort of everywhere feeling.

And then the mind has instinctively removed itself as a barrier. And the images in the mind are no longer there as a stone. And something else flows. So imperceptibly and yet so quickly that one minute you can feel tired, uninspired, fumbling around, the next minute, there's a clarity, there's a sense of purpose. There's a feeling of being guided. And of course, all of that is the flesh being quickened. Right out of flesh into Spiritual cognition. And then you find you're tuned. You're receiving and now although you can't put it into words, you're really no longer separated. You're part of the Infinite activity of the universe and it shows

right where you are. The Infinite functioning, expressing through the Good Shepherd which is your Spirit and those sheep are now obedient to your Spirit expressing all of that which is necessary at the moment.

The picture of Grace is being presented here to us, the missing link which removes all sense of evil, error and imperfection from your consciousness. You can look at disease one day with human eyes and the next day from the Essence of your own being and you can see why disease never really existed except in the false state of consciousness.

For the moment, hold the knowledge that you are the Essence of God. And hold that active mind which would deny it in a state of suspension. You are opening yourself to the Door, the Door which goeth to the Father. The Door which transforms. It does the work. It needs no help.

“By me if any man enter in, he should be saved.” That saving means specifically, that he shall find life instead of death. For the Spirit quickeneth unto life.

He’s pushing us into that level which will not stay in the stagnancy of mortality. He’s making us progress into new mansions of Consciousness. He’s forcing us to move out of this earth into Heaven. He’s making us see that being better humans is not the way. He’s making us, as parents, realize that to say to our children, “We want you to be better children” is not the way. That we’re not to make them into better human beings and be satisfied. We must behold them as the Spirit of God for that is the Door. That is the Door to the realization of their immortal Self. We cannot behold them as mortal children for we are not accepting the Door. I can’t say I am the Spirit but that child is not. That’s a mortal child, that’s my child, that’s my son, that’s my daughter. I’m being told here, that’s not my son and my daughter. That’s the Essence of God. I’m being told, “To open my consciousness to the knowledge that my child is the Essence of God and I am the child of that God too.” That my parent is the Essence of God. That my parent’s parent is the Essence of God. This Door must be Infinite. I cannot close it to one and open it to another. My consciousness must expand to accept that the Essence of God is the only Self there is.

I must be taken out of the sense of separated forms called children and mothers, husbands and wives, brothers and sisters. We must leave them for My sake which is the invisible Essence. We must take our Self out of the law of form which is the law of good and evil into the law of perfection which is the law of one indivisible perfect Spirit. That is the Door.

I have no right to bind anyone into mortality by my ignorance when I am being specifically told that Spirit, Christ, is the name of that individual. All else is a thief and a robber. I am robbing that individual of their Immortality by not recognizing it and losing my own.

So, we begin to look at our children a different way. We look at our parents a different way. We realize that the Spirit of God which is the Spirit of my parent and the Spirit of God which is the Spirit of me are one and the same. Physically, we are all manifestations of the world mind. Spiritually we are all the One Invisible Self.

Choose ye; the Door or continue as a thief and a robber in the false consciousness that knows not its own true Being.

— End of Side One —

Up to now, the world has been a thief and a robber. And the thief has been the mind of every man, unwilling to know, to accept that the Spirit of God is not confined to some who are good and withheld from some who are bad. Not confined to those who wear robes in a church but withheld from those who lay bricks on a pavement. Not withheld from the criminal, from the adulterer, from the corrupt. Withheld from no one.

And so wherever you look, no judgement. The only righteous judgement is there is my Spirit invisible. And in this acceptance, this yielding to the Truth, you've opened the Door. You have followed him, the Christ, the Dove of Spirit, the Lamb of God by accepting that Dove of Spirit to be your name, your Infinite name, your name without reservation, without limitation. You are accepting that Spirit is whole and you are accepting the fullness of your Spiritual identity. The fullness of your Spiritual identity accepted is the Door. Anything less is a thief and a robber.

"All that ever came before me are thieves and robbers: but the sheep did not hear them."

And so, if in our lives, we find that we have not been able to experience Divine qualities, it is clear that the reason is because we have not accepted Infinite Spiritual identity. Now that must be remembered and the oversight must be corrected.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Now this means then that transition can only occur for one who is in Infinite Spiritual identity. The opposite of transition is death. Death is the normal. We're all familiar with that. But here, we suddenly discover we're not helpless victims. We don't have to move through the normal death. We can go in and out and find pasture and be sustained by the Infinite, by the acceptance of Infinite Spiritual Selfhood. Living Essence never disconnected from the living Essence that is my neighbor or the living Essence that is a tree or the living Essence that is the sky or the water. Living Essence everywhere. Never disconnected, never separated, always one Infinite Essence. To this we must be true.

And then the forms which show the Grace of that Essence. You're going backstage behind the forms to the Essence which mortal mind is counterfeiting into forms. You're putting your consciousness at the root of being, resting there, abiding in the Essence that is Infinitely everywhere expressing the perfection of the Father.

"The thief cometh not but for to steal, and to kill, and to destroy."

Who is that thief? We know by now it's the human mind. The human mind comes to steal, to kill, to destroy. Not consciously; unconsciously. How does it do it? It makes us believe in that which is not real. It counterfeits the Essence of our own being and presents this counterfeit as our form, as the reality of things around us when they're only counterfeits. And as we believe on these things which the mind presents, we are deceived for we find they are perishable. Nothing created by the human mind is imperishable. Nothing created by the human mind is of the Essence of God.

And so we build a complete world, a mental world which to us is very real. But it crumbles. Every form created by the mind follows the same path of deterioration and death, whether it's person or thing.

The thief can only steal, kill, destroy because it is creating false images. We are seeing that what is presented to us by the human mind is never the truth.

"But I, I am come that they might have life, that they might have it more abundantly."

And so, the Essence says, "Now I'm taking you out of mortal mind. I'm revealing to you the illusions that the world has accepted by living in the mind, the thief that destroys. The same mind that you have cherished as your own is the mind that brings you to the belief in war, to the belief in sickness and disease and suffering and pain, to the belief in famine and poverty. Who created them? God? No, that very mind itself.

And now we're going to learn the nature of that mind from the very Spirit of our own being. The mind does not come to give us life, it comes to give us the counterfeit of life which ends in death because it is not life. That mind here is called a hireling.

Now says the Voice, *"I am the good shepherd: the good shepherd giveth his life for the sheep."*

Now again, the sheep begins to take another meaning. The Good Shepherd gives his life. The Spirit of God in you is Life and that Life is your life and that life is eternal Life. That Life maintains its eternality by the perfection of its qualities because that is the Good Shepherd.

"But he that is an hireling, and not the shepherd, whose own the sheep or not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep."

Now the hireling is revealed here to be the mind of man. But it's a hireling because it's a captive mind, it's a controlled mind. Man, thinks his mind is free but here the Spirit of God is saying the mind is not free. It's an hireling. Who hired it? And you know that the world mind individualizes as the human mind. And so, the human mind which is a thief is employed by the world mind. It cannot act of its own self. It must say to its employer, "What do you want me to do?"

World mind governs the mind of man. That's the meaning of this mind is a hireling. It's a controlled, captive mind and it doesn't know it. It thinks it's free to make decisions and the only decisions it can make are those decisions which are not true because it is not the Door. It is living in a world which is not the Spirit.

And everything we do with the human mind then is controlled by another mind called the world mind and this is the revelation then here, that the human mind is under a state of hypnosis. It can do nothing of its own. It must obey the world mind. That's the reason it flees when the going gets rough. That's the reason it cannot maintain that which it creates. That's the reason the wolf scatters it.

This is revealing the nature of the human mind as inadequate, a state of hypnosis which knows not the Father. It is a hireling. It is *"Not the shepherd whose own the sheep are not."* The reason it doesn't own the sheep is that whatever the human mind sees and thinks and feels is a counterfeit forced upon it by the world mind. It doesn't create the qualities that it expresses. The world mind qualities come through the individual mind. If there's hate in the world, it rubs off through the human mind. If there's violence in the world, it rubs off through the human mind. If there's sickness in the world, it rubs off through the human mind. Its sheep are not its own. It is a completely controlled state of hypnosis. Every human mind is revealed here as that state of hypnosis which has absolutely no control over its own creations although it thinks it has which is exactly why the word hypnosis is so perfect. The Adam dream state of the human mind, of the hireling is what Spirit is pointing out to us here.

"It fleeth and the wolf catcheth them."

When the wolf comes, it leaves. The wolf are the false concepts of the intellect. And so, the mind is frightened by its own creations. The human mind is frightened by itself. It doesn't even know it is creating the sense of evil and the sense of evil which is created through it, frightens even it so that we're all frightened of the same things because we're all in that hireling mind which runs when the wolf comes. And then we are caught in our own thinking and that's the only place we're ever caught. In our own thought are all the problems that we face and we are the creators of that thought and yet that thought is forced upon us.

And then you've heard before now that this is a world mind functioning you and your human mind is responding, you're in a state of cosmic television, this is what the Spirit is telling us here. Of course, the answer is to be in the knowledge of Spiritual identity, the Door, out of the hypnosis of the human mind.

“The hireling fleeth because he is an hireling, and careth not for the sheep.”

Everything functioning through the human mind is mechanical. It's not true creation. You find that it has no real power because it has no real love. It's counterfeit love and its counterfeit power. This human mind cannot sustain its own creation. It has to flee. It is a counterfeit itself and it cannot sustain the counterfeit that flows out of it and so the body is left to disease. The body is left to pain. The body is left to lack and limitation because the father of that body is the counterfeit hireling mind and the real body of Spirit is unknown to that counterfeit mind.

“I am the good shepherd, and know my sheep, and am known of mine.”

Back we come to Spiritual identity accepted but always Infinite Spiritual Identity, never the mistake of a little spiritual me. I can't accept me without accepting you in the same place as that one Infinite Spirit.

“The Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”

Now this is the life then, the Spiritual life and it is sustained by the Father. When you're living in the acceptance of the Spiritual life, it is sustained. It doesn't run. There's no wolf to scatter it. It isn't tempted into the belief in material or mortality. It is your Immortal life accepted here and now. And this is sustained by the Good Shepherd because the Good Shepherd and the Father are one.

Now do you see how this is underlying that there is only the Infinite Invisible Spirit and that is your name? And because there is only the Infinite Invisible Spirit that is all there is. There's not the Infinite Invisible Spirit and. Not Infinite Invisible Spirit and a physical form and a human life and a boy and a girl and a man. No. There's only Infinite Invisible Spirit. And when you begin to give it names, mother, father, sister, brother, you're making an and where there isn't any. Falling into the trap of the mind.

“Other sheep I have which are not of this fold: them also I must bring, and they shall hear my name; and there shall be one fold and one shepherd.”

You know we have a heaven and an earth and earth is our concept of heaven. We look at heaven through a glass darkly and we call it earth. Actually, the invisible Spiritual kingdom is heaven. It's present. And then you might say that this earth then is our outer concept of the inner Spiritual kingdom.

Now he has other sheep in the fold, says the Christ. You find that when you're in your Spiritual kingdom realized, that becomes the new earth. But there's still a heaven. That's where the other sheep in the fold are.

The Spiritual kingdom is only the fifth world. And it is the outer concept that you will entertain of the sixth world which is the celestial kingdom. And there are saints there and

angels there. They're all part of the fold. In fact, the entire seven levels of consciousness or the seven heavens contain the fullness of the fold.

And we'll have a new heaven when we step out of the Spiritual kingdom into the celestial, all on our way to the One Infinite Consciousness realized. Again, the Spirit is pointing out that there is one Fold, one Self, one Kingdom, one Being and until we are that One Being, we're rejecting the very Spirit Itself which says, "I am the One," and you must be the One because that is the Doorway to Reality.

"Therefore doth my Father love me, because I lay down my life, that I may take it up again. No man taketh it from me but I lay it down myself. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father."

Now this Voice speaking which says I can lay it down and take it up again is your own Spiritual Self advising you that when you have accepted Spiritual identity, you move through every sphere. You can lay down a concept in one level and pick it up in another. You can even come back to this world if you feel like it. But you're taken out of confinement in time and space and matter and form. This is the nature of true Being and all before this was a thief and a robber.

Now many of these concepts are unknown to the human mind because it has never been felt by us that we could really overcome death. It has never been felt by us that we really could not be sick or in pain. We were trying to overcome these things but we were using a hypnotized human mind which thinks these things exist and the very Spirit of God here called the Good Shepherd is saying. "You've been following a thief which has been robbing you of your identity and that thief is your human mind."

In your identity, you too will see that I have been showing you one thing on this earth. One thing and here it is. You'll find it in 7:21 of John, a beautiful statement which we did not discuss, which very rarely has been discussed:

"Jesus answered," when they were all clamoring about his works, *"He said unto them, I have done one work and ye all marvel."* Now we thought he was doing many things. But he says *"I have done one work and ye all marvel."*

What is the one work? He is revealing constantly that God is running a perfect universe no matter where you look, no matter what you see, that is not the Truth.

I have not only one work, I am revealing that there is a perfect universe right where you are looking and seeing an imperfect one. The one work is to reveal that I, Spirit, am the only inhabitant of this earth and I am your Self. I am the Spirit of God where you stand. I am the Spirit of God where your child stands. I am the Spirit of God where everyone stands on this earth. That is the only work that Jesus Christ was doing, revealing the Spirit of God is everywhere now. Everywhere now. And that indivisible Spirit is the name of everyone now.

Such an incredible work that the human mind to this very day is staggered by even the concept of it.

And then just to make sure that we don't turn away, Joel comes along and says the very same thing. I think we'll find it during the intermission in this chapter "No And!." And now we'll be prepared to look at "No And!" because it is telling us the very story of the Good Shepherd in a different way.

Who is the Good Shepherd? Your answer must be, "My Spirit." Where is the Good Shepherd? Here, there and everywhere now. Who experiences the activity of the Good Shepherd? The one who accepts that identity for until you are the Good Shepherd, you have none. The Spirit of God where you dwell is the Good Shepherd. Whoever tries to enter the sheepfold, meaning the Kingdom of God in any other way, is doomed to fail.

Now perhaps on that day, the disciples heard something from the Christ, along the lines we have discussed. They were being prepared to witness the crucifixion and ultimately to go through a crucifixion themselves. We are being prepared to go through the painless crucifixion of the false self by the renewal of that mind which knows that I am the living Spirit by the willingness to follow the dove of Spirit as identity and to let that Spirit baptize us with the Holy Ghost which expresses the will of the Father. In your acceptance of pure identity, the purity of the Father's activity in you, as the Holy Ghost, is made manifest.

Silence, (pause) ...

The deeper your Spiritual awareness becomes, the more you will know God is running a perfect universe and no other exists.

I'm going to read a few quotes from "No And!" They're scattered but they make a picture.

"First of all, we must know this. We cannot cure disease - there is none. We cannot overcome poverty - there is none. We cannot overcome death - there is none. The only thing we can do is to recognize that we're not dealing with those appearances or suggestions as such. We are dealing with hypnotism."

What is the hypnotism? The human mind itself is a state of hypnotism. What is the Truth? Spirit is all that is here and the human mind will not present to me the Truth about Spirit. It will always present to me the truth about its own false creation and call it disease, poverty, famine but it isn't. There is no such thing. All there is, is hypnotism. Now, the Truth is that all there is, is Infinite God and its creation. And here's the mind with disease, lack, death, pain, what not and all there is, is Infinite God and its creation.

Now where do you fit into the picture if all there is, is Infinite God and its creation? If God is Spirit and its creation is Spirit, where are you? You must be that Spirit and the hypnotism is the belief that you're not and the belief that you're not then pyramids into the

belief that the you that isn't Spirit is sick or this, that or the other thing and there is no such you. Spirit is the Door. I, Spirit, Christ, am the Good Shepherd. I am the Door. I am the Identity. I am the Self. Your Self is the Door. The acceptance of your Spiritual Self is the Door.

"To understand Reality we must understand that Spirit alone is real, since Spirit is Infinite. All that exists, then, must exist at the standpoint of Spirit and be under Spiritual law."

"So, we're never dealing with the physical effects of mental causes. We're dealing only with God manifesting itself, expressing its Infinite harmonies and with the appearance, suggestion or claim of the universal belief in a selfhood apart from God, of a universe apart from God, of a selfhood and a universe subject to material mental laws." There simply isn't any.

You know Joel wrote this expressing the Spiritual Voice within just a few months before his own transition. Fortunately, we were able to have this from him before that transition. There is nothing but a Spiritual universe and what isn't Spirit simply does not exist except as a state of hypnotism of the human mind which itself is a state of hypnotism and has no real existence.

"Now then, can you believe that there's a God and sickness, too? Where would God be while someone is suffering?" See how simple it is when you're alerted to be in the right awareness. Where is God while our children are dying or suffering? Where? Absent, in hiding, indifferent? Obviously not. Then where is God? Right there. Why isn't God doing something about these sufferings of our children? Because we're hypnotized and God isn't. All that is there is His Spirit perfect as the Father and we, not being in our Spiritual identity, do not recognize the Spiritual identity of the child and we bind them to their suffering.

"If we can be made to believe that there is a mortal, material universe, we, too, are a part of the hypnotism."

Can't be anymore absolute than that.

Another statement:

"Sin is really the acceptance of a material universe."

Now, we are perplexed no doubt because we have tried to overcome the material universe and it hasn't worked. It overcomes us. And the reason we've been unable to overcome it is not only because we're unaware of the state of hypnotism which makes it appear real, but we try to overcome it on our own power, on our own intelligence, on our own strength and you don't have to do that because that's the part of the first six verses of the Good Shepherd that need another explanation right now.

"He that entereth in by the door is the shepherd of the sheep."

He that entereth in by the Door is the one who accepts himself to be Spiritual identity. Now Spiritual identity is the Shepherd of the Divine qualities. Spiritual identity leads and releases those Divine qualities so it's the Shepherd of the sheep. You don't do it. Your Spiritual identity automatically leads the sheep.

The moment you have accepted Spiritual identity, you're in the Divine will. The Divine will expresses those qualities. You do not do it as a human being with a human mind. It doesn't depend on your creative capacity. You don't mentally figure out how to be omnipotent or how to be two hundred miles away. The Spirit of you **is** omnipotent and **is** two hundred miles away and when you rest in your Spiritual awareness of Self, the omnipotence of your Spirit is released into expression two hundred miles away. You don't do it. You build the invisible oneness of Spirit by recognition of it and then the Father within doeth the works.

If we depended on our own selves to do anything, we'd be limited to what we could do with our hands, and our minds and our technological instruments. But the Infinite Spirit doeth the works the moment you have accepted it to be your name. Then the Shepherd is the Master of the sheep. You see we're being told that Grace functions in your identity. It isn't limited to what you can even understand. It's automatically perfect as the Father.

"To him the porter openeth."

The porter is your consciousness, it begins to open.

"And the sheep hear his voice."

The moment you're conscious of Spiritual identity, the qualities of Spirit hear the Voice of Spiritual identity.

"And he calleth his own sheep by name and leadeth them."

"Leadeth them out." I Christ in the midst of you send forth those qualities necessary to your demonstration on this plane. I Christ am the Good Shepherd. And I Christ, when I puteth them forth, when he puteth forth his own sheep, he goeth before them and the sheep follow him for they know his voice.

When I Christ in you releases Divine qualities, I Christ in you goes before those qualities. I Christ in you sustains those qualities. They do not run when the wolf comes. Your identity is all you can trust in this whole universe. Nothing else.

"There's no difference between the hell called poverty and that called war, disease or sin. One of them is no worse than another. They're all forms of one thing and that one thing is hypnotism. Take away the hypnotism and none of these things would be there. There is only one error and that is hypnotism."

Now that's Joel making it so clear.

Now if we've got that out of today, that Spirit is all, there's only Spirit, not Spirit and mother, daughter, father sister. Not Spirit and sickness. Not Spirit and person. Not Spirit and mortality. Not Spirit and human life. Not Spirit and things. These are the appearances to the human mind.

There is Spirit and Spiritual awareness that there is Spirit, is the Door. There is Spirit only and you can therefore look at that which comes to your attention with the knowledge that only Spirit is there and right there is the Spirit of God running its perfect universe no matter what I see. All else on this earth is hypnotism.

Then I have found my Door. Then I know why he said to Nicodemus, *"Unless you're reborn of the Spirit, you cannot enter into the Kingdom of God."*

Unless Christ sits on the well of your consciousness, you will not have living waters. And because Christ sits on the well of my consciousness, he said "I can walk upon the water and I can say to the waves, Be still," because God is running a perfect universe right there, only Spirit is there and the rising of the waves is a form of hypnotism.

As you dwell consistently in this knowledge you'll find you're losing the human sense mind. You're becoming a living Christ mind which knows only the Father and no and.

And this is how we come in to the Spiritual Kingdom on earth. Where we're not victims of material laws, where we don't live out past karma, where we don't defend and protect against any force on the earth, where we don't fear and doubt and worry about tomorrow but rather, we know that as Spirit, we are moving through mansion after mansion under total guidance that the Good Shepherd is our own true Spiritual Being ever leading us further and further and further to the seventh heaven of eternal Reality which is ever present awaiting those who wish to make the inner journey, to go in and out, and find pasture.

And maybe we were blind once but we're certainly having our eyes opened. We are being awakened. It's taken all of seven or eight years of this class to come just to this point.

You'll notice that in the "Across the Desk" section of this chapter that Joel says, "We spent March in California, San Francisco." That was the March he was here at the Masonic temple. It was the first March that I know or first year that he was here in maybe ten years and that was his last. Just two months after this letter was written, "No And!" And that's part of the great inheritance we have received from him, through him. No and. Just God, Spirit and include yourself. Include everyone you know.

Give birth to everyone Spiritually in your consciousness and the great message of "No And!" will be completed in your own awareness. That is the Door. "No And!" That means there's only One and if you can find a second self anywhere in the universe, you've stepped out of Essence into form. There is no second self. There is only the Spiritual Self and there is no second self and we have no right to turn away from the Christ Self and to see a second self where none exists.

Follow the One Self was the message of John the Baptist and “I am that Self, I am that Christ,” said the Christ to the woman of Samaria. “I’ve only done one work on earth,” said that Christ, “and it is to teach that there is no other self.” And whoever knows there is no other self and accepts that Self has found the Door to the Kingdom of Heaven on earth that Christ Jesus revealed was ever present. No and. No other self.

In your contemplations this week, simply take out of “No And!” the chapter in this book, a phrase of Joel’s, knowing that he’s telling you there’s no other self, that the Good Shepherd is your Spiritual Self and there’s no other Door and you rest in it. In your contemplation, you know this to be the Truth. The more you rest in it, you’ll see why later the Spirit says, “I am the Door. I am the way. I am the wine. I am the life. I am the resurrection.”

The Spirit of you resurrects you out of the belief in a self that can ever die so that you can release all of your loved ones, all of your friends, all of your neighbors and know that none of them exist in a self that can ever die. Your Door is an Infinite Door and that Door leads out of the false sense of selves into the one perfect ever present Infinite Self.

Once you go through that Door, you don’t turn back. And you don’t depend on your human resources because that Door is the Doorway to Grace, to the Infinite automation of the Spirit doing its own work. The one Infinite Invisible Selfhood does its own work and you simply abide in the knowledge that it is present doing its work and therefore the problems you see are not there. You have stepped out of the false sense of mortality. The Door that led out of mortality leads to the realization of Immortality now in Spirit.

Pick some of the passages toward the end of this chapter. Dwell with them until they speak to you in your inner Self. And remember, whatever they reveal to you that is spiritual Truth is a forever Truth, a trustworthy Truth that you can depend upon. You’ll find yourself resting in Oneness which is ever the work of the Christ to reveal, *“I and the Father are one.”*

That will be your preparation for a day in which the Spirit of God lives itself as you and this cumulative preparation leads to that day when for you all that is of this earth that is perishable has nothing to do with your being. It falls away.

“Labor not for the meat that perisheth.” Spirit does not perish.

And so, next time we’re going to continue these last pages of “No And!” and go again into the next chapter now which is “Resting in Oneness” which you’ll be doing in preparation for the very chapter. We’ll also take a peek at number 11 of John. And maybe some sections of the latter part of number 10.

Your function is not to pass by John 10 without making an adjustment in consciousness, a daily adjustment, until you can come to that chapter and look at it and say, “I understand it and I’m doing it. This is the living way. I, the Spirit of my being is the Good Shepherd and it releases the Divine thoughts, the Divine qualities, the sheep into expression, by Grace, so that what I had called personal problems can only exist if I have not entered the

Door of Spirit because when I do, all personal problems are dissolved in the Grace, the activity of the sheep which are following the Good Shepherd. You have no limitation in your Spiritual Self.

I haven't mentioned Mother's Day because you can see that the answer is the entire class itself. If God is all, you have your answer. If Spirit is all, there can be no division, no separation. You must know by now that the identity of your own mother has to be Christ. Anything less is untrue.

If you have not realized this before, it is time to sit down with the Truth and know it so well that never again will you ever think of mother as less than Christ itself. For there is no and, there is only the Spirit of God. And then you see, you know who you are.

Silence, (pause) ...

These are steps to consciously take without turning back.

Thanks very much.

CLASS 12

I AND MY FATHER ARE ONE

Herb: The question is asked of me and the question is asked of you, when you hear the Voice within you say “Thou art my begotten Son,” what do you think? Where does that take you?

And as you dwell with that, you may discover that it is not a statement about you alone, that whatever you hear within, is the statement about everyone else as well.

And when the Master heard within himself the words of the Father, these words were accepted as the Truth of everyone who appeared before him.

As the moment of this dawns upon us, we learn to accept that every Word spoken within him and through him, is the Truth of us and every word spoken within and through us is the Truth of everyone else. When you hear that you are the begotten Son, the next person who appears before you, is also that begotten Son. Simply not hearing the Word that you have heard does not change the fact that he or she, is.

And so, as he spoke to Pharisees, it made no difference. They were the begotten Son just as he was. He was speaking to a divided mind that could not perceive the Truth. But nonetheless the Truth could not change. I in the midst of thee could never leave even a Pharisee. “*I and the Father are one*” is the Truth of those who are at the moment are in prisons, asylums, cemeteries. It makes no difference who and where an individual is or what he is demonstrating, I, in the midst of that individual, and the Father are one.

The unsuspecting human mind hearing fourth dimensional Truth is baffled by it. It's a strange new order of Truth and so the unsuspecting mind must reject it. It has no way of connecting with it, understanding it or putting it to use. It never even recognizes the relationship of the new Truth with itself. And so, it remains a Pharisee.

The Master does miracles and the Pharisee says, “Are you really the Christ?” The Spirit within you reveals the perfection of being and the mind of you says, “Can I really trust this to be so? I know it happened yesterday but what assurance do I have that it will happen again tomorrow?”

The Pharisee and the Christ, the mind and its material creation and the Soul. You see before you the drama, the conflict, the ignorance that leads to fear, the fear that leads to violence. Always “*I and the Father are one*” regardless of where the mind strays.

Now beside you, is there another self? Where can you find God, if not in yourself? If we cannot find God within ourselves, we can never find God for I in the midst of thee am God. You cannot find God outside.

And so, the Master came to reveal to us that only through conscious contact with our Source within are we one with God. And the magic and the miracle was not the healing accomplished here or there by him but the fact that Christ within performed the miracles. The fact that Christ in you performs the miracles; this is the miracle. Conscious contact with Source is the key to Divine living. One with the Father. One with the I in the midst of you is the secret of attunement with the Infinite. *"I in the midst of you am mighty."*

When you have found I in the midst of you, I go to the Father for *"I and the Father are one."* And so, when you have found I in the midst of you, you are one with the Infinite. I in you is Consciousness Divine. The Father is Infinite Consciousness. Divine Consciousness in you is one with Infinite Consciousness and you are tuned to your Source.

But more than that, I in the midst of everyone you know is Divine Consciousness and that doesn't change because an individual is ignorant of it. So when you are tuned to I in the midst of you which is one with the Infinite Father, the Infinite Father being one with I in the midst of everyone else, whether they know it or not, you are instantly one with everyone else. You are tuned to the I of your being and the Father is tuned to the I of everyone and therefore, you are tuned the I of everyone when you have found I in the midst of you.

Conscious contact with your Source is conscious contact with everyone and everything in the Spiritual universe. And when you live there, you have found your inner sanctuary. You are sipping the wine of Spirit, supping at the table of Divine bread.

And this is the network of Oneness through which the Infinite flows, gracing your household. This is how we're all learning to be a channel for the great outflow of Light. It is our function to keep opening up this channel, removing every blockade, every division, every inner concept which does not conform to the Truth of being until we are transparent, until I in the midst of me, I in the midst of you are consciously one, until the ten righteous men are expanded into ten million.

Now that's the key to the Master's statement that *"I and the Father are one."* I, Divine Consciousness, am the outer expression of the Infinite Consciousness without interruption. Of mine own self, I do nothing, the Father within me, Infinite does all the work, for the Infinite is greater than the individual although they are one, continuous expression.

And that which I, the Master, appearing on earth as Christ Jesus say to the Pharisees, I the Master within you am saying too. *"I in the midst of you and the Father are one. And beside I in the midst of you and the Father who are one, there is no other. There is no God and you. There is no I and you. There is only I which is your name."*

In this momentous statement, the Master tore apart the veil of mortality. The Pharisees could not understand his activity on earth for in their level of mind, the human level, there is no capacity to comprehend the Infinite Invisible. There is no capacity to walk in God's creation. There is no capacity to live under Grace, to experience the qualities of God. And so the complete Spiritual universe remained unknown.

Men thought they would die and go to heaven. Today, we're just as blind living in the myth of a mortal selfhood ignorant of I in the midst of me as identity. We walk locked out of the Spiritual universe, adrift, separated, seeking, wondering, asking, striving and here it is where you are, I. The Divine I is your only Self.

Now if we still live in a human mind, we're going to be like the Pharisees and we're going to say, "Well, I need more proof." No matter how much proof we get, we're going to continue in the belief that unless we get more proof, there's nothing much we can do about this ridiculous statement that there is a Divine I which is my name and identity. And so a corner of our mind will keep functioning on the mortal level, even saying, "I'm on the human plane. I've got to do certain things on the human plane."

Now let's cut that away. The Divine I knows no second. That you on the human plane is not the Divine I. There is the Divine I and there is no other. There is "No and." There's no Divine I and a human plane. That's living back in the days of the Pharisees. The only I there is, is the I of God in you. I in you is God. I in your neighbor is God and God is all. There's not "God and." I in the midst of each is God.

Now we are humbled to I in the midst of ourselves, in the midst of our neighbors and this puts us in the infinite network of Spirit where we learn to live by trust with no images in thought. We've all been fouled up by these images in thought. I in the midst of you is there functioning. If you do not have the experience of I in the midst of you functioning, it is because images in your thought have blocked out that experience. By images in thought, we mean every thought. Not just what you would like to see but what you think you have seen, by what you think is here.

Remember there have been many strange statements in the chapter "No And!" We have been told by Joel that if you see a good, healthy, young person walking down the street, you're being hypnotized just as much as if you see a sick person in a hospital.

Now that's a strange statement and if we don't face the consequences of it, we're still thinking there's an Infinite I somewhere and maybe a Divine I in that individual there, but there's also a person there and we're not getting the benefit of the great revelation of Truth that I in the midst of you is God. I in the midst of the prisoner is God. I in the midst of everyone is God. And that self of you which cannot cleave to the inner Truth of an individual that there invisible to my human sense is I, God, that self of you is a false self for the self that does not recognize and accept I as God in the midst of everyone, that self is not a real self at all. That self is the dreaming self.

Now as you hold to I in the midst of you, in the midst of your neighbor as God, if you were to go and seek something from your neighbor now or want something or need something, what you would be saying is that I in the midst of you is not omnipotent, is not omniscient, is not omnipresent and that because I in the midst of you cannot do what you would like it to do, you are seeking and striving to attain things and you are denying that I in the midst of you and the Father are one. You're going to hear much about that statement for the next twenty years for the simple reason that it is the key to the Kingdom.

When you know that I in the midst of you is Selfhood, that "*I and the Father are one,*" when you understand it, when you accept it, when you live by it, you will see why an image in thought is a denial of that statement.

Is not the Father all Power, all Presence, all Intelligence? Is not the Father the only substance? And if the Father is I in the midst of you, what is there for you to do but be still and let the light of the Father form Itself as your living experience.

You rest as the sun, quietly, shining and you let the Father shine through you. That's all you do. Of your own human self you do nothing because you learn there is no human self there. You shine like the sun. You simply shine, not with images and thought, not with plans, not with purposes but to let the light of the Father in you shine and the word "trust" is how you multiply the Lord.

"Shine Father, there is no density of thought here, no opacity. There is no thought here to bar the way of the true, pure experience of Light."

So great is your trust that you take absolutely no thought for the Father knoweth not only your needs but the needs of the universe. The Father is performing. How dare we think the Father is not performing and if the Father is performing, what more is there to do but find this great center of rest where you can say, "The Father, the Infinite Father through the I of my being is functioning as the living Christ. The Father is expressing. The Father is outpouring love everywhere right now. Nothing can stop it."

We can only keep ourselves out of the experience of it by images and thought. When you are pure in thought, pure in heart, completely open, accepting, knowing, believing, the Infinite sun is shining through you as the experience of God living its life as you.

I and the Father. One life. One action. One being. One substance. One harmonious expression of Divine love. Do you make it so? Never. It is always being so. But when you dart in and out of thought, you turn away from that Divine Infinite flow of love and you wonder where it is. It's right there, in the midst of you.

Every deed on earth by Christ Jesus was Divine love manifesting as that which we called the outer healing or the outer miracle. But it wasn't just then. It is now. It is now for everyone who accepts "*I and the Father are one.*" So, unchanging is this Truth that it's only a matter of human sense of time before it becomes the Living Way of every individual on this

earth. It can never change and as you dwell with it, as you face it courageously and accept the consequences of the fact that “*I and the Father are one,*” you learn to turn away from all that declares that I and the Father are two.

Can you be two if you are one? Can there be God and you if you and the Father are one? And if you are that I which is one with the Father, can you be different than the Father? Is the Father mortal? Is the Father made of bones? Is the Father living a limited life span? I and the Father are Immortal. I and the Father are living an eternal life, a permanent life. I and the Father can never die. I and the Father can never reincarnate. I and the Father can never know pain or hurt. I and the Father can never know darkness or poverty or famine. “*I and the Father are one,*” and all that is not that one has no existence except in the limited sense mind of man.

There is no mortal. There is no finitude. There is no dying, material self. There is I and I am come and I do stand at the door of your consciousness and I do knock and when you courageously open the door of your consciousness to this I which is your Self, heaven ceases to be the invisible universe. Spirit ceases to be the invisible universe and the great Truth hidden from all the ages of human minds is revealed that I in the midst of you am God and I am your only identity.

Now open out a way and let me shine through as your daily life. Practice the knowledge that I in the midst of you am come. I am the power of God in you. I am the harmony of God. I am the Truth of God. I am the love of God. I am all that God is and I am come in the midst of you. I am the Infinite individualization called Christ.

And wherever you look, whoever you see, it is I. And I am love and therefore no matter what you see, only I, love am there. Be not fooled by the appearances. The I love that is the center of your being is the I love that is the center of all being for there is no second. There is no second self anywhere. “*It is I. Be not afraid.*” And when you accept that it is I and that “*I and the Father are one,*” you have found the Spiritual universe and you can rest confidently anchored in the Truth that I is come everywhere without second and I am the harmony of weather. I am the harmony of the tides. I am the harmony of the universe. But you must walk in I, *consciously*. You must be consciously one with I.

Twenty-four hours a day, I am your identity. Twenty-four hours a day, I am one with the Father. Before the form, I am one with the Father. After the form, I am one with the Father. I am eternally one with the Father and I am eternally the identity that you are.

Now if you were called upon then to serve some person across the street in another home, in another city, where would you go? You would go to the I of your own being because I in the midst of you is one with the Father and that’s how you find the Father. You wouldn’t project your thought to that other person’s home because if you did you would discover it’s of no value. You go to the Father but the Father is I in the midst of you and the Father is I in the midst of that other individual. When you go to the Father within you, through I, you touch the

Father who is I in the midst of that other individual and that is how you find that other individual. It is I.

Always the work begins in you, in your Being, in your recognition that your Being is I. And then you have touched anyone in the universe who has opened up to you. You have touched the Spiritual reality of even those who have not opened up to you. But when they open to you, then the Spiritual reality which you have touched flows through them and they receive the Light which they have sought.

Now that should become very clear to us that our harmony, our expression of Divinity on earth depends completely on living in the I of our own being knowing that I is the same I that is in all and is one with the Father so that we are not only connected to the Infinite but to every individual whether or not that individual is knowingly aware of the Truth. The Truth remains steadfast, eternal and this is how you are prepared for the transitional experience.

The human mind has no capacity to build toward the transitional experience. All it can do is stand in the way of I and so when you are preparing for your day of transition, for that moment when form is no longer needed as we know it, you are preparing by letting I do the work, letting I go before you, letting I guide you, lead you, feed you, sustain you, open you, letting I prepare tables in the wilderness of the human mind. Only I can do it. Only I am the way and I will decide all stones, all barriers. I dissolve all error. I de-hypnotize the human mind. I reveal the present hidden treasure of Reality. Do not try to do it with your human mind. Go to I and surrender. Rest in I and I will do the work.

I am the way. I who walked among the Pharisees was not recognized but we are no longer Pharisees. We are disciples. We follow the Master of I within and we rest with trust that I is the way. I is the Self and beside I there is no other, not even Pilate, not even Herod. There is no enemy to I for where the enemy appears to be, it is not an enemy. It is the invisible I. Everywhere is I. Everywhere is Self. Everywhere is one Divine life and only the I of your being can take you through this one Divine life to the transitional experience.

No and. The human mind cannot follow that instruction because it is the and. And the complete creation of the human mind is the and. It is the stone that must be removed, rolled away. Only I know there is no and. And therefore, the complete so-called mortal experience is handled by living in I.

I is Immortal. I is without error. I is without second powers to oppose it and in I you walk through the mortal mist, through the flame, untouched for no error can kindle upon the Consciousness of *"I and the Father are one."*

I felt that today our ten righteous men would show themselves gathered in one I. Some of you are leaving the country. One student has gone to England. Two of you are going

to the Netherlands. Others will go here and others will go there and in five years, there's no telling where many of us will be. All over the world.

But one thing we can do is let I go before us. No matter where we go, we can be the living Truth that "*I in the midst of me is mighty*" because it is God. And you need not speak of it. The emanation of I speaks for Itself. The emanation of I attracts its household wherever you go and does the works, illuminates, educates, raises up, heals the sick, removes the myth of mortality which is raising the dead.

Now I in the midst of you is the resurrection out of all of the limitations of mortality. I in the midst of you know no impossible things. Every human error is dissolved by the light of I, effortlessly. There's no might or muscle, there's no mental striving. That which does not exist is revealed as non-existence by that which does exist.

And so, what I'm urging upon you is to spend more of your concentrated time and effort in the realization that until you have developed the capacity to know I in the midst of you by coming into a cosmic rest, a deep silence, a total personal humility to I where you are, till you have done that, you'll be chasing in the wrong direction after words of Truth that have no power. Beyond these words, beyond all your thoughts, the experience of I reveals that I alone can do all the things that the world has been seeking to do. That must be your direction and the fruits of it are quick, sharp and powerful.

This past week, I've just about had every case in the book. There had been at least twenty of them, all types and everyone was in a sense saying, "I have not found the I of my own being." And yet that was the answer to everyone, the knowledge that I, right here, in the midst of my being is God, is the answer. It doesn't matter what you think is wrong, that's the answer. I right here, where you are, in the midst of your being is God.

Can there be a greater miracle than that? Is it a wonder that Joel tells us when we know this Truth, we need no other. There is no other Truth. That is the Truth you must know that makes you free. I in the midst of your being is God. When? Now, this very second and forever.

And you do not have to deserve it. You can be the worst sinner in the world. Nothing can change that relationship. I in the midst of your being is God. If I is God, and there's no "God and," who are you?

Every error, every claim, every problem is nothing more than the denial that I in the midst of you is God. In our ignorance of this, we get lost in the mazes of the mind. We fall from the Truth. We go right back into the myth of a mortal me in a material body that dies, completely unaware that where I stand is my Immortal Self, the only Self I can ever be.

You see why hypnotism, suggestion, mortal mind, appearances have fooled us all into thinking there is something besides God. Do you see why Joel says when you see a healthy, young person walking down the street you are just as hypnotized as when you see a

sick one? All that's there is I and because the human mind cannot see that or know that or hold that Truth, you must enter the cosmic rest. Be centered in that Infinite silence which enables I to appear in your experience and to de-hypnotize the human mind.

Now this takes practice, practice, practice and there's nothing you could practice that would be more beneficial to you than to sit in the quiet of your meditation and invite I to present Itself, to take you out of the mental universe which is not one with the Father.

Right here, now, where your five senses seem to be, is another Self. Instead of trying to improve the qualities or relationships or status of this self, the Christ message is "Come into the Self that already is the perfection of the Father." Instead of improving the old self, we are told to be transformed and to live in the real Self. How different. "*Come out of her.*" Come out of this old self that never was.

And where you stand, know that God is. Right where you stand, God is and the name of God where God is where you stand is I. And that I is you. That's your Self. That's your Self before form and after form. That's your Self that is forever. That's your permanent Self. That's not your reincarnating self. That's not yourself of flesh and blood. That's not yourself who goes through the trials and tribulations of being a human being. That's not yourself who returns to dust and that's not yourself that's going to go to heaven either. That Self is in heaven here and now. That Self has no boundaries, no limitations. That Self has no age. That Self is free, unbounded and present, waiting to be lived in as your own Being.

You have no other self. You can continue to walk in the belief of another self but that other self will always discover that it is not sustained by the Father for the Father is only one with I. The Father directs I. The Father expresses through I. The Father lives as I. The Father lives as the I of your parent and your child. The Father lives as the I of everyone you know and if you would know them as they are, you must know I in you and then you will know I in them is that very selfsame I.

When you meditate upon this, you're inviting the Father to reveal the nature of I, the presence of I, the glory of I and then to multiply the qualities of I into experience. You're saying, "Christ, live my life. For me of mine own self can do nothing." You're saying, "I believe in the Christ of God where I stand as I."

And because this I is my Being, there is nothing that I need defend against, attack, react to, seek or strive to attain. I in the midst of me is the fullness, the wholeness, the entirety of God expressing here and now. Whatever it needs, it has within Itself. It is Supply. It is Truth. It is Power. It is Substance and it manifests Itself as Divine form.

The fountain of living waters is I and when you're living in the conscious awareness of I, you are living your eternal Life. You are living your fourth dimensional Self and you are free of every false power in this world.

There is only I and beside I, where you stand, the invisible Spirit of God, there is no mortal self. "*Be ye transformed.*" The adjustment is in consciousness. You shift out of one false sense of consciousness into the acceptance of the True until I within you declares itself and you know your name, your identity, your oneness with the Infinite Father, your omnipotence. You know that wherever you are does not depend on where your form happens to be for I am omnipresence. I do not depend on where your form happens to be.

This shift in consciousness is facing the consequences of the revelation that "*I and the Father are one.*" You might call it becoming Soul adjusted. It's the preparation for resting in Oneness for every day that we will move through until the transitional moment. Resting in Oneness. This inner rest in Oneness does not preclude outer activity but it becomes the channel through which outer activity is Divined, is sustained, is part of the one purpose and it removes all sense of separation in the various conscious and unconscious levels of the human mind.

This is your conscious attunement to the Infinite Self. It is the way of the Christ. It does the mighty works as of old. It will answer every need before you ask if you will rest there instead of leaning on the human sense, the human understanding, the human solution. These are all revealed as solutions made of straw.

You see, we have no capacity to de-hypnotize ourselves. We've tried it. It doesn't work. Only I can do it. Only I in the midst of you can break the barriers of hypnosis. The human mind cannot de-hypnotize itself.

And you and I have learned that you can walk in this path with total dedication and yet be walking in the wrong direction. It's a fantastic thing, you can put all you've got into it and yet walk in the wrong direction because the human mind will constantly lay before you a path of roses that turn out to be thorns. Unless you're in I, you're always in a state of self-deception because only I is Reality.

I think that's a fairly good beginning for what we have to do today. We're moving into a level now where Oneness realized is going to be our normal consciousness and each week we will strengthen the work we have done individually during the week rising in the conscious realization of that Oneness to the point where I is the level of consciousness of this class.

And then wherever you go, if this is your Consciousness, I will go before you. I will prepare mansions for you. I will remove all of the thorns in every pathway. I will provide. I will teach you while the form is asleep. I will take you into the Invisible. I will introduce you to the saints and the sages of all ages.

I will lead you through your Father's universe not the make-believe one of the human mind but you must stay in I for I alone am tuned to the Infinity of Source. One with Source, one with the Infinite. It is the way of our path and this must be a conscious activity.

Ten, twenty, thirty times a day, if only for ten seconds you are consciously knowing the Presence of I where you stand is the Presence of I where everyone else is. Whether it's a rattlesnake or an elephant or a person, the Presence of I is all that is there, all that is here. And it is all the I that I am. You translated everything back to the essence of Being, out of the forms, into the essence called I. One indivisible I Essence.

Later we hope to re-stress no images and thought because that is a second self.

So if we take a short recess now and then go back to the Master in chapter 10 or 11 wherever we happen to be.

— End of Side One —

Please try now to understand that the I of your Being is the same I that is going through the experience here in the Bible of walking among what are called Pharisees that when I speaks here to the Pharisees, it is the I of your Being. There's no time lapse. There's just I speaking. "I have said many strange things to the mind of man and the mind of man called here the Pharisee, is unable to comprehend my meaning because it has no capacity in the Pharisee mind to receive the word of Spirit. And so, its actions must be strange. It must react."

"There was a division therefore again among the Jews for these sayings. Many of them said, He hath the devil and is mad; why hear ye him?"

Now then I is speaking to the Pharisee mind and the mind says, "I which is one with the Father is mad and has a devil." That is the revelation that the human mind has no capacity to hear the voice of God for I am the voice of God. I in the midst of you am the life of God, the voice of God, the power of God. And I speak to the mind of you which says, "I do not believe what I hear. That must be the devil." And this is what has been taking place in the human consciousness all these years. The human mind turning away has said, "That must be the devil." It has been saying that to all the inner stirrings of the soul while pretending to itself how righteous it is, how noble, how benevolent, how charitable. It is turning away from I.

"Others said, These are not the words of him that hath the devil. Can the devil open the eyes of the blind?"

And so, the human mind is capable of two observations. It can see the evil or the good on the material plane. Could a devil open the eyes of the blind? That sees the good and the other side of the same mind sees the evil. The revelation then is that the human mind itself is a state of division into good and evil. Good matter, bad matter. Good conditions, bad conditions. But it can never see One. It always sees the opposites, the two.

And so the Master, the I of you is revealing that your human mind is divided. It sees the good and the evil of the material world but not further than that. It does not see the Spiritual universe of the I. And so it is always struggling to change the bad to the good because it believes the good is real and the bad is not but I reveal unto you that there is no evil matter and no good matter. There is only I, Invisible Spirit where you see good and evil matter.

And so, the opening of the consciousness to this Spiritual perfection where the human mind sees good and bad is part of the purpose at this moment.

“And it was at Jerusalem the feast of the dedication and it was winter. And Jesus walked in the temple in Solomon’s porch.”

Now when Jesus walks in the temple, this is the same temple that he spoke of when He said, *“Destroy this temple and in three days, I will raise it up again.”* They were all walking in a physical temple. He’s walking in an invisible temple because he has some there who are following him. He has disciples there, those who can discern. He’s revealing the temple not made with hands, that temple which is the body of the Soul. He is teaching those who can follow, who can accept these first fruits of his work, that *“I in the midst of thee am mighty.”* I in the midst of thee am life, not death. I am the body without beginning or end. I am the body of you. When you know me, you will live in this body. And he walks in this body of the Soul, in Solomon’s porch.

You remember, in the little fishing town of Bethesda, there was a healing of a cripple and by that sheep market there were five porches. They weren’t Solomon’s porches. They were the five porches of the senses in which all of the woes of the world are. But this is a different porch, this is Solomon’s porch. As contrasted with the five senses or five porches of the human consciousness. Solomon’s porch then is the great light of Reality. He walked in his Soul body in Reality.

And there were those there who could know this, for this walking in his Soul body in Reality, Solomon’s porch, is also a state, a statement about the spiritual capacity of those who were following Him. There were men on earth of that day, and women, who could understand, who could follow him into the invisible Self. How? They did precisely what we’re learning to do, to live as I, the Spirit of God which is one with the Father and let I open up the inner vision. Let I illuminate. Let I reveal the body of the Soul. Let I reveal the incorporeal nature of being.

And so, let’s pretend for a moment that we can walk with him in I, in the temple in Solomon’s porch. Now we can see why the Pharisees who cannot, are so bewildered for they’re walking in dying bodies of clay which we are learning to renounce as not created by the Father.

“Then came the Jews round, said unto him, How long dost thou make us doubt? If thou be the Christ, say it plainly.”

No man can say “I am the Christ.” No outer person can say “I am the Christ.” The only place you will ever hear “I am the Christ” is within yourself. Only within you will the Christ proclaim itself. The mind looks out for the Christ, not in. And of course, misses the God experience while thinking it’s worshipping God because the Father only speaks to Christ within.

“Jesus answered them,” and this is when we must learn to listen inside ourselves, not like the Pharisee talking to Jesus out there because it’s the Pharisee mind of us which is asking these questions and we must learn to hear the answer not out there but inside ourselves as the inner I of you says that which Christ responds to the Pharisees. In you must come the Words, *“I, I told you and ye believe not: the works I do in my Father’s name, they bear witness of me.”*

Have you seen any I miracles performed in your life? They came from I in the midst of you, not from a person, not from a practitioner. All any other individual did was die to self, let the I of his own Being touch the I of you and the I of you released you and the I of you is telling you that right now in these words. *“I told you and you believe not the works that I do in my Father’s name.”* You see that? That’s the I of you which is always the liberator from your so-called Pharisaic or mortal mind. You have never been healed by a person of anything. Only I in the midst of you touched in some way does the releasing from the illusion of something that had to be healed. And if you had been in the I, you would have not needed that so-called healing. Are we getting somewhere now?

Always, I in the midst of you am your practitioner. I in the midst of you am one with the Father. Is there any more? You see how beautiful this is.

Suppose a whole herd of cattle had a disease? I in the midst of every one of that herd, I am God. I in the midst of you, I am God. Rest in I and I will reveal the non-reality of disease.

Suppose you come into complications with the younger ones? These sweet eighteen-year olds, falling in love and out of love every third week and oh horror of horror, she’s going out now with a married man. What are you going to do about it? Are you going to throw her out? Are you going to argue? Are you going to make demands? Try it and see how far it gets you. You’ll have to get a padlock. It won’t work. But, go to I. Isn’t I the I of the married man? Isn’t I the I of the eighteen-year old? Isn’t I the I of you? Do we have the right to make human judgments when I alone knows the will of the Father? When I am the only Presence and the only Power and the only Life.

You see we have our Aladdin’s lamp. We have the key. It doesn’t matter what forms the problems take. Maybe tomorrow they’re going to elope and you don’t think they’re ready.

How many parents have taken the human steps and found that it only leads to disaster. Out of this frying pan into that one.

But suppose you found I. Am I not love? Can love bring disaster? Am I not peace? Am I not harmony? Am I not the Infinite mind? Can you not trust me? Am I not the mind of all? When you touch I in you, you touch the Infinite mind and the Infinite mind is the Mind of every individual in I and though they know it not, what difference does it make? Is not God the center of everyone whether they know it or not?

You have the key but you must rest there. And so again and again and again the words strike back and say, "I have told you so before but you did not hear me. You were in that three-dimensional consciousness that could hear the words without seeing their relationship to your Being because you didn't know that I who speak these words am the Self of everyone who walks the earth. I'm not a man speaking to Pharisees in the Bible two thousand years ago. I'm the I of the universe, the soul of everyone who walks, the Truth of all being, present everywhere. Whether they know me or not, I am there and there is no other."

And when you have this precious Truth within yourself realized, consciously practicing it, you have the keys to the kingdom of Reality, of harmony, of grace, of beauty, of life expressing the perfection of the Divine.

And then you don't make decisions because that's an image in thought. You let I in the midst of you, her, him be the deciding mind as you rest in trust that I know thy needs. I am the expression of the Divine will. I am the Truth and I am the Life. Rest in me and I will reveal the Father's work on earth. Not just for broken bones but for all so-called human activity that concerneth thee.

And this I has been saying this to us before Abraham. Longer than the Bible has been written, I have been speaking to you.

And now we're turning to that I, listening, believing. We're finally coming to the place where Christ walking through Jerusalem is the I of my own being, finally opening me up to an understanding of what Christ on earth was doing, infiltrating consciousness everywhere to show the power of the Father on earth was available, present, ready. We didn't have to wait and do not have to wait for a death experience to lift us up to a mythical heaven.

"I am come. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me."

All those who listen within to their own Being which is I are the sheep and they hear the voice and they are able to follow I. They're not living in the external world of the senses. They have found the secret of life is the inner experience of I. *"And I give unto them eternal life."*

This is God speaking on earth. *"I give unto them eternal life."* The Father is I in the midst of you saying, "I give everyone who listens, who lives as and in I within, eternal life."

There's no room for doubt. There's no room for mistaking it. That's the statement.

"And they shall never perish, neither shall any man pluck them out of my hand."

When you have found I in you, you cannot be plucked out of the Infinite. You cannot perish. There's no you left to perish because you know yourself to be I. And that means no power on earth can pluck you out. No power on earth can change this relationship.

"My Father, which gave them me, is greater than all."

Your identity says that the Infinite Father is the only power, greater than all. There's no second to vie against the Infinite Self when you are standing in the I of your being.

"No man is able to pluck them out of my Father's hand."

This is the statement of the omnipotence of I in you which ultimately enables you to hear I am the only power on the earth over all things, flood, fire, mountain, avalanche, famine, poverty, over and under population, you name it. I am the only power.

"No man can pluck you out of my hand" for the Infinite Father sustains I.

"In all things, my grace is thy sufficiency."

This is how de-hypnosis comes about. Not by us sitting down to figure out what to do but by letting I take over. Then we're dehypnotized from the five porches of the mind, the senses. We sit in Solomon's porch. And soon we become conscious of the inner temple or Soul body as a Reality. We see how the mortal body is a mental counterfeit of this Soul body, as a reality, as an experience, as a practical way of life. No longer conjecture or a promise but a fact realized and lived in.

That is why he could say earlier, *"I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received from the Father."*

That's Soul body. You can walk out into it and walk back into the appearance of a physical body. To the mind of man, incomprehensible, *"But I say unto you,"* these words are said by I. That's our authority. That's the way we move in spiritual progression. Not limited by what the human mind can understand but by the authority of I, the Father within. Then we are no longer stagnating, trying to improve a mortal self but accepting the commandment, *"Be ye transformed."*

And the way is provided by I. *"For I and my Father are one."*

Your assignment for the week, if you will accept it as one, is to take *"I and my Father are one"* and learn how to accept it as the permanent fact of your existence. Meditate

with it, commune with it. Whatever you read, weigh it from the standpoint of *“I and my Father are one.”* But above all, practice it. Live it out. Don’t let it be five or six words in your mind. Live it out. I, here and my Father are one. But this isn’t said to me alone. This is said to Johnny and Harry and Billy and Mary and Genevieve. *“I and my Father are one.”* I is in the midst of each one. Accept it for the world, not just your human self and live in that acceptance for that’s where the power is. I in the midst of Genevieve, I in the midst of Harry, I in the midst of Richard, I in the midst of everyone is the Divine Self that I am.

Don’t block me out of this one because you’ll block me out of yourself. Try to find an acceptance within you that only I is where that person appears. Where everything and everyone appears, substitute I is there and *“I and the Father are one.”* And you’ll begin to know your spiritual universe as a living, vibrating, present Reality. The forms will not fool I but they will fool the mind.

If you don’t do this, you’ll be doing the next line in the Bible.

“Then the Jews took up stones again to stone him.”

That’s the equivalent of saying, “I don’t believe a word of it. This isn’t for me.” We stone the Truth. We really stone I.

You either practice I or you stone I. You know this many, many times through the Bible, they’re always throwing stones at Christ. Why? The same reason you and I have done it every day. When we make a human decision, we stone the Christ.

When we accept Christ, Christ makes the decisions. I in the midst of us makes the decisions. But I is you. You’re not turning to a second self. You’re leaving the false sense of self. I is you.

And it’s come to that place and time where the only way we can honor the Father is to be I. For only the Son can honor the Father. It’s come to that place where we can no longer even pretend to ourselves. We either honor the Father by accepting I as my name and identity and listening to I and following I and believing in the power of I to be the Infinite Self on earth with total trust, confidence and finally discover this is our great opportunity to watch the Infinite express itself as the I that I am. We begin to feel the joy of this great promise. It ceases to be a task or an obligation or a responsibility. It’s the way of life. It’s life expressing and I can accept this Infinite Life expression or stone it by forgetting it, turning away from it, denying it, rejecting it or even accepting it only partially and so limit myself to the divided three-dimensional mind.

So, I repeat, this week, *“I and the Father are one,”* is our assignment. Once you make it your real assignment, you discover it’s your permanent assignment every day of your life. It’s the way you have to learn to live.

“Jesus answered them, Many good works have I shewed you from my Father; for which of these works do you stone me?”

Now isn't this a fascinating thing? Can you think of one evil work that Jesus Christ did on earth? One evil work? Not one. They were all good works. Why? Because they were all ordained and expressed out of Love and out of Wisdom by the I which is one with the Father which is the expression of God. All perfect works and therefore, why should the mind turn away?

“For which of my good works do you stone me?”

And so, he's saying that when you look out of a human mind, you cannot recognize good works. You think they're evil because a human mind is predisposed to see evil. Evil will see evil. He's saying to them, and to us, “Examine your motives again please. These are perfect works. How can you stone them?” The fact that you do is not a reflection on the works but upon your inadequate level of consciousness which cannot perceive that these are perfect works of God.

Translated into our modern idiom, how can we possibly turn away from I within when we know the meaning of I that can only do perfect works. What form of insanity would prevent us not from living in I, would prevent us from living in the conscious awareness that when I live in I, I'm in conscious union with the Infinite Father? We'd have to be totally unwilling, totally misunderstanding, totally ignorant of Truth in order to continue in a way that would say to I, “Depart from hence. This mortal mind of mine is going to continue living my life.”

Well thank heaven those days are over. We have lived in those dark days of the mind but the light of I is upon us, within each one. We've even outlived the question asked by I because now, we're learning not to stone my own identity.

I've really stoned the solution to all the problems I thought I had. You see how twisted and deformed the human mind has been. It has been casting stones at its own solutions for problems that it couldn't solve. Of course, we've been hypnotized. Who else would do that but a hypnotized one.

“The Jews answered him, saying, For a good work, we stone thee not; but for blasphemy; and because thou, being a man, makest thyself God.”

That's what they saw there, a man. They saw a man because they were looking out of the eyes of a man. A man sees a man. They saw a man like themselves because they had not found I in the midst of them. But Christ wouldn't let them stop at that level.

“Jesus answered them, Is it not written in your law, I said, Ye are gods?”

You'll find that in the Psalms. *“I said ye are gods”*

Well that's in your law. *"If he called them gods unto whom the word of God came, and the scriptures cannot be broken; Say ye of him, whom the Father had sanctified, and sent unto the world, Thou blasphemest; because I said, I am the Son of God?"*

You see here these Pharisees, the human mind, has been talking quite a lot about God but when it's faced with God, it can't believe it. It simply can't believe such a thing can happen. God is up there. Everybody knows that. There's no God on earth. How could this man be God? How ridiculous and how egotistical. This is blasphemy.

But who's saying this is blasphemy? That mind which is not the Christ mind. That mind which loves to talk about God. That mind which inflates itself with its own importance but then when I, God appear, that mind is totally blind.

I, God appeared on earth and the greatest religion of the day looked at I, God and said, "We don't see you at all. You're not there. You're just a man."

But it wasn't a man, it was I. And it's the same I that is knocking at the door of every person, even this moment, "I'm not a man. I am I. I am the Infinite Spirit of God in you and what I am doing now is what I was doing there in that day. Don't stone me. Give me to drink. Accept me. Open your consciousness. Crucify the Pharisaic mind, not the Christ. And you will bear fruit richly."

Silence, (pause) ...

Your name is I. Your identity is I. Your substance is I and *"Be still, and know that I am God."*

Let the stillness be a permanent way, an inner Silence facing outer appearances with the knowledge that I in the midst of me is God. Nothing can change this eternal relationship. Neither life nor death can separate me from the I, the love of God.

And so, I can face all outer experiences, all outer conditions with the knowledge that I in the midst of me is not bound by the outer conditions. I in me is not under karma. I in me is not controlled by weather, sin, disease, limitation. Rest in I. And all of the mountains outside will dissolve. Nothing can stand that isn't real in the presence of I realized. Because I realized is Infinity right here and now functioning as the perfect Self of God.

"If I do not the works of my Father, believe me not."

There's the test. Don't believe the man, believe the works because the works attest to the presence of I. What man makes the waves go down? What man heals the cripple? What man brings manna from heaven? Only I.

If you don't believe in me, believe in the works because the works show you that I am the Son of God. And that I which is the Son of God which does the works is your identity.

Give your identity an opportunity to demonstrate the works and the man will get out of the way. And then as the works are done, you will know. I am your identity for no man can do these works. Only I can.

“Therefore, they sought again to take him: but he escaped out of their hand. And went away beyond the Jordan into that place where John had first baptized; and there he abode. Many resorted unto him, and said, John did no miracle; but all things that John spake of the man were true. And many believed on Him there.”

You do accept I here in you now or I returns to the Jordan, meaning you lose the awareness of I for a while, begins all over again, running a cycle of training through to the point where it comes to the pinnacle of acceptance or rejection and then begins all over again. It's really pre-viewing the cycle of reincarnation. When you reject I, you're setting the stage for your own return to a mortal body. Starting back at the beginning.

Now there are many lessons here. Without these lessons that *“I in the midst of thee am mighty”* and *“I am the only. Beside I there is no other,”* we never have a real understanding of what is to follow. And what is to follow is going to reinforce our understanding of what has preceded.

Now the I of your Being is going to stand at Lazarus' tomb and the I of your Being is going to be in Lazarus' tomb and the I of your Being is going to demonstrate the meaning of *“Believe on the works”* for no man can do these things and I who do these things am your Being.

You can look ahead now to the next chapter *“Resting in Oneness.”* You can look ahead to the eleventh chapter of John which is the resurrection of Lazarus. But when you look ahead to these things, ask the I of you what this has to do with you. How does the resurrection of Lazarus have anything to do with you? Or is it possible that Lazarus is the symbol of your mortal self, being raised from the tomb?

Think on these things, dwelling with *“I and the Father are one”* and remember when we stand before the tomb that *“I and the Father are one”* is the principle that will be revealed as the liberation of he who dwells in a body of clay.

The chapter we have been studying for four or five weeks is entitled, *“No And!”* If you are I and there is *“no and,”* there's not a second you. There's only I, the Spirit. The mortal, material self is Lazarus in the tomb. But there is no mortal, material self and so I step out of the tomb because there's one standing before the tomb who knows that *“I and the Father are one.”*

The message for us is what is important. You'll find the answer in the chapter *“No And!”* which you have been reading and in the chapter *“Resting in Oneness”* which is our fifth chapter I think and the next chapter.

But all these chapters are about your Being, your Self. They're not chapters in a book. They're the Word of I expressing, leading, teaching, inspiring, confidence that you actually can walk in a world living in identity, knowing that every need is provided for by the Infinite Invisible through the I of your Being. It hasn't provided for you before because you weren't living in the I of your Being. And when you did you found the sustenance of Grace appearing on the doorstep, unannounced.

Oneness, Infinite I.

Is the I of Jesus and the I of Joel one? It must be. Is the I of Jesus and the I of you one? It must be. Is the I of Joel and the I of you one? It must be, whether you know it or not. The difference then is in knowing it. *"Ye shall know the truth, and the truth will make you free."*

In the knowing, which means the conscious awareness of it, the miracle of I becomes the daily activity of your consciousness. Your consciousness imbued with the knowledge of I, which is Truth, becomes the law of permanent freedom.

In our meditation now, consciously know the I of Joel is the I of me. The I of Jesus is the I of me. The I of every individual whether he has attained or has not attained is the I of me and this I which is the I of everyone and the I of me, is one I, one Self and that I and that Self is God expressing. And that is who I am, God expressing. God expressing through the I of Jesus, through the I of Joel, through the I of you, through the I of everyone and whoever consciously attunes himself to this I finds God expressing perfectly without partiality as Infinite Grace appearing as.

The method won't be improved. It's flawless. We who are willing to work in that method are the laborers in the vineyard and we reap that Grace only when we are in I.

Silence, (pause) ...

The word "consciously" has been stressed again and again by Joel so remember "consciously" in I.

Silence, (pause) ...

Thanks again.

CLASS 13

THE SECOND BIRTH OF MAN

Herb: We're coming now to a very important chapter, "The Resurrection of Lazarus." Its importance cannot be over-stressed for one simple reason. It is a description of the inner experience that every person on earth is destined to go through. It makes no difference where you are in consciousness now. It makes no difference if you have accepted the Divine will within yourself or not. It makes no difference how high you go or how low you go. The resurrection of Lazarus must take place in your consciousness.

A very strange thing happens when you look at this particular experience. It almost explains by itself the reason that mankind has lost sight of the meanings of the Bible and if we number ourselves among those who have caught some measure of Truth in the Bible, we are definitely among the minority.

You will look through the Gospel of Mathew, the Gospel of Mark and the Gospel of Luke and you will not find the resurrection of Lazarus and when you begin to question that, to wonder why, you may come to the conclusion that they simply did not know it had happened. When it occurred, they were not at the level of awareness that could discern this inner experience. John could. That's why John was designated the heir apparent on earth to the Master. The one who was the witness of this supreme demonstration was John. And Peter in dictating his experiences to Mark simply did not tell him about the resurrection of Lazarus. Luke was unaware of it. Matthew dictating to Levi seems to have no awareness of it.

And so, there it appears alone in the Gospel of John and that leads to a second question, "Was it a visible event?" If everybody was there and Lazarus came out of a tomb, how could they possibly leave it out of their Gospels? By what earthly purpose could they omit the resurrection of Lazarus and yet talk about the raising of a girl from a coma or the healing of a cripple or a blind man? Was this not the supreme demonstration? And does it not indicate that the supreme demonstration is not a visible one? But rather an inner transformation not visible to human eyes, not even to the eyes of the disciples of Jesus Christ for they had not yet reached the level of resurrection. The witness was John.

When this first came to me that this had to be an inner event, I couldn't accept it. I could believe it might be but I couldn't accept it as a full blown positive truth. I had to have evidence, too. And the evidence came degree by degree and when you started looking for evidence that this was an inner event, that's when you began to perceive the evidence.

So, I went through many of the manuals, many of the encyclopedia, many of the great writers on the Bible and do you know I couldn't find one who would mention that the resurrection of Lazarus was not in the three Gospels, let alone discuss it. They wouldn't mention it.

And as a result, the commentators on the Bible, bypassing this, have never really peeked under the inner meaning of it because they have accepted it as the resurrection of a man called Lazarus who stepped out of the tomb because Jesus Christ stood there and said, "*Lazarus come forth.*" That isn't what happened at all. In the outer world, it's very likely that Lazarus was sick and he recovered and that was it and it didn't mean very much for that reason.

On the inner planes of consciousness where John lived, the resurrection of Lazarus took place and so he alone could put it in his Bible because he alone could discern the activity. He alone could bring us the meaning of Christ being born in the consciousness of an individual.

And so, when he wrote the Gospel of John including the resurrection of Lazarus, as you begin to see these names come by, Mark and Mary, Bethany, Lazarus, Jews, you begin to see them more as symbols than as people. In the outer, yes, they appear as people to us but in the inner, they are qualities. And the closer you look at these qualities, the more you realize that John has been able to give us a mystical code which connects the various phases of inner development that are necessary for each of us to go through the inner resurrection. He connects them up in such a super human way that we see the skill of a surgeon at work.

Now then let us try to remember that if let's say President Nixon were assassinated today and let's say there are four papers in town. If twenty years from now, we look back at these four papers it would be amazing to find that one of them did not print that President Nixon had been assassinated. How in the world could they not print it? That's the purpose of being a newspaper.

If you look back at the time of the Kennedy's assassination or the Luther King assassination, you'll find every paper had a record of it. And then if Lazarus came forth out of a tomb witnessed by so many people, how could the Gospels not have a record of it? You see it had to be an invisible event and that's why there's no record of it except in John's Gospel? You'll recall the Master keeps saying, "I am going to leave you but my hour has not yet come. My hour has not yet come."

What was He waiting for? You'll find he was waiting for the resurrection of Lazarus. That's the signal of his hour. The supreme demonstration of the non-reality of death is the beginning of the hour. Because immediately following this - and this is why John's Gospel is so important to us - immediately following the resurrection, is the triumphal entry into Jerusalem, the higher Consciousness. He had to wait for resurrection before proceeding into the higher Consciousness which leads to ascension.

This is a key landmark in the spiritual journey missed by most of the Christian world. It is really the beginning of the Christian mysteries. It is not only the revelation of the non-reality of death, it is exposing death as a counterfeit of a different kind of death; that there are two kinds of death. The one death in which you die but are not extinct and come back in another form and the second death in which you die to death, in which you die to the false sense of self and are resurrected unto Life while in the flesh and this complete resurrection experience is not an after-death experience going to another place. It's the other side of the coin of dying to the false sense of self. On the other side of the coin, as we die to the false sense of mortality, we are reborn to the true sense of Self and so simultaneously, dying to self and being born to Self are taking place. He's teaching us the necessity of dying to self and showing us the depth of dying that is necessary to be born to Self and further, assuring us that this is the way.

Now we have to follow this with the I of Spirit. We have to understand it and if we don't, we have to do it again. We have to understand it so well that the impression is made upon us that our function on this earth is to die to death, and to die to the conditions that cause death and to die to them while we are in the flesh through an understanding of their nothingness until we can feel the birth, the resurrection of living Spirit as our own Selfhood, until we can step out of the grave of false mortality.

Now if you think this was a visible event, even though it wasn't in the other three other Gospels, you miss the point and you think Jesus raised Lazarus. When you know it's an invisible event, you realize that Lazarus is mankind. This is the resurrection of mankind seen through the I of the enlightened John.

You already are going through this resurrection. As personal self dies away, as Spiritual Selfhood expresses itself where you stand in your activities, you are experiencing this resurrection. The culmination of this experience is the Lazarus experience and it's all in the flesh. It's on this side of the veil. Resurrection never takes place after death. It takes place before death and it is an invisible Spiritual process in which the old man dies.

Now remember it's chapter 11. After the Divine power on earth of the Spirit has been revealed in many ways and directly preceding the triumphal entry into Jerusalem where the greater works will be done. Without this step, there will be no triumphal entry into ascension, the new Jerusalem or higher Consciousness.

“Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)”

This activity of wiping the feet of the Master with her hair and anointing himself with ointment, this was an activity later in the Bible, not at this point but John wants us to know this is the Mary who later will do these things.

And therefore, his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.”

Now let's catch the mystical code here. A certain man was sick named Lazarus. We're going to find a very ingenious device worked here by Spirit. Lazarus is sick and Lazarus is going to be buried before the Master comes and so we have no way of knowing what's going on in the consciousness of the one called Lazarus and that's why Mary and Martha remained above board visible in this delineation. They are the consciousness of Lazarus. They are what's taking place in Lazarus for Lazarus to come forth. We trace his consciousness through Mary and Martha. That's the device used here by the Spirit and so while Lazarus is interred you're going to find a code about what Mary and Martha do, explaining what took place in Lazarus to enable him to reach this high development and what is going to have to take place in him to bring him forth again. And of course, they're talking all the time about the Lazarus in you for Lazarus in you is that state of development which is ready through purification to be Christed. When you reach the moment in which you're ready to be Christed, that is Lazarus and that comes through the various mystical codes that John is going to carefully trace for us.

He says that they were in Bethany. Bethany, you'll discover, is a state of consciousness through which your soul must travel. It is the city where two, the division of yourself is united into one and that Bethany at the moment is pointed out to be the town of Mary and Martha. They are two and they must be united into one, in Bethany. That's where the union takes place. That's where Christ is born in Lazarus. That's where you present yourself in your uplifted consciousness of one to be Christed by the Spirit and as you pass through Bethany, you're on your way to the higher Consciousness called New Jerusalem. These are not places, they are symbols. This isn't just Bethany, it's the town of Mary and Martha, meaning this is the consciousness that Mary and Martha will come into.

Now we're going to see why Mary and Martha are so different. It was that Mary which we should say later and that's what it means. Oh there it is, it's in parenthesis and that means it's just a footnote to explain who this Mary is. *“(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair; whose brother Lazarus was sick).”*

“Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.”

Now they had to write to him. And this is the situation that occurs in our normal mortal experience. We may be disciples of the Christ as Mary and Martha were but in a moment of stress, we are separated from Christ. And this is why he was not there at the time.

In this moment of tribulation, they were separated from Christ in their own consciousness and so they had to fill this gap of space, this gap of time with a letter. They had to write and this is significant of the separation between them. If Mary and if Martha were in the awareness of the presence of Christ, there would be no writing and we would not

understand the nature of the absence of Christ causing the sense of grief, the sense of doubt, the sense of worry.

Always in the absence of Christ in your consciousness, through some particular kind of tribulation, we overlook that which is the answer to our problem. Not a letter sent to Christ, the awareness of the presence of Christ where I stand. This would have been their solution and we are being forewarned not to make the same error. It's all by way of symbolically showing us that the absence of Christ is the problem. The presence of Christ will be the solution and all of this is what's taking place, not only in Mary and Martha, but Lazarus has gone **through** these stages in order to be where he is, at that point of receiving the birth of Christ within himself. He has united Mary and Martha within his own consciousness as we all must do.

Therefore, after they had sent the letter, "*When Jesus heard that,*" that Lazarus whom he loveth was sick – and that word love means, "He knows him." In Spiritual terminology, when you love, you know that individual, you know his identity. And so, they carefully phrased it to show that Jesus knew the identity of Lazarus.

"He whom you loveth"

When you say, "I love you" the spiritual knowledge that should accompany that is "I know who you are. I know your name. I know your identity. I know your Spiritual Selfhood and that I love." This was the relationship between Christ Jesus and Christ Lazarus, knowing the identity of the other.

Now you'll see then, that Lazarus is higher than the disciples. The twelve disciples represent qualities, human qualities. Lazarus has passed the human qualities. Lazarus is coming into spiritual rebirth. The disciples have not yet done that and so in order to teach the disciples, there must be one who can advance beyond them and there must be one who can witness that advance. And that's the value of Lazarus and John the witness. All this is being done by Spirit for the purpose of enlightening all who are disciples of the Christ, all who in their humanhood are turning to the highest Spiritual Self.

Jesus says, "*This sickness is not unto death, but that the glory of God, the Son of God might be glorified thereby.*"

Now these beautiful words, "*This sickness is not unto death,*" has many meanings for us. This is the revelation then, we know he's going to die as humans die, but it is not unto death. It is not going to be that kind of death which is extinction. It's not a permanent death.

Then what kind of death is it? It's a death within a man, a death of a false sense of self which outwardly appears in this case to be death but its dying to that which never was death. This is called righteous death. It's a new death. A second kind of death and it's revealing that human death is a counterfeit. It's a counterfeit of the right kind of death.

The right kind of death is one in which you die without dying. Death without dying is the true death because it's rather a transformation of consciousness within. The old consciousness dies, that's all. The new consciousness lives and will come forth out of the tomb of the old consciousness and this is a phase of preparation at a high level for the phase of ascension.

Now this point, if you could visualize yourself as Lazarus, you would be going through a death that is not dying but the qualities of mind and body that you have known, the concepts you have experienced, the life you had lived would be dying out of your consciousness to make way for a new kind of life, a new kind of consciousness and this is what is called "*This is not unto death.*"

It only appears to be death but it isn't. It's a change over, a change of consciousness but a complete change, not a patch, not just a temporary emptying out. It's a complete and total change-over. And you're going to find it's even a change-over in body, in mind. It's the way to the Soul and the Soul universe.

"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

In the death of the old consciousness the Son of God is glorified. He had said so to the blind man when the disciples said, "*Who has sinned, this man or his father or his parents? Neither. This is so that the glory of God may be made manifest.*"

And so here. The apparent dying is to make known the nature of the true Life for the glory of God. And so, as Lazarus in you, the old man, the consciousness through which you have lived a mortal life up to a certain point is finally put to rest, the Son of God in you is made manifest but not before. You can't hold onto Lazarus and be a witness to the Son of God in you. There must be an inner dying of the old man for a birth of the new. You can't straddle the fence. And that's why it's such a total here, that's why he's put in a tomb. That's why he's buried.

You see up to now, all resurrections in the Bible have been, at least in the New Testament, he would raise a girl from a sleep, who was in a coma but she wasn't buried. She was in a bed. And then he'd get around to the boy in the coffin in the city of Nain but he wasn't buried yet. He was on the way to be buried. He was in a coffin. They were resurrections but not of one who had been buried. You see the degrees, the progressions of dying to the old self.

This is the total death of the old self. That's why he's buried in the tomb. He's not just dead, he's dead and buried and the old self must be dead and buried. You have no choice. If you make the choice, it's because you're not letting yourself move in the Divine will which says, "There is no choice. This is the way." The old self must be dead and buried for the new Self to rise. Matter is dying that Spirit may reveal itself as the only Life.

“Now Jesus loved Martha, and her sister, and Lazarus. And when he had heard therefore that he was sick, he abode two days still in the same place where he was.”

There’s a key word there and if you have a Bible, or five Bibles, look at them. Look at them in the 6th verse of the 11th chapter of John. John 11 verse 6 and you may find that if it isn’t a King James, it won’t read exactly as this does. And the reason is because many of our translators in order to simplify the Bible, to change its grammar to make it conform to modern usage, have done inadvertently a very sad thing.

Now for example here, *“He abode two days still in the same place,”* that’s very bad grammar. I will admit that. And so, if you look in your Bible, you may find that he remained in that city for two days or some other changing of the words but you will very rarely find one Bible translator who uses the word “still” because he’s got to clean up the grammar of the Bible. And that’s the key word that they cut out.

*“He abode two days **still** in that city.”*

It doesn’t mean he remained in another city for two days. It means that for two solid days, he was **still** in communion with the Father. It’s describing the state of his consciousness in which he remained in total communion with the Spirit of God within himself, with the Spirit of God within Lazarus. He was raising the dead. He was raising that which was not dead but which seemed to be.

On the inner plane of Consciousness, Lazarus and Christ Jesus were one. *“He abode two days still.”* You look it up, 11:6 and you’ll find the word “still” in most Bibles has been removed because the translator was totally unaware of its meaning. He would have called this or what the grammarian calls redundant. If he remained there, why say he remained there still. He remained there but the word “still” didn’t refer to his physical immobility, it referred to his inner stillness.

And you know most of us having read this probably never saw the word “still.” It’s quite a shock suddenly to see it there. I didn’t know it was there. Still, still, still. Why, that’s the message of the Bible. *“Be ye still and know that I am God.”* And here’s Jesus Christ being still for two days after receiving this letter. It’s going to become very significant as we move along here.

“Then after that saith he to his disciples, Let us go unto Judea again.”

After that. After that two-day stillness. Judea? Why he just came out of there and they tried to stone him. *“Let us go unto Judea again.”* Yes. Because going unto Judea again was now a symbol that when he was there before, the consciousness was in a state of twoness but now after this long stillness, the consciousness in Judea was ready to yield to Oneness. And so, we can return to Judea now.

While he is in this state of stillness, not only is Lazarus receiving the Christ impulse, but even Martha and Mary are receiving the Christ impulse and those two are becoming one on the outer. Divine power is released in this two-day stillness. This turning away from world thought, breaking the link of world thought with the consciousness of Martha, Mary and Lazarus, liberating them into Christ.

Now as you dwell with this, you'll discover this a very important key to the healing Consciousness. There's no visible connection between Lazarus and Jesus Christ and Martha and Mary but in the stillness, they are all One. There's no space between them, or time between them, and there's no corporeality. They're a spiritual Oneself. The seeds of the so-called resurrection have been sown in the stillness.

“His disciples said unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?”

This is the consciousness of the disciples. They have a man called Jesus in their midst whom they love, whom they respect, whom they try to emulate but they do not know him. No matter what they have seen and accomplished up to now, they still have fear for his personal safety. How can he go back where they tried to stone him? Won't they still be hostile?

And *“Jesus answered, Are there not twelve hours in a day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.”*

Now the day has twelve hours. Later, you'll discover that twelve is the symbol of total Christhood attained. In other words, twelve signifies, I Spirit of God, Self-completion in Christ. Twelve hours. He had twelve disciples. These twelve would all be Christed. The human qualities would be divined so that normal human love would become Divine love. All human qualities would be absorbed into the higher Divine or they would die to be reborn in the Divine and I, Jesus Christ am that Divine. The twelve qualities of Jesus Christ are already I Divine and does the I walk in fear? Does Christ in you need protection? Only those who have not accepted Christ within. For I walk in the day. The day is the Spirit. The night is the darkness of materiality. The day is the immortal Self. The night is the mortal sense of self.

And so, we find Lazarus buried in a cave, out of the day, in the night, in the darkness because darkness is dying that day may dawn. Twelve symbolizes I, the complete Self and the complete Self realized walks in fear of no man and no condition. Therefore, whoever has not accepted I Christ as identity, stumbles in the night.

“If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.”

He has not accepted that the Spirit of God is his name, identity and substance. And so the light from within his own being cannot go before him to light the way, to maintain spiritual integrity, to sustain, feed, guide, direct, lead and inspire.

“These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.”

Now to the world, Lazarus was dead. But we’re learning it’s a sleep. It’s a sleep because it’s a suspension, a transitional experience.

“Then said His disciples,” taking him very literally, *“Lord, if he sleep, he shall do well.”*

They think he’s in a sense of physical rest. Now it’s not a physical sleep at all. It’s a sleep to mortality. He had been asleep to Divinity. Now he’s sleeping to mortality that he may awaken to Divinity. It’s not a physical rest. It’s a sleeping of the complete mortal sense which will now awake in an immortal Reality.

And to clarify this, to point out that there’s a difference in death as there is in sleep, *“Howbeit, Jesus spoke of his death: but they thought He had spoken of taking a rest in sleep.”*

“And then said Jesus unto them plainly, Lazarus is dead.”

Now he could have said to them, “Lazarus was dead” first, but he first said, “Lazarus was asleep” to show us there’s a different kind of sleep he’s talking about. And so when he says, “Lazarus is dead,” he means “Yes, he’s dead” if you want to look at it from a human point of view but I’m telling you the I within is saying, “This isn’t death at all. It never has been and never will be. This is sleep. This is the death without dying that every man will learn.”

“And I’m glad that for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.”

Now when Jesus says, *“I’m glad that I was not there,”* the I that he means is “I’m glad that the Spirit of God, Christ was not realized there.” That is what makes this physical death the absence of the awareness of I Christ present.

Had I Christ been present, there would not have been the appearance of the physical death. It would have simply occurred as a visible thing. A man would simply be Christed within. He wouldn’t have gone into a death, a languor, a sleep and you and I, as we realize the Christ, we won’t go into this death, this apparent sleep. But it had to be done that way to call attention to it.

“I’m glad it happened this way,” said Jesus. “because If I had been there, it wouldn’t have. It was my absence that made him go into the sleep and now as we return there, I will be present and you will see the difference and all of this is the journey within yourself because I present in you, there’s going to be no Jesus Christ coming to you visibly but rather the realization of I Christ in you awakens us from the sleep of mortality into the awareness of Divinity.” In the outer symbols of forms, there’s distance and space and time. Within yourself is where it all takes place.

“Nevertheless let us go unto them.”

“Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go that we may die with him.”

Now Thomas means that we may die with Jesus, not with Lazarus. He thinks that, just as the stoning of Jesus was attempted before in Judea, it will be attempted again and this time they will get Jesus and he'll die. And being loyal, he says, “Let's go die with him.”

Now there's a significance there because Thomas stands for sense consciousness. What he sees, he believes. You see, sense consciousness must go and die too. You see the subtlety of what John is telling us? That the Thomas in you must go into Bethany and die there. Sense consciousness must die. The belief in the evidence of the senses must die. Every little detail with surgical skill is included here.

“Then when Jesus came, he found that he had lain in the grave four days already.”

And so, we have the sisters who immediately sent a letter saying, “He's sick.” Quickly thereafter he passed on. Jesus stayed in the stillness for two days, received the letter after two days of Lazarus' death and now it was four days.

Now let's see the two and two as a meaning there. The first two days was the sleeping or the dying to mortality of Lazarus and then the waiting of two days just as Lazarus in us must die to mortal self, Christ in us must be born. And so, two days for dying and two days for birthing. And this is the four days. And the crucifixion within took two days. The crucifixion having reached its peak, now the resurrection within takes the other two days. There's a passing out of mortality and a releasing of Immortality.

And of course, there was the old legend in the Hebrew religion that the angel of death carried a sword and there was gall on the end of it. And that by the end of the third night, and the beginning of the fourth day, the soul had passed out of the body. And so Spirit was taking every detail into consideration and here although the legend had it that the soul had already passed out of the body, this was going to be shown to be untrue, that there never was a soul in the body to pass out of it. In fact, there never was a physical body there. There was only the Spirit of God present.

The Christ is never fooled by the image of body. It is the image of body in Lazarus that is dying in the old consciousness. The new Lazarus will not be living in the body and he will be conscious of that. He will appear as a body but he will not be living in a body.

Before he passed into the state of sleep, he was not living in a body either but he didn't know it. He thought he was. And so, you and I going through this experience will discover that first we think we're in a body and as we go through the inner crucifixion of the old consciousness, we discover that there is no personal me, never was. There's no personal body and when we reach the state of total death to the personal me and Christ is born, we

come forth with the knowledge that I'm not in a body and never was but now I have a Spiritual body. The transition in consciousness reveals the Spiritual body of the Soul where before the human mind had known only the material body which never was there.

Christ is now here, four days have elapsed, the arrival of Christ signifies that Mary and Martha are becoming aware within themselves of the Presence. That the Presence is drawing nigh unto the consciousness of Lazarus, the moment of Christing is close. This is still the inner experience that we are all going through in greater and lesser degrees.

Now we have no soul leaving a body. We have the knowledge that no body is there. All that is there is the invisible Christ plus the sense consciousness which is dying in which there was the illusion of body, the illusion of human life. And life cannot sustain that old body for one reason. It isn't in the body.

The reason the body goes through the death is because there is no life in it. The body being counterfeit, the life that cannot sustain it is equally counterfeit. But there is present a real Life. And only when the false is understood and died to does the real Life come through.

There is no life in form. There is no human life in Lazarus even before the sleep and he's learning that, as Christ comes closer to his consciousness. He's learning as he's in the tomb that I am not in a body of clay. I am not a physical form. I am not a human being. I am not a mortal self. I'm going through the first resurrection on this earth since the teaching of Christ Jesus. I am learning that I am immortal Self. I am the first fruits of the Christ teaching. I am entering my immortal Self which has ever been present awaiting recognition and it is done in a cave, in a tomb because all Christ birth takes place in a cave or manger or stable or tomb. The lower self is represented by the tomb and the lower self must give way to the higher Self so the rebirth is in the cave, in the dark as the old man dies and the new Self is born. The light comes over the horizon of night and it is day. Day within ourselves, Christ drawing near.

And then the mind of us, to describe this inner experience, the mind of us in the outer rushes forth in the form of Martha. The mind rushes forth to greet the Christ, seeing it as a man. The mind cannot perceive the light so it goes out into the external to greet Jesus. Martha represents the head, the human mind.

Mary represents the heart. The head and the heart must be united as one. The faith of the mind is not sufficient. The faith of the heart is necessary. The understanding of the mind is not sufficient. The love of the heart must be kindled. And so Mary and Martha are playing these roles in the initiation of Lazarus or in the initiation of you, in the initiation of mankind, showing that heart and head, understanding and heart, faith and love must become one. Out of this comes the expression of the Divine will.

When Lazarus steps out of the tomb, he will be in the Divine will. There is nothing he will do after that that is not Divine will expressing and sustaining itself. His human will is

being released. The Divine will is taking its place and as Divine will takes the place of your human will, you will discover yourself reborn of the Christ. It will not happen while human will remains. It must be completely dead. The total extinction of human will. It isn't enough for it to die. It must be buried.

— End of Side One —

“Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.”

So, we're being told that a couple of miles away is Jerusalem, that this is the path to Jerusalem. You could walk it in about an hour and a half but spiritually, until you have reached Bethany, where human will is sacrificed to accept Divine will totally, you can't move to the higher realm. Unless Divine will activates your day, your experience, that is the level at which you will remain in duality, alternating between the good and the evil of the world.

But when you have passed to the point where Divine will itself is all that you respond to, when you have built the inner ear of response to the will of the Father, when you have accepted yourself as the immortal Self, the Spirit, the living child of God, then Divine will activates you and moves you up into Jerusalem two furlongs or fifteen furlongs away, and these fifteen would represent successive states of development that will come after Bethany. New progressions in consciousness made possible only when Divine will is the motivating force of your being.

“Many of the Jews came in to Martha and Mary, to comfort them concerning their brother.”

Now if this were the outer experience, you can be sure that all of the activity that had followed and many people from the countryside who had gathered, would have made it impossible to leave this out of the earlier Gospels.

And so, we're going to have to see that the Jews who come to comfort are the human thoughts. These human thoughts are not the real comforter. The real Comforter is Christ. The human thoughts, the sympathy, the affection expressed and in this case, the false sense of sympathy, the false sense of affection because many of these who came are the same ones who wanted to stone the Master, stoning him by turning away, even bitter towards Christ.

And so, you can't express love to this one and bitterness to the Christ. You can see the hypocrisy expressed here. And so, we're seeing this as the Jews, the thoughts of a person, the thoughts of the human intellect try to comfort us, our brother is dying. What good does it do? That doesn't change anything. It just perpetuates the illusion of the death so that others may go through the same illusion.

It obliterates the whole meaning of resurrection. All the flowers and sympathy would represent the Jew, the intellect in us saying to us, "Don't be feeling so bad about this." All on the mental level, the human level, not seeing the reality that is happening, not knowing that Mary and Martha are going through a learning period.

And so, while Mary and Martha seen by John on the inner plane are entertaining thoughts of comfort about their condition, "*Martha, as soon as she heard Jesus was coming, went out and met him.*"

It doesn't say "out." I put that in. "*was coming, went and met him*"

"But Mary sat still in the house."

And the reason that I said "out" is because it's on my mind. Mary did remain in the house. And again, the word "*sat **still** in the house.*" Martha ran out. The mind goes out to meet the Christ as a person but the heart remains within to meet the Christ within the heart.

And you're going to see now the beautiful way in which John has traced this for us, how the outer and the inner become one.

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died."

The mind sees a man. It says, "If you, man, if you Jesus had been here, my brother wouldn't have died." She's remonstrating. She's saying in a sense, "What took you so long?" The mind is personalizing the Christ but doesn't know it. And of course, Christ must show the error of the mind.

So, she says now, "*But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.*"

She's still seeing the personal power of the man, that he can do something, intercede for Lazarus in some way. But you know personally, he cannot. No human being has any power.

"Jesus says to her, Thy brother shall rise again."

He doesn't tell her, "You're personalizing. You think I'm a man and that I'm going to do something to help your brother." He doesn't explain to her that his physical presence is not going to do anything or else he'd had been there long ago.

He remained physically un-present, absent because it's the Spirit which quickens. And the Spirit is ever present whether Jesus is physically present or not and she knows this not. That his physical presence has nothing to do with the ever presence of the Spirit; that the Christ of Jesus was ever present though they knew it not. The Christ never left Lazarus, never left Martha, never left Mary, was ever present during the complete activity but Martha is unaware of this.

And rather than explain it, he says, “*Your brother will rise again.*” How could he be sure? Well, that’s what those two days were about. Resting in the One Spirit, the one Self, until the quickening. The awareness of the Presence says, “I am the One. Besides me there is no other.” And in that assurance, in that inner awareness of the Self, there is no death, there is only Life expressing.

When he says, “*Thy brother will rise again*”, he’s telling her about a fact that already has been established. A fact that could never be otherwise. He’s telling her that the life of an individual is always present and does not depend upon the appearance of the form.

Your life does not depend upon the condition of your form. You will rise again. Why? Nothing can happen to your life. That’s why. The real life is always present. The false life cannot maintain the form. The false form and the false life go hand in hand and the counterfeit nature of the false life is here revealed because there is a Life that is not counterfeit and it is present. And it does rise. That rising is not actually a rising. It’s the permanent status of that Life. It only seems to rise when the false sense disappears, the rising of that Life which was ever there is simply the recognition of its presence.

The real Life ever present activates the real body which is ever present. And now we are losing the sense of a counterfeit form and a counterfeit life as the Spirit draws near in the form of Christ Jesus.

“*Thy brother will rise again.*”

You’re going to see that Life is the name of your brother, that he’s always a living Soul, that mankind is always invisible Life. It doesn’t die. It simply tries to live in a form that isn’t and a counterfeit mind cannot maintain a counterfeit form and it goes through the ins and outs of a counterfeit life completely oblivious to the real Life that is present which is to be revealed here in a moment.

“*Thy brother will rise again.*” And of course, you can’t understand him.

“*Martha saith unto him, Well I know that he will rise again in the resurrection of the last day.*”

Now she has said something very important, “*In the resurrection of the last day.*” If anyone had thought for example that the last day meant when you die, you can see that it doesn’t mean that at all because if it meant the last day when you die, then she wouldn’t have said “He will rise in the resurrection of the last day” because to her sense, he’s already dead. The last day has already happened so how can she say he will rise in the last day. The last day has happened.

So last day here doesn’t mean when Lazarus dies because he’s already dead. It means the end of the world. There’ll be resurrection in the last day. There’ll be resurrection at the end of the world. That happens to be a prevailing belief in the world today and Martha’s belief

then was wrong and is wrong today. She thought there would be a resurrection in the end of the world, that the world would end and we would all rise into something else - which is so wrong.

There wasn't going to be a resurrection at the end of the world. There's going to be a resurrection before the end of the world. There's going to be a resurrection in each individual who comes to Christ and if we await the resurrection after the end of the world, we simply follow in the path of ignorance which the world has followed up to now, turning away from the message of resurrection while in the flesh. Not in the last day but in the day before it is night. Now. The very thing we're going through.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?"

Well it wouldn't really matter what she answered. She could try to believe it because he said it. Martha, the human mind, at this point had no capacity to understand this.

"I am the resurrection." Think of I in the midst of you and know that I in the midst of you am the resurrection.

"I in the midst of you am the life. If you believe on I in the midst of you, though you were dead, yet shall you live"

That's precisely what Lazarus was going through. He was realizing I in the midst of him as shown by Jesus drawing near now to the tomb. He was becoming conscious of I in the midst of him as the resurrection and if he could speak, he would say "As Jesus drew near to the city of Bethany, as my sister walked out to greet him, I was feeling the presence of I in the midst of me already beginning to lift me out of the tomb of false belief, out of the tomb of the belief that I had been mortal, into the knowledge that I in the midst of me is the Spirit of God, the resurrection from all false belief into the reality of walking here now in my Father's Kingdom. I in the midst of me, mighty, active, living, opening my eyes to my Self."

As the Christ reveals I am the resurrection, you are hearing the inner Self say to you, "I in the midst of you. I take you through the tomb of mortality. I release the stone that bars the entrance into Immortality. I reveal to you my Father's Kingdom on earth. I am your only Life. The life you had lived in mortal selfhood is not your life. It was the counterfeit and don't wait for the last day to discover it. Don't wait till the end of the world. Resurrection is now. I am the resurrection, not I will be. Resurrection is this very day."

We learn the nowness of resurrection is turning to I in the midst of me, the very Self which is the Child of God, abiding there two more days until the Self is established in consciousness as my reality till I turn from the mortal sense of self until Lazarus within me is Christed, until I am the resurrection itself, until I am the Life itself, until my secret is that I am no longer under the belief that I am a mortal being. I leave the tomb of mortality. I walk out of

the grave, right here on the earth, clothed in a new consciousness and this is the overcoming of death. Whoever goes through this experience, though he were dead, he shall live. In this overcoming of death, there is no death to go through again. The illusion is shattered. The death is within.

We cannot overlook this resurrection of Lazarus for this reason. It is the passport to Immortality. It is the very crux, the very crucial moment in the complete teaching of Christ. Without it, there'd be no going into Jerusalem. There'd be no Holy Easter week, there'd be no Palm Sunday, there'd be no rising, there'd be no ascension, there'd be no heaven on earth. With it, there is life without end. And if that is not true, the Bible has no meaning. With it, there is Life without end. He has spoken, "If you believe on me, though you were dead, yet shall you live."

Death has no meaning, once I, Christ within, is accepted as the resurrection, a living experience, not a dead man being raised out of the grave but one who is asleep to Christ, awakening to Christ. One who is dead to Christ becoming alive in Christ. This is the crucifixion of mortality and its component, the resurrection into Spiritual Self

I in the midst of you is the only place you're going to discover Life and then, "*Be still and know that I am God.*" God in you is the resurrection. God in you is the Life. God is not mortal. God is not flesh and blood. God is not living a limited lifespan. "*Be still and know that I am God.*" I am the resurrection. I am the Life. I can never leave you. I can never forsake you. I am the way. I stand at the door. Open your consciousness to this, I in the midst, for I am the resurrection which you see here as Lazarus. And then Lazarus in you will come forth, reborn of the Spirit. Then Lazarus in the Bible will have a meaning, a living meaning in every consciousness that accepts the words that are expressed by the Spirit in this particular rendition of John.

Some of you may even think right now that you're further into the resurrection experience than you ever dreamed. I think some of you are. You may find that at times, you're floating and not walking. You're almost aware of the fact that there's a different you here. You may feel a sense of a strangeness in power, an awareness that in some way or other every need is met, quickly, without writing a letter to someone far away, that Christ is present. I am present. I can never leave you. What are you writing a letter to me for? I am present where you are.

And so Martha in you is learning to turn within to Mary, that head must come into heart, faith must be so activated that it turns within to the heart and moves the heart into an activity that not only faith but faith must activate the will. It isn't enough to say, "I believe." The faith must turn into an active commitment, a living faith. This activates the love and the love will then rush forth and embrace the Christ and release the Divine will.

We're going to pause a bit and we'll watch how beautifully John has given us the inner codes that we may move through this experience with knowledge, sure footed, not groping. Let's just pause in silence a moment.

Silence, (pause) ...

When Christ says to Martha, "*Believest thou this?*" that is Christ saying to our mind, "Do you believe this?" Martha represents the human mind. And when we can answer as Martha did, it won't be any different than her. She didn't answer with a total conviction. You just don't suddenly change and say "Oh yes of course, of course." But she opened herself up to accept. And this was the activation of her faith. She didn't fully comprehend. She didn't have the conviction yet, but there was enough understanding to go and do something about it.

And so "*She saith unto him, Yea Lord, I believe thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.*"

And then mind turns over to heart. The faith now precedes to the will. Yeah, out here I've said, "I believe, I believe, I believe," but now I move into that will and say "Now, because I believe, let us do so and so." So, Mary comes out. You release your will through your faith. And if your faith isn't strong enough to release your will then your faith isn't a living faith.

And by releasing the will we mean, this that I believe has reached the depth of consciousness in which I will now do something about what I believe. I may have to change a few things in the outer, in my plans, in my schedule but I'm going to do something because now, the will of me is going to back up the faith of me.

So, Martha goes into Mary. You see that code that follows? And now, Mary comes out. The will becomes active through faith. And you've met many people who haven't reached that stage. They know all the words but the will is not following their faith. Mary hasn't come out because Martha is still running around outside.

"*She called Mary, her sister, secretly,*" meaning within, "*Saying, The Master is come and calleth for thee.*" Now Christ calls those by name whom Christ knows love Christ. You feel the call when there's a love of Truth within you. You feel the call of the Christ. Until there is a love of Truth within you, you don't feel the call of the Christ and the Christ cannot call you by name. Only those who love Christ are called by name. Only those who love the child of God within themselves sufficiently to accept are called by name.

Soon as she heard that, that Christ called her, meaning loving Christ supremely, she had opened to the Christ which could say within, "I am come." Outside it was Martha saying to her but inside it was Christ saying, "I am come." Called by name, she heard the Voice.

"*As soon as she heard that, she arose quickly, and came unto him.*"

Arose means spiritually and quickly obviously is quickened. As soon as I, the Voice spoke within her, she was quickened, risen in consciousness. The outer faith, turning to the inner Love, quickens that love into an acceptance of the Divine will and the moment the Divine will is quickened in us, we are in the House of the Father. And now everything human is dying and everything Divine is being born.

Mary rushes out now to greet him. And so physically, there's a Mary and there's a Jesus meeting out there.

“Now Jesus was not yet come into the town, but was in that place where Martha met him.”

“The Jews then which were with her in that house.”

Incidentally, the place that he was in where Martha met him was outside of the commotion in the house, outside of the world thought. The Christ never enters into the world thought. We have to leave our consciousness where we are to go to the Christ. We have to leave world thought and go out of world thought. And Mary now leaves world thought. *“The Jews then which were with her in the house,”* again “house” sometimes it means the consciousness of Truth, sometimes it means world thought, continued *“comforting her and when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.”*

Now up to a point, Mary is led by the mind, too. But now that she has found the Christ within, the mind follows her. She isn't led by the mind as she goes out to the grave, the Jews said, “Let us follow her because she is weeping and going to the grave.”

Mind now follows he who is led by the Spirit whereas before mind leads us. Now mind follows us. Soul is taking precedence over mind.

“Then when Mary was come where Jesus was, she saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.”

Martha said that, too. You notice the progression. Martha said it as if to say, “Why hadn't you come sooner?” Mary said the very same words but she threw herself at his feet. Now she was at a higher level. She was accepting the physical Jesus as a power but she was accepting him so completely that she was surrendering and still not in the high Consciousness for she still said, *“If you had been here, he would not have died.”*

And this is to show us that the absence of I, in consciousness, is still that which is missing at this point. Until I, the Christ enter the consciousness of Mary and Martha completely until they are wedded as one, there is still the separation, of believing that “If I had been there, he would not have died.” Until the realization is it is not a question of if I had been there, the realization must come that I am present. I have never left. I can never leave you. Don't wait for me to come. I am present.

She hadn't reached that knowledge even though she knew the Christ, she didn't know the fullness of the Christ yet. The fullness of the Christ is the acceptance that I, the Christ is my own Self. All of these separate parts are coming now into a Oneself so that I, Christ Jesus, I Martha, I Mary, I Lazarus will become one I Christ in us. No waiting, no separation, no space, no time, Now, I Christ am here as your Self. Your Self is the resurrection. Your Self accepted.

“When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.”

The awareness of the distance they still had to travel in consciousness is the groaning. They hadn't learned that his name was Christ. They didn't know he was the activity of God on earth. They still saw him personalized as a man with personal powers. If he had been there, their brother, they didn't understand yet and that's the groaning. And they were higher than the Jews which followed her.

The great gap between the human consciousness and the realization of its own true Immortal selfhood is the groaning of Spirit.

“And said, where have you laid him?”

Now you would think he's talking about where did they lay Lazarus, the physical form. But it's like *“Pick up thy bed and walk.”* How are you beholding him in your consciousness? Where have you laid him? What is your belief? Did you bury him in your consciousness as a mortal being? Are you seeing him as he is? Where have you laid him? What is the level of your consciousness?

Where have you laid your Self? What do you believe about you? Wherever your belief is about you, that's where you have laid your Self. Where have you laid him? You may have laid yourself in the tomb of mortality without realizing it. That's the implication.

“And they said to him, Lord, come and see.”

That's the invitation to Christ that all of us must come to. *“Lord, come and see”* is the invitation. We will look through your eyes. You show us what we should do.

She who had surrendered at his feet is now opening to letting that Christ direct her, show her, be her inner I. *“Lord, come and see,”* where we have laid him. You show us the proper place. The invitation to Christ in your own being.

Now *“Jesus wept.”*

And we should clarify this within ourselves that wherever a person weeps, we know what that is. When Spirit weeps, that is because Divine Love has not been accepted by mortality. These are infinite tears, purifying with Love. These are precious tears. They are telling us that whenever Divine Love is unaccepted, Spirit is weeping. Spirit is saying the

same as it did at the well, “*Give me to drink.*” Christ says, “*Give me to drink*” meaning Christ in you is thirsty for your recognition. Spirit weeps because Spirit is thirsty for your recognition. It’s the very same expression. The weeping of Spirit, the weeping of Jesus is the weeping of Christ in you saying, “You turned away from me. My love is yours and you won’t accept it. Why?” These are the tears that are wept within each of us by our own identity which we are not recognizing.

And of course, the human seeing him weep, the human thoughts will say, “Oh how He loved you,” but Jesus is not weeping for Lazarus. Christ is weeping for mankind’s recognition.

“Some of them even said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? And therefore, again Jesus groaning in himself cometh to the grave.” They wanted to know why if he could save the blind, he hadn’t saved this man from dying.

And we must understand that he didn’t want to prevent the physical death of Lazarus. What Spirit was going to do was not prevent the death but restore the Life. Preventing the death would be nothing. To reveal the presence of Immortal life was the purpose here and looking out of a material consciousness, we would not know that. Spirit in you is to restore you to Immortal life not to prevent your physical death but to show you the way to Life. Not to prolong your physical years a year or two or ten but to remove the illusion of death completely by bringing us into Life before the experience of death. The glorious passport to Immortality is awaiting all who hear the weeping of the Christ. We dry those tears by coming to the Christ, accepting the Divine Love.

Now he comes to the grave. It’s a cave. It has a stone over it.

A grave, cave, a stone. The grave is the mind. The cave is our obscurity to the truth of the Word. The stone is the appearances that we now put over the cave with our limited knowledge of the letter so that we’ve got ourselves totally barricaded out of Truth. We bury ourselves in the mind and it buries us in a body, in a cave and there we do not know the Truth of our own being and we cover that cave with a stone, the false appearances of the mind, the concepts, the false knowledge that we accept as reality, the false appearances even quoting the letter of truth and barring ourself completely from the Truth by the false letter of the Truth.

He says remove the stone. *“Take ye away the stone, Martha.”*

You notice he says it to Martha, the mind. To your mind, he says “Remove the stone. Remove your beliefs that you know so much in your mind. Remove your efforts through your mind. Remove your concepts. Become as Lazarus did, purified, free of concept, free of belief, free of any mental activity other than opening through faith, going in to the heart, to the Love, to activate that Love through faith, to believe, to commit yourself on trust that the love of the Father in you is all you need know.”

And lo and behold, that will remove the stone. Active love, trusting love, Divine love to be present in your Self as a living Reality. Believing it, knowing it, living it. Roll away the stone.

Martha, of course had a material consciousness, could not understand. The mind says, *“But Lord, by this time he stinketh: for he hath been dead four days.”*

She still is thinking of a corrupt body but Christ knows no body to decay. Christ brushes right pass that statement. There is no body in there. There is no body out there. There is no mortal decay. That’s material consciousness which is not in the acceptance of Self.

“Said I not unto thee, that, if thou wouldst believe, thou should see the glory of God?”

To believe what? To believe Christ within you is present now. Until we believe Christ within me is present now as my Self, we’re not in the Lazarus consciousness which is ready to be Christed.

And when we believe, *“Then they took away the stone from that place where the dead was laid.”* That’s the belief. Active belief is taking away that stone. Christ is my identity.

“Then Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.”

The moment you accept Christ identity, the stone is rolled away and Christ in you, accepted, which goes to the Father, lifts up its eyes and says to the Father, *“Thank you. I thank thee that thou hast heard me.”*

These aren’t words spoken by Jesus. This is the inner consciousness of Christ establishing communion with the Father automatically. And now there’s the reciprocal flow. The stone is rolled away. You know your identity.

The Christ says, *“And I know that thou hearest me always.”* God always hears the Christ of you. *“But because of the people which stand by I said it, that they may believe that thou has sent me.”*

And so outwardly, Jesus is speaking but inwardly Christ is merely relaying the words of the Father. You’re in Grace at this point because Christ in you is always in Grace.

“And when he had thus spoken, he said with a loud voice, Lazarus, come forth.”

And that loud voice, the word “loud” signifies not human but infinite. This is the voice of Spirit. *“Lazarus come forth.”* The moment you have turned to the acceptance of Self, the Spirit within you says, *“Lazarus come forth,”* there is a transformation. Lazarus is Christed.

This is the second birth. And so, it is said that we must have two mothers. First, the human and then the Spirit. The second birth.

“Lazarus come forth.” Come forth into life. The Christing is the coming forth into Life, into Freedom, into Immortality here and now. Remember, this man is going to walk out of the tomb back into the world because it is a now experience on this earth. This isn't ascension into the distant, into the ether. He walks back into form for that reason to show you it must be done **now** and can be done **now** on the earth.

“And he that was dead came forth, bound hand and foot with graveclothes: and his face bound with a napkin.”

The newborn still carries within some of the conditioning of the past, the graveclothes represent the thoughts of yesterday. The mind still has its remnants. The face is covered with a napkin. He still can't see. The face represents the perceptive ability. The faculties still aren't completely Christed to the point where he can see the Infinite, hear the Infinite, live in the Kingdom. This is still Bethany; not Jerusalem.

But *“Loose him, let him go.”* The newborn, the life comes and with it comes a new freedom and with that come the new Divine gifts. This is the beginning of the life in Spirit. For Lazarus, mortality is over. Spiritual life is lived in now. This is the experience of the rebirth that Jesus had taught from the very moment of his mission, beginning of water to wine, transformation.

Here it is, Lazarus, reborn to the Spirit. Mary and Martha Oned in consciousness. As Mary and Martha in you are Oned in Consciousness, heart and head become the living, active, Divine will moving as the expression of Divine love.

“Loose the Christ within and let him go.” So this is the place we come to. And when we come to this place, when Christ Jesus came to this place was Lazarus, it was the beginning of the triumphant entry. Now they would go with their palm leaves entering Jerusalem for his hour had now come. The world had been taught that there is a Christ within each of us, a slumbering God. Divinity is revealed where mortality seemed to be.

This is the demonstration of it witnessed by John. Somewhere in the world, the people saw that Lazarus was not dead and nobody knew what had happened. It may not have been as dramatic as John saw it inside. It probably was nothing much. The man might have been sick and recovered. But if not for John, the world would never have this living Gospel about the rebirth that takes place in everyone who comes to the Christ, gives it drink within, wipes away the tears by reciprocating the Love, accepting the Love and then living that Love, making Divine will the only active ingredient of our complete motivation.

“Loose him, let him go.” Loose the Spirit of God in you. Let it go. Let it do its Will in you.

It is said here that some of the Jews believed and some did not. Many of them came to Mary and those who had seen the things which Jesus did, some believed but some went their ways and to the Pharisees and told them what things Jesus had done.

That means that even after we come to a place where this is somewhat understood, part of the intellect turns one way, part of it turns another way. Part of it goes back to the old consciousness, part of it is uplifted. Sometimes, part of it is even offended.

It's probably a little too late today to draw conclusions from this because basically, the importance of the resurrection of Lazarus is not that it's reported in the Bible, or that the world has walked by it. The only importance of it is, what can we learn from it? What have you learned from it all these years? And what are you learning from it today and what will you learn from it within yourself? Some of you may be ambitious enough to even want to jot down what you think you've learned from the resurrection of Lazarus. I think it's important enough to make it a written assignment to yourself. I think you'd be very wise to write down to yourself what you have learned from the resurrection of Lazarus up to this moment.

If you are further interested in having me look at it, I will be delighted. I would like to know what you have learned from the resurrection of Lazarus and then I would like to discuss with you what you have learned in the hope that together, we could reinforce that.

So, if you care to - and this is not mandatory - if you want to send to me what you believe you have learned from the resurrection of Lazarus, the fundamental points of it, please do. I'll be very pleased to receive that writing from you. No hurry. This week, next week, anytime. But I can assure you that next week, we will crystallize in this class what we can learn from the resurrection of Lazarus as a living procedure. Because even though we've heard it, putting it all together into a living principle of life is still not easy for we still must come to the place where we see that Lazarus had learned not to live in a body image, that Christ standing there before the tomb was not in a body image, that Mary and Martha to Christ were not a body image. Are we at that level?

Now as you do this, you will discover something beautiful happening to you. You will discover the power of inner vision being formed. You will find that inner vision is open as you begin to live with the inner vision of John about the resurrection of Lazarus. Our inner vision is forming now. Our inner receptivity to the saints and the sages. Our capacity to become aware of the forms of light. Our ability to walk to some degree in the invisible without strangeness. All of this comes as you begin to dwell in the inner vision of John. Your consciousness is changing out of materiality into Spiritual Consciousness. And that is the Consciousness in which Divine love operates, in which Divine will animates, in which the real Life activates the real form.

Those of you who send me your letters, if you care to make a copy do so. If you want to write the original and want it back, please put on it "Send back to me." If it doesn't say

“Send back to me,” I’ll just presume that I can make some marks on it because I’m really going to look into it.

And then, we’re also going to work on “Resting in Oneness” which is the chapter that we’re up to in the Realization of Oneness. I and the Father are one and that One is called the Living Christ where you stand.

It’s coming together. It’s opening us. Let’s see if we can go from Bethany now to Jerusalem.

Thanks very much.

CLASS 14

YOUR SPIRIT IS THE FIRSTBORN

Herb: I want to thank some of you who have sent in your letters about the resurrection of Lazarus, what it has meant to you as far as understanding goes. Even though not many were turned in, the caliber of those that did come in indicates that we are going through the resurrection experience.

As you know, the world has seen this experience in the Bible as the raising of a dead man from a grave. That's a good way to veil the truth. Once you get a dead man raised from the grave, you're waiting for the Messiah to come and raise some others from the grave, waiting for the graves to open. And there aren't any graves to open and there isn't any life in them. Life was never put in a grave.

When we look again at the raising of the Spirit of God within you, we see that we are witnessing the initiation, the illumination, the initiation known to the ancients. There was nothing new at all in this world about the resurrection of Lazarus. It had all been said many times before. And it always meant the same thing. It was breaking the ground of false mortal sense, false mortal form and showing that when the false mortal form is allegedly dead, there is present an active Life. That active Life is ever present though the form be dead and so we see then the difference between mortal form and immortal Life.

Immortal Life is where mortal form appears to be. And the reason the form dies is because there is no life to sustain that form. The life that cannot sustain the form is a life you live in. You live in a life that ultimately cannot sustain the form and therefore when the form dies, it should be the announcement that the life which could not sustain that form is not Divine life and therefore not real Life but counterfeit life. The life that cannot sustain a form cannot be real Life. It is mortal life just as this is mortal form.

And so, when the body dies, you are witnessing the revelation that the life of that body was never the Life created by God. The Life created by God is immortal and maintains another form, a form which is not mortal. The immortal Life maintains the immortal form. A Divine power comes over you when you have released the sense of mortal form and mortal life and it raises up another form. You will notice that the body of Lazarus had a putrified odor. But that odor disappeared. It wasn't mentioned again. It didn't seem to bother anybody when he walked forth.

The body that comes forth is not the same body that dies. A mortal form is not resurrected and is now another mortal form or a resurrected mortal form. All this is the

evidence of the changing of the sense of mortal form to the revelation of the new form. The form that is the result of resurrection which looks precisely as the human form.

If we think that Jesus Christ raised a dead man from the grave and he came back in his same body, the meaning of the Christ message is buried again. It is revealing that your form changes as you die to the false consciousness. Daily, you are reborn. This resurrection is a continuous event until initiation is completed.

Now let's look at the difference then between the mortal form and the immortal form. It was the mortal form of Lazarus that was dying, it was the immortal form of Lazarus that appears. We don't hear very much about it but as soon as the immortal form comes forth, it is going to be subject to many persecutions.

The moment you approach the Christing, you'll discover that world mind is going to attack. And it's going to seem to the world that you are on the retreat or defending yourself but you will find too that you're not there to be attacked. It's all a "seeming" attack. There's no mortal form there. It merely appears to human sense.

Now Lazarus is yourself. Lazarus is the world of the creature. The creature dies to the creature, is Christed and is reborn of the form of the Soul. All this takes place while you appear in the very same form you're now inhabiting. This imaged form slowly is transmuted into that which is no longer a mortal form. The immortal form is realized in your consciousness. And that immortal form is governed by the Life which is the life of God.

The life of God cannot govern the mortal form. The life of God can only govern that form which is the form of the Soul. And the Divine power that raises you into the realization of that form cannot come to you. Jesus Christ could not come to Lazarus until Lazarus had been put into the tomb. Until you put the false consciousness into the tomb, Christ cannot come to you. Lazarus could not come forth out of the tomb until Christ came and Christ could not come until Lazarus had gone into the tomb. The willingness to die to the false consciousness is the invitation to Christ and then the rising Christ in consciousness releases you from the false consciousness into the new.

The world has missed it, of course. And we could easily miss it still if we're not willing to take the lessons it gives us and follow them to their total conclusion.

So let's look closely at Lazarus and let us see if we cannot come to certain agreements with the text, certain agreements with the message of the Infinite Way that we can say, "Amen" to. "Yes, that I believe, that I see, that I understand and that I will pursue."

The body that is not governed by Life so that it is an eternal body is not a real body. Your body is not governed by eternal Life. Your body is not an eternal body. That which is not eternal is not God creation. The body that is not God creation cannot be lived in. It is impossible to live in that which is not God created.

We find from the revelation of Christ Jesus about the resurrection of Lazarus that nobody on earth lives in a mortal body. God never created one and therefore there is no mortal body to live in. There is a belief that we live in a mortal body and the mass hypnotism of humanhood is the Lazarus body which was putrified, which was dead, which was buried. There was no such body. It could not be raised up again because it never existed.

Rather, where this body seemed to be, there was a second body and it was made visible. The second body that was made visible is the body of Spirit and that body stands where your visible body seems to be. As you die to the false sense of body, the body of Spirit becomes visible. It is Divinely governed.

The body of Lazarus was governed by the mind of the world. It had a heart. It had lungs. It had organs. These organs could no longer function. They were not God governed. And yet, a new body appeared seemingly like the first.

Your heart, your lungs, your bodily organs are not God governed and yet there is a body there which is God governed. A body which even though the human sense of body stands before you, there is a body present which does not depend on the activity of the heart or of the lungs. It does not depend on breathing or blood pumping through you. That body must be lived in. It cannot be lived in while you live in this body.

You cannot live in two bodies but you can live in your real body. It is a matter of purification, a purification of the Lazarus consciousness, the creature consciousness, the willingness to put the old consciousness in the tomb, to step out of it. And this means a denial in consciousness of all that is not God created. If God didn't create it, for you it cannot have true existence. If you continue to believe in the existence of that which God did not create, you're not putting Lazarus, the false consciousness in the tomb. You can't hold out anything. It's a complete and total relinquishing of the false mortal consciousness. Mortality does not exist.

Now, if Lazarus had no real human body because God created none, what perceived that body? The mind of Lazarus and the mind of those who witnessed Lazarus. If a mind perceives what God did not create, that mind is not only in a state of falseness but there is no such mind. God could not create a mind to perceive what does not exist. The mind perceiving Lazarus, the mind perceiving mortal form is non-existent.

The activities of the mortal form perceived by the mind need not concern you. If you can lift yourself to the place where you know that that which I see, that which I experience from the mortal viewpoint is in a mind and that mind is no more present than the body of Lazarus was. That mind is no more present than the body it perceives. The mind is no more present than the conditions of matter that it experiences.

If I can take this world and see it as an activity in my mind, I can look out at all that happens in this world knowing it happens only in the mind that has no existence.

And so, you develop habits of living in which you look at matter, form, the activity of matter and form, the sensations of matter and form, the motion of matter and form, the size, weight and seeming substance of matter and form and you know it to be an activity of mind and you know that mind to be non-existent.

And when you can rest there, free of the activity of that mind, you are taking the world and putting it in the tomb. You're taking the Lazarus consciousness of the world, the false state of body, the false state of mind, the false perceptions of that mind, the total material form and its material life span and you're saying God is life and Life never becomes life spans. God is life and Life never becomes sick. God is life and Life never deteriorates. God is life and Life never becomes blind or deaf. God is life and Life is never lacking or limited.

That which I perceive as lack or limitation or death or sickness or disease or any form of mortality, any form of bad mortality, any form of sinning mortality, any form of limited mortality, and any form of good mortality, that is perceived in a mind which has no existence. I can rest there for the mind of the Father can only come to express where I stand when I have died to the false mind. Then Christ draws near. Then Christ says, "Come forth." Then the immortal Self is revealed. Then the conditions unlike God's creation which never existed except in the mind that perceived them are shown to be false and non-existent.

We learn as Shakespeare said, "Nothing is either good or bad but thinking makes it so."

We're removed from the hypnotism of the mind. And you find it necessary that you put this world into your mind consciously because that's how you're going to find the Soul realm.

As the mind and its false creation, the world, are buried in the Silence of your realization of the ever present invisible Divine Life as the one and only, the only Creator, the only Power, the only Source, the only Cause. The unwillingness to accept that there can be a second creation other than Spirit itself, a second power other than Spirit, a power to create lack and limitation, a power to create sickness and you find you are taking your world and putting it through your resurrection consciousness.

The world moves through your resurrection consciousness, what comes out? Lazarus reborn. The spiritual universe appears where the world had seemed to be because your resurrection consciousness liberates you from the false sense of a world that never was.

The complete myth of mind, matter, body, world and all that it contains never moves into your resurrection consciousness. It stops there and all that appears to you is Life governing and projecting its own Divine image. Darkness goes into your resurrection consciousness and only Light becomes visible.

We're to stand there. We're to look at the claims of the world not from the consciousness of Lazarus who went into the tomb but from the consciousness of Lazarus who re-appeared.

Now, let's look at Lazarus another way. What made him re-appear? What Divine power released the false? It was the life of Christ revealing that It was the Life of Lazarus, unseparated by distance which was a time concept of man, unseparated by mortal mind, undivided, that one life of Christ which was in one city also came forth in another city so that the life of Christ in one city came forth as the life of Christ in Bethany and it was proven there that the life of Christ Jesus was the life of Lazarus.

It was proven there that the life of Christ Jesus is the Life of you, that the life of Christ Jesus is the Life of everyone who walks the earth, that there is one Life, that the appearance of a mortal form, whether alive or dead, does not change the living Life that is ever present invisibly everywhere.

The carnal mind has no power to change Reality. Neither life nor death can separate you from Reality. Neither mortal life nor mortal death can separate you from the love of God because the love of God is the ever-present activity that carnal mind can never change.

And so no matter what carnal mind does, it was revealed that the life of Christ ever-present is independent of the activity of the mind. It cannot be governed or changed or influenced in any way or manipulated by the activity of the carnal mind of this world.

No matter what may appear to be the outer, the Christ life is ever-present, ever perfect, ever functioning and ever you. In your resurrected Consciousness, that is where you're standing. But further still, if the message is loud and clear for you, you're not standing there to improve your mortal existence, you're not standing there to increase your supply. You're not standing there to improve your health. You're not standing there to improve your job. You're not standing there to improve any mortal activity. You're standing there because that's who you are. You're standing in your Self, the Divine Christ Self and It is not concerned about improving mortality.

And the reason you stand there in your Divine Self is because the mortal self that you might improve is nothing more than a Lazarus anyway. That's what you lay down in the tomb and you never take it out again. You never go back into mortality. The moment you do, you're going back into that which must die.

When we think that a man is raised from the grave, we lose the glorious truth that our own real Life is ever-present, now, waiting to be lived in and that this Life is not the Lazarus life that appeared in a womb. The Life that is present and walks out of the false tomb is the Life that never was in the mortal womb. The Life that knows only one Father, the Life that was existent before your form appeared. Your Life pre-existing your form is part of the

resurrection Consciousness. The Life that never had a beginning in human birth is revealed as that force which steps forth out of a tomb.

Now that Life accepted, understood, lived in, is the Life that is unaffected by the form. In fact, it's that very Life which the mind of man is counterfeiting by a form and all of the activities of the form are counterfeits of the mind about your eternal Life. The Life that was before Abraham, the Life that can never leave you, the Life that is eternal. And until you have accepted that Life as your present life, you're still lingering in the form which dies and you bury this great revelation about the immortal Self revealed when Lazarus steps forth out of a tomb. Your immortal Life is revealed where you have only known your mortal form. The gateway to eternity is the present acceptance of your immortal Life.

That Life was the life of Christ Jesus and that Life appeared as Moses after his so-called death. That Life appeared as Elijah after his so-called death. Take Joel. Did he not go through the Lazarus resurrection? Did he not realize the Christ? Did he not come into the understanding and the experience of his eternal Life while on this earth? Did he not discover his eternal Form while on this earth? Did he not walk in another plane of Consciousness while on this earth? Was he not dead to mortality before the world saw a physical death?

We have seen Lazarus in Joel. We have seen Lazarus in Moses. We have seen Lazarus in Jesus. Lazarus was a phase in the development of the Christ Consciousness which Jesus was demonstrating to the world. How many incarnations before he had passed through the Lazarus experience, we do not know but he had passed through it and now could demonstrate that you can walk in your immortal Life, in your immortal Form and that you can walk through what the world called sickness, disease, lack and limitation and disaster and destruction as if they had no existence for you because your immortal Form here, your immortal Life here is Divinely governed and every form of mental persecution bounces off because it has nothing to persecute.

And so, the purpose of our class becomes very clear to us. We are to walk in an immortal Form, in an immortal Life and we are to recognize the immortal Form and immortal Life of our neighbor. You cannot lay the Lazarus consciousness in the tomb while you are still seeing any form of mortality. There isn't any such thing. Never has been.

In your new Consciousness, the consciousness which lives in Reality, the consciousness which knows nothing of mortality, you can know nothing that was not created by God. All that you look at, everything you see is resurrected within your consciousness into your instant knowledge that here, invisibly is the life of God.

For you, mortality becomes a series of human images, not God created. Qualities that are not of God are instantly known to you as myth, unreal, mortal mind creations and they're dissolved by your Light of knowledge so that you can face conditions that other people are beset by but living in your immortal Self, in the knowledge that you have an immortal Body. All mortal conditions of body are rejected as unreal. They are unreal to you because you

refuse to live except as the Son of God. Any life that is not the life of the Son of God is revealed as non-life. You cannot be other than the Son of God. There is no other Life.

The false life, the life which is not the Son of God is not life. It's the counterfeit of life. It's that imitation which mankind lives in which the resurrected consciousness dissolves.

Your purification is a continuity of self-discipline in which matter is seen to be non-God creation. Mind, non-God creation. Body, non-God creation. Human conditions, non-God creation. And while you are aware of this, you are accepting Divine self, Divine body, knowing that Divine body, although invisible, is present and ever functioning under Divine love until the blessed moment when the experience of it to you is so real that you know your Lazarus experience is nearing its end.

Now when we miss this in our many readings of the Bible, or when after reading it and discovering it, we still turned away from it in many ways, it became necessary for John, even after explaining this to us, to repeat his teaching in his Revelation. And those of you who've studied the Revelation carefully know that in the 20th chapter, the sixth verse, we have this phrase which is the summary of the great inner initiation which Lazarus went through which was a preview of the inner initiation that many of us are going through. 20:6 Revelation:

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

Now this first resurrection then is the change of consciousness from mortality to Immortality, from mortal form to immortal Form, from mortal conditions to only divine Reality. And as you come to this, the second death on you has no power.

So, we go now to Colossians where I believe Paul clarifies for us this second death.

Your first birth is not a birth at all. It is Spirit. And your second birth is form. Your second birth, being form, the death of that form is the second death but he who has entered into the first resurrection will not be touched by the second death.

When you have sufficiently lived in your immortal Self by rejecting mortality and its components, then for you, death is no more what it appears to be to others. It is rather the transition of Joel, Moses, Elijah, Jesus and of Lazarus. That would mean to me that these individuals are with us now, that the Joel who had lived in his immortal Self could not know death and must be ever-present, that Lazarus must be ever-present, that the cycle coming back into mortal form again for them being over, it is going to be over for anyone who will live now in their immortal Body. To do that, you cannot live in a mortal mind.

Your first birth is Spirit. It is not a birth of form. It is the individualization of the Divine Spirit as your being. The second birth is the glass darkly which depicts form as the birth of you.

Paul's statement was in Colossians 1:13-15

“Who hath delivered us from the power of darkness, hath translated us into the kingdom of his dear Son in whom we have redemption through the blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn, of every creature.”

The creature was Lazarus. The creature is you and me in mortal form but the firstborn of us is Christ. The firstborn of us is our Spiritual Self. Our bodies physically are the second born. But he who can step out of the belief of a second born and accept himself to be the firstborn, the Spirit, the Christ, the Divine Self is not touched by the second death.

Now it should be clear then that the resurrection of Lazarus was one of the major, perhaps the second greatest revelation in the Bible for it is the revelation that you are the firstborn of God, living Spirit of God, that Lazarus is your second sense of self, the physical self, the mortal self and that as you lay it aside and all that recreates it into a sense of being, you're resurrected to that which is your firstborn Self, your spiritual Self, your immortal Self and for you, the second death or the death of the physical form has no meaning because in your resurrection you have abolished death.

This complete total experience on earth here now is what we are going through. We are realizing the first birth of Spirit and we are stepping out of the illusion of the second birth of form.

Now while you were doing this, this is the truth of your being before you reached the realization of it. It is also the truth of everyone you know even though they reach no realization of it. So, wherever you're looking at the second born, the form, the firstborn, the Spirit is there. Wherever you're looking at conditions of the form, the firstborn, the perfect condition of the Spirit is there. Wherever you're looking at a dead Lazarus, the firstborn, the living Life of the Spirit is there.

And so, you develop the habit, and these little habits that you develop become ultimately the continuity of consciousness which needs to take no thought. Oh yes, you take a lot of thought at first but as you continue knowing the Truth and it crystallizes into consciousness, no thought is necessary and you can recognize the firstborn everywhere where the mortal second born seems to be.

You can recognize the purity everywhere where the impure human condition seems to be and you're not thrown for a loss by things such as pollution. You can recognize that where pollution seems to be, it only exists in the mind that perceives it. It isn't God created. Where someone is killed, it only exists in the mind that perceives it. Killing isn't God created. Where someone is ill, it only exists in the mind that perceives it. Sickness is not God created. You're

looking at the second born of the world but the firstborn is there, the Spiritual universe inhabited by the Christ, the infinite individualization of God ever-present, ever-living, completely, unmoved, unchanged by the second born, the world, which we perceive with our thinking mind.

When Joel writes the chapter called “Resting in Oneness,” he’s explaining that we rest in the One that is, even when we look at the one that is not. The Spirit of you being the Spirit of God, you and the Father are one. The Spirit of me being the Spirit of God, I and the Father are one and the Spirit of you and of me being the same Spirit, you and I are one. There is no individual on the earth who is not the Spirit of God and therefore we are one with whoever walks this earth although in the second born, in the form world, you seem to be separate. That divided consciousness you bury with Lazarus.

You have no separation, no division. You accept the firstborn universe which can never change, which is ever-present, which is your only home. And then the Kingdom of God to you is a living fact. First one that you consciously remind yourself about and finally as you die to this world, the Christ can come to the tomb of the old consciousness and bring forth the new which reveals the Kingdom where the world had seemed to be. And so we walk through the fire.

Now then, it all depends on the habits that you develop. If this is a memory course, and you try to remember this on Tuesday or Wednesday, it won’t work because you have to build, build, build. Instead of dying daily, why not think of it as being reborn daily? To be reborn to Self every moment. Can you think of a greater privilege? Each day, to be reborn to the Reality of your being. Each day to be lifted higher into yourself into the Kingdom of God on earth.

We have been given this glorious opportunity and it has been veiled by false beliefs. We all have the Divine power working where we are and we have turned away. We’ve turned it on to some degree. We’ve turned it on when it pleased us. We’ve turned to it when we wanted something. But now we live in it. We never go back into the tomb. Lazarus is dead but Christ is risen and this which the world now calls Lazarus resurrected is not Lazarus resurrected at all. This is Christ, seen without a glass darkly.

Resting in Oneness. In the only One there is. Did you notice in Matthew, where we’re told that God is our Father, that it says *“And One is your Father which is in heaven.”* *“One is your Father.”* The word “One” is your Father. One is your Source. One is your Substance. One is your Body. One is your Life. And that One being Infinite, we no longer accept a second one. We live in our first Self. The Self that is never differentiated into form. The Self that is always self-governed, whole, complete and we know it is present, not to be attained, but to be lived in, functioning, that no power on earth can stop it from functioning, that it is here, that it is our being now.

And when Lazarus tries to creep into us again and try to build us a body of clay in this world we reject it. No, I buried that consciousness. I'm never going back. You take off the graveclothes. You take the napkin off your face. You loose the Reality of your Being and you never turn back.

Resting in Oneness forever.

Now, what can you judge that can be true with the human mind? What can you ever say is bad? What can you ever say is evil? What can you ever say is less or greater? If there is One? You must look past the many where they appear and recognize One. You can never step out of your Self when you lose yourself.

Therefore, we continue to develop habits of recognizing the One Self. We don't have to concern ourself with the human conditions. They will flow automatically in harmony when we are recognizing the One Self. You won't have to say, "When shall I change jobs?" You won't have to say, "How shall I remove this particular illness? How shall I fill the coffers a little more? How shall I change this, improve that and correct the other thing?" You won't have to say these things because the moment you accept them as present, you are denying yourself to be the One Self and, in that denial, you are losing the government of God in which these conditions have no existence.

Always, the recognition of the problem is the denial of the One Self for in the One Self ever-present, ever living, right where Lazarus seems to be, there is no condition. The total condition of death is a summation of all human conditions which seem to be. They are as non-existent as the death which seem to be existent where Lazarus was buried.

That's why it's an ultimate experience. It's the death of all that contributes to death. It's the abolition of every human condition that contributes to death. They are no more real than death itself and only in your life Self, in your fidelity to that life Self, even before it is fully realized, are you inviting Christ to say, "Now, come forth into your Father's kingdom."

When you violate Divine law by recognizing mortal conditions, you pay the price of your violation and your suffering matches your violation. It's just the other side of the coin of the violation. The moment you are not the One, Divine Self, that which you experience would be the division from that Divine Self which you will call lack of this or lack of that, bad health. Your deathless, ageless Self is the only Self you are. There is no dying self. There is no aging self. There is no sick self. There is no self that can be sick tomorrow. There is no self that can be poor tomorrow. There is no self that can be rich tomorrow. There is only your deathless Self, your ageless Self, your immaculate Self. You have no other self. There is none.

And in the standing on the high ground of that One Self, Grace flows with hidden manna. Oh, it spoils all of us as it flows. We begin to relax and say, "Look how fortunate I am. Look what Spirit's doing for me." That's one of the perils of Spiritual success. We lose our way sometimes because of it, because we cannot learn to accept it from the Spiritual side

of our own Being. We think there's a mortal side which is so lucky because it has demonstrated this or that. Even the success that flows your way must be accepted with the same equanimity as the failure. It is not my success. It is not my failure. I am perpetually the Divine Self.

And then rejoice because you can never be improved. You can never be better than you are. You can never be more immortal than you are. You have found your deathless Self in which the Grace of Divine life is ever manifesting, ever borning Itself in you. Your Oneness means; that Self is the Self of all and it is my Self. It is alive and it is not influenced by the changing images of a mind that has no existence in God.

Just quickly, take a kaleidoscopic view of all the things that have ailed you in the last week and recognize that only one thing has ailed you, your belief that you are not the Son of God. You cannot be the Son of God and also have things that are wrong. Your acceptance of the things that are wrong is the denial that you are the Son of God and that's the only thing you've suffered from. Twoness - false self. And it's always the same. No matter how big or small the area of grievance may be, it's always the denial of your Self. It's the one continuous error that we all make.

And the solution is to accept your Self. Forget the problem. Don't worry. The invisible mind of the Father knoweth your need. The invisible Spirit of the Father is your Being. The invisible life of the Father is omnipotent. Be in that life and that omnipotence, those Divine qualities manifest as the harmony of Divinity in which there is no darkness. It isn't removing a problem, it's accepting that I am Divine Life and not moving out of that Consciousness.

As we learn to do this, the Christing takes place and it is said in Paul that we reign with the Father for a thousand years. That means you're going to live in the consciousness of Life until you're past denying it. When no power on this earth to you is a power, when neither time nor space nor what they contain can influence you out of the knowledge that you are Divine life and that Divine life omnipotently maintains perfection, no matter **what** appears. Then you'll find your thousand years will be up. Your trial period, your ascension into the realm of Soul become a permanent ascension.

When you deny yourself, it's these little, human, emotional grievances that we learn to deny, the times we're irritated into being human. We have to deny these irritations. We have to deny the ego which wants us to be a human being. We have to rise above every human sense of discord because it's all a mental attitude. It's all a mental hypnosis. It's all the world deceiver convincing us in some way or another, that we're not the Son of God, that we're not the Divine life. And maybe with Lazarus as a point of reference, you can remember that Lazarus, too, was once a human being. Lazarus had everything he needed as a human being but it wasn't enough and he knew it. He knew that without Divine life, he was nothing and he discovered Divine life.

Your discovery of Divine life as your life is not enough. It must be lived in. It can be lived in and only when you live in it, does the Lazarus experience really have a meaning for you.

Now you may find that as you live in it, you're unconsciously educating quite a number of people around you. That's fine because you're raising Lazarus in them. Your function always is to expand your circle of influence by being the Life, being the Light, recognizing the Life everywhere. That's as far as you go.

As long as you can know me as I am. As long as you can know your friends and neighbors and enemies as they are, you can go no further. To hold them in that Light is holding yourself in the Light. To let them out of the Light is dropping yourself out of the Light.

You don't have to give them a lot of advice. Just hold them in the Light of your consciousness. Let Christ do the work. You simply rest in Oneness and let Oneness do the work.

If you take offense, even then you are stepping out of the One Self. We must be true to the One Self more than we are true to human beings and if we are true to the One Self, that is the highest Truth we can follow. That will be the Truth of those who appear to us as mortal beings.

My suggestion is that friends make an agreement with each other. Husband and wife make an agreement with each other. Can it be that whenever I step out of the One Self, don't spare my feelings. Tell me right then. And don't care if I get angry. Tell me right then. That's Love. That's a different kind of love than the love that says, "How sweet we are." It's the Love that wants us to be what we are. Make that agreement with each other. You'll be grateful.

Let's have a little recess now and see what Joel has in his chapter.

— End of Side One —

There are two lengthy lists of things said in these letters from the students but I'd like to read this one because it's the first one I got and it shows you that the Spirit of the resurrection was captured here very well.

"Lazarus, Oh Lazarus, thou slept and thou died and buried thy separateness and placed a stone on the birth that is death. Then rolled it away from the death that is birth. Thy heart and thy mind like the prodigal and his brother in ultimate Oneness rest. Lazarus come forth. Loose thyself from bondage. The Christ weeps still and the same showering mankind

with precious jewels. So near and yet so far but to touch the hem is of yesteryear. Now is the time and the holy ground on which I stand. Mankind come forth. I command thee. Take off thy bondage. Take off thy bindings and see. Thou art in the Light. Thou art the Light itself eternally. “

Now, if I had told you this was a fourteenth century poet you would have said, “Very lovely.” It indicates that the student level is walking right with the Christ and if this is the consciousness that can walk in our class, and this is the type of consciousness that is here, you can be sure that everything we are doing is under ordination.

When we did the chapter “No And!” there were certain selections not discussed and they’re going to be our prelude to the selections taken from “Resting in Oneness.”

Now these are from “No And!” They’re important because Christ standing at the tomb of Lazarus is saying, “Only God is. There’s no God and a dying Lazarus. There’s no God and a lack. There’s no God and a disease. There’s no God and anything but God. There’s no God and a mind that perceives iniquity.”

In our awareness of the Christ life, there’s no God and. All that can exist is that which is Divine. All that can exist are the qualities of Divinity. We don’t have to make them become here, we don’t have to make them function. That is all that exists now. And in your acceptance of identity, that is all that exists to you.

So, what are you still seeking? If you’re still seeking, Lazarus isn’t liberated in your consciousness. If there’s a you that’s still seeks, that should be a sign to you that you’re stepping out of identity. The Son of God has nothing to seek. The Son of God accepts there is no God and.

But don’t you see it’s not just a matter of hiding from the things that you want and saying I don’t want them or I don’t need them. It far transcends that. In the acceptance that I am the Son of God, you are given the priceless Truth that all that the Father hath is yours. The life of Lazarus who is dead was not visible but it was there. All that the Father hath is not visible but it is here and it comes forth when you are that Life, when you are not separating yourself from that Life and insisting that there is a life that you are which needs something. The life of God needs nothing.

You see the opportunity when you can know that you are the life of God? When you need something, you’re denying yourself to be that life. You’re dividing yourself from it. You’re in the mind that does not know the life of God and therefore it seeks something.

Stop your seeking. Stand ye still. Know. But I am the life of God and all that the Father hath is mine. It must be invisibly present just as the life of Lazarus was present where the world thought him dead. All that I have sought is present right here where my human mind cannot perceive it or experience it.

I was with a student when another student phoned and said she felt miserable. She just couldn't quite get with the day. She wanted to climb the wall, as she put it. And it was so perfectly timed because the student I was with was in a different frame of mind and although the problems seemed to be very different, they were both problems of being in the human mind. And although it might be difficult to explain to you or to a specific individual, "Well, your problem is strictly that you're in the human mind," it's much easier when you can see someone else in that condition.

So, it was easy to say now this call is from a woman who is in the human mind and she's suffering from it and in that human mind she has a false sense of self. And that's what she's suffering from. She doesn't know she's the child of God right now. The mind of her has created a false sense of self. That mind has lived in that false sense of self for these many years and that's where she's suffering, in the false sense of self. If she knew who she is, if she were not in that false self but were in the knowledge of her true Self, the suffering would disappear.

"And suppose you and I then," I said to this student, "Just rest, knowing her true Self and our true Self until our true Self and her true Self in our consciousness takes over by Itself and becomes one wavelength, one Self and when we feel that, let us just be still." And soon, we felt the one wavelength that her Self and my Self and the Self of the one who phoned were one Self. We were out of the false self and by phoning us she had come to that one Self thinking she had come to a person. And that one Self that we were, was the one Self where she is and so the one Self was animated in her, released into her consciousness, taking her out of false self and with it went the problem, quickly.

Now you can see that about somebody else. See it about yourself. The only one who seeks or wants or needs or lacks is the false sense of self. If you make the mistake of trying to fulfill the need or the want or the lack, even when you do, you're still in the false sense of self and so it's going to come at you in another way and still another way. But when you face the Reality of your Being and refuse to be that false sense of self which is not the Son of God then you will say, "I know it seems that I need, I lack, I want, I desire, I'm chasing for this and I'm reaching for that, but why should I?"

The son of God is self-complete. Right now, the invisible fullness of the Father is present here now. I know I can't see it or touch it or find it or pick it up but what of it? My job is just to know who I am and then who I am, accepted, becomes the living truth of Being. Its omnipotence shines forth. Then in the acceptance, I am come.

You lacked? All you lacked was your Self. Every quality you needed was in your Self. Rest in your Self and the false sense of self, relinquished, reveals that all error was only in that false sense of self. No reasoning is necessary, no truth quotation, no remembrance. Just the acceptance of Self. And if you can continue to live in Self, not accepting the subtle way in which false sense of self comes back into consciousness, watching, knowing, being, are the

conditions of the false self will not manifest as powerfully or as frequently until all division, all false sense of self being obliterated, the Divine qualities of the real Self, will manifest as a change of consciousness. Soul body, that body which is eternal and under Divine government forever; sustained by the Infinite. Self-fulfilling, Self-revealing, Self-maintaining by Grace. Get it all together in that one false self and get rid of it.

And then, you have no and. Joel says, *“Meditate on the idea of hypnotism as the substance of every form of the mortal or material universe appearing to you.”*

Hypnotism is the substance of every form in the mortal universe. However, startling or staggering or vast the idea, it shouldn't be to us. If you saw it ten years ago, you might be bewildered. Today, you should say, “Of course.”

Naturally, God made nothing mortal. God made no forms that can pass away. The very fact that a form passes away is an indication that I have seen it incorrectly in the first place. Something else was there. Life. It hasn't passed away. The Life is ever present. It never goes anywhere. It not only doesn't die, it doesn't depart. Life cannot go anywhere. Life is everywhere.

The strengthening of this consciousness of the Life, not the form, not only removes your false sense of self but your sense of the false self of others. Hypnotism appears as the things of the world. Know it as hypnotism, a false sense of self and the things of the world are slowly replaced by the Life behind them. The Life which the things of the world are counterfeiting.

We're getting out of the counterfeit, out of the re-created universe into the living in creation, out of that mental re-creation of the world mind, out of the mental re-creation which calls itself my human self, your human self, your human form. We're saying come forth to the invisible Reality ever present, which was not re-created by the world mind and when it shows itself forth, you find that it is not capable of being destroyed. It is infinitely governed. It shows forth Divinity. It shows forth Harmony. It shows forth Love. You can recognize that the firstborn, ever present, behind the second born which is re-creation is always ready to come forth for the one who is the living Son of God instead of the false mortal self.

“When you see sin, disease, lack, limitation, remember, it is hypnotism presenting itself as evil forms and when you see beauty” – and this is the part that hurts - *“When you see beauty all around you, remember that these too are forms of hypnotism, only this time appearing to you as good forms.”*

All form is hypnotism whether it is good form or evil form, happy form or unhappy form, healthy form or unhealthy form, pure form or adulterated form. If you accept the adulterated form as bad, then you're accepting the other form as good and you're just as much in error as if you had never thought of the word pollution. There is no physical form created by God.

You didn't have to face this at one time but the Lazarus experience says you must face it. Otherwise, you think Lazarus died. Harry died. Mary died. Life doesn't die. We live in Life and thank heaven for ever and ever and ever there is no death in Life.

The illusion of death is gone. It has no meaning. The very death itself is the revelation that what we thought had died was never there. We simply hadn't seen the Life there that had not died. We saw the recreation of a false consciousness. This is the continuous purification, the un-conditioning, the walking in life, not in concept.

Again says Joel, *"I say unto you, if you could be made to treat a person in an attempt to change him or give him more of this world's good, or if you could be made to fear war, depression, atomic bombs, you are hypnotized. Then, it's only a question of what date will be placed on your tombstone. However, if you catch this vision, when the time comes for you to leave this world, you will step out into a transitional experience which will be a higher and better one than this one."*

Lazarus had stepped out into a transitional experience. Out of mortal sense into Immortality realized. But it was always there to be realized. He didn't attain Immortality. It was always his Self. Finally, he knew it. Your immortal Self is always present. Finally, you accept it, then you realize it, and then you are it. And then hypnotism is over. The immortal Self is never hypnotized.

Now, measure your present state of dominion and it will tell you the degree to which you have attained the level of immortal Self now. Everything wrong is in your mortal sense of self. In your immortal Reality now, nothing is wrong. Therefore, the degree of things that are wrong tell you the degree of mortal sense that you still entertain.

What is this mortal sense? Why does it possess you when you want to be rid of it? Because it comes like a thief in the night. While you're saying to yourself "But I can't be sick, I'm the Son of God," you're still sick. But at least you're on the right track while you're doing that. And that mind which recognizes the sickness is the last barrier, the last stone to be rolled away.

When you can say the mind that sees the sickness does not exist and stand there, it is my experience that a change takes place. This mind that still perceives the sickness is not a true mind; does not exist. And if you will stay out of that mind for a brief period, in that true Silence, the concept of that mind cannot function in the mind that isn't there. And that's all the sickness ever was.

As you transcend that belief in a mind, you find the Divine mind will re-adjust and you will have overcome this world which is nothing but the outer manifestation of the mind that isn't there.

Divine mind has no sickness within it. There is not Divine mind and another mind. Divine power does not bow down and permit the power of sickness to function. There is

Divine power and no other power. There is God. There is Divine power, Divine life, Divine self, Divine being, Divine action, Divine law and none of these are with 'and'. They are self-complete without opposite. The more you can stand in the reality of them, finally needing no mind to stand in them but to rest in the Silence that all that can be present is Divine in every way, you will be completely blockaded from mortal thought.

You're not a healer this way. You're above that and you don't have to be healed this way. You're above that. You're the divine Son of God. You neither heal anyone and neither are you healed. You rest in this divine Son of God which is the identity of you and the person you thought needed healing.

One Divine Son of God, not four million. One is always your answer, never two. There's never a student and a teacher. There's never a patient and a victim. There's never a patient and a healer. There's never a practitioner and a sick person. There's only one Divine Self. There's never one smart mind and one dumb mind. There's only one Divine Mind. There's never one who is wealthy and one who is poor. There's only one Divine Self. Do not be fooled by twos, threes, tens and hundreds. Do not be fooled by the many. There's only One. And the more you rout out this many and rest in the One, the more you'll discover dominion takes its own precedence in your consciousness over the appearances of the many in the world.

Joel says, *"You cannot treat a person. You cannot treat a condition. To do that would be like trying to treat the snakes appearing in a flower pot and saying I've got to get rid of my three snakes. As soon as I got rid of them, I'll be able to study better. Now do you see how foolish that it? There aren't any snakes. You're never going to get rid of them. All you have to do is get rid of the hypnosis and when you believe that, you no longer have to study truth because the only purpose in studying truth is to learn that hypnotism is the only error."*

You'll find that in your chapter "No And!" hypnotism is the only error. *"When you've learned that, there's nothing more to study. All the rest is to be lived within your own being."*

Now some of us could have used that five days ago, and some could have used that five months ago. Some can use it this minute. But if we all had it twenty years ago, hypnotism is the only error if we had been able to work with it, the Light that we would send around the world right now would blind the world.

The hypnotism that you are not the Son of God, the life of God is your only error. The hypnotism that your neighbor is not the life of God is part of the same error. One error, hypnotism; that there is something here besides the life of God, the mind of God and all that the life of God embraces, the mind, the body, the Spirit, the Soul, the qualities, there's nothing else. The belief that something else exists is the hypnotism.

And because the hypnotism takes place in the human mind, we know that the mind itself is part of the hypnotism. The human mind is a state of hypnotism. It is non-existence posing as a thinking mind.

You can see nothing on this earth except that which is in your human mind and your human mind does not exist. Only through the crucifixion of that mind do you crucify the world, do you step into the resurrection of Lazarus experience. You must crucify that which is not, to be resurrected into that which is.

Form, body, matter, mind, the motion of matter, the conditions of matter, the activities in time, the activities in space, all this is part of cosmic hypnotism, the one error.

I am the Son of God perfect as my Father, born of the One, sustained by the One, fed by the One, guided by the One, lived by the One, maintained forever in perfection by the One and let all the hypnotism of the world challenge that as you stand fast and the power of the One will manifest through every veil.

One last statement of Joel's, *"When you see a so-called evil appearance, sinful, sick, dying or dead appearance, you're probably tempted immediately to know some truth that you hope can change that picture or to think some thought that can heal, correct, improve or reform that picture. Whereas, when you see normal good, normal human health, harmony, wholeness, prosperity, you're most likely willing to accept that picture at its face value, but hypnotism is just as much hypnotism when it appears as good as when it appears as evil."*

"When you become accustomed to observing all harmonious human appearances and all inharmonious human appearances with the same degree of unconcern, you will have arrived at a state of spiritual consciousness in which you see that which is invisible, hear that which is inaudible and know that which is unknowable and this is Christ Consciousness."

Now you see what he's done for us. He's repeated the Lazarus experience in another way. He has removed the world. You can be sure the world is removed when you lay down the false consciousness, put it in a tomb, rest until I come whose right it is to sit upon the throne and then when I come forth, all hypnotism of good and bad is gone. All hypnotism of form is gone for I am the Light. I walk in the Light. I see the Light. I reveal the Light and this Light is the Life of all men, the life of God on earth now as it is in heaven.

Silence, (pause) ...

We reach the place where we can begin to walk consciously in the Kingdom of Heaven knowing that is all that is here and all that cannot happen in the Kingdom of Heaven cannot happen here in the Kingdom of Heaven. Nothing can happen here in the Kingdom of Heaven except that which is the activity of God. That's how you can recognize what is and what is not. Only the activity of God can happen.

There is nothing in the chapter 11 that you will find in any other gospel. I believe it's the same in chapter 12. What happens now in our John Gospel is to bring us the deeper mystical teaching that has escaped the world. Having gone through an exposure to the Lazarus experience, Christ is ready to show us further inner developments which can enable us to walk in Oneness in the Kingdom of God on earth.

We come not as mortals to this class any longer. We speak not to mortals and we hear not as mortals. We learn to accept that the life of God being immortal, that Life being my life, I am the immortal life of God now. And I live as that immortal Life, accepting no other, no substitute in myself or in my neighbor. Secretly, sacredly living the immortal Life while appearing in the mortal form knowing that mortal form can be laid down at will for the immortal Life will continue to live itself without the experience of sickness, disease or death of any kind.

Silence, (long pause) ...

Thanks again.

CLASS 15

YOUR PREPARATION FOR TRANSITION

Herb: You who haven't been here before, we're in a very special area in this work at the moment. Those of you who have read Parenthesis in Eternity know that Joel has accepted that terminology from a mystic loge that this is a parenthesis and we here in following his work are learning to make our transition out of the parenthesis.

We know that the world passes out of the parenthesis through death. We find that there are two ways to move out of this parenthesis and one is death and the second is transition.

And when we have reached the point of agreement that transition is taught in the Bible and transition is possible, even that transition is inevitable, then we turn our efforts towards fulfilling the conditions necessary to step out of the appearance of death into the experience of transition.

So, you might say that the stage we're at in this class is called, "Preparation for Transition."

We've spent much of our classwork to reach an understanding that the Christ message on earth was about the Divine child, the Self that is immortal. It was a revelation that where form stands, the life of God is, that where you appear to be, the life of God is, that wherever you move in your form, the life of God is and that no earthly power can in any way be a power because the power of God is always present.

And if we have not experienced that power of God but have instead experienced the powers of this world, we have really been under the hypnotism of the senses. We have accepted that God is not the only power and so we fall out of Eden into a belief that there is a good power, a bad power, intermediate powers, all kinds of powers that can threaten us and then of course, we run from the powers or we either patch up the illusion of that self which was hurt by these false powers.

Now, in our purification, as we remove that which is not true from our consciousness, we are preparing to receive the descent of the Holy Ghost, preparing to be inspired from above but actually the words, "descent" and "from above" are but expressions to say that we are preparing to know God aright, right here where we are.

And to do this it becomes necessary to stop ignoring the words of the Christ and the Word of the Father. It becomes necessary to face truth with a different kind of courage than we may have been felt to express at a previous time in our work.

We all have mothers. We all have fathers. Many of us have children and we are told to look at all this in a new way. Why? Because in your preparation for transition, if you are still under the lingering illusion that you walk this earth, that you live in a human body, you are asking for re-incarnation and you will get it. You cannot go through a study of the resurrection of Lazarus and continue to live in the concept of the human body and say that you are following the Christ message on earth.

Lazarus that walks into the tomb is that form which allegedly was born of a woman and the form that walks out of the tomb is not the form born of a woman. The Jesus born of Mary form, is not the form that says to Mary, "Woman, what have I to do with thee?" The revelation of spiritual flesh has gone unheeded in our world. That which is called material flesh walks into the tomb, spiritual flesh walks out. They are twins. You can't tell them apart.

That which is considered to be material flesh is born of Mary, that which learns its identity and opens to the Spirit and dies to the sense of human selfhood is invisible, spiritual flesh. And we're called upon to know that where we walk in the appearance called mortal flesh, spiritual flesh is. Where we walk in a sense of mortality, immortal Life is. When form lays down and dies, immortal Life continues to function the spiritual flesh that is there. We are not creating soul bodies. We are learning that they already exist. And you may have learned by now that there is much invisible life all around you. The higher your consciousness, the more of it you feel, see and even commune with.

Now again, we look at form. Let's go ahead thirty years and see form as it passes out of existence. You must ask yourself now, "Why does God permit that form to pass out of existence? Why does God not govern that form?"

When a form dies, you must see that it is not God governed. That's why it dies. Take your form thirty years from now and ask yourself, "What is going to happen to it?" When it passes out of this world, is it because it's God governed or is that an evidence to you that it does not contain Divine life, that it is not governed by Divine life? And you will see that we, living in the parenthesis of matter, focusing on the parenthesis of matter have not been able to get the broad view of our own being. We see the horizon in which the form passes out of existence but let's go beyond that and let's see the immortal Life that continues in transition, never changing course, never stopping its stride, ever being itself.

And now, let's look at that form which God does not govern. We've looked at it thirty years from now, we're willing to admit that thirty years from now, when that form goes, if I were there able to be conscious of it, I would have to admit the form goes because God is not the life of that form. The life of God cannot be the life of a form that dies.

Bring that form back to this minute. If the life of God is not the form of a life of that form thirty years from now when it passes, can it be the life of the form now? And you discover a truth we have been unwilling to face that the life of God is not governing your form now if you are living in a human sense of form. That form which is not governed by God is not governed by God for a reason. It wasn't created by God. The human form, not governed by God, as evidenced by the fact that the human form dies, is not a Divine creation and nothing in the human form is Divinely created. Neither the brain nor the heart nor the vital organs that we use for digestion or procreation, none of these organs are Divinely created. Neither are the senses. The very eye you use to discern objects is not a God creation. Why? Because it dies. The ears you hear with are not Divine creations, they die. Whatever dies obviously is not created by eternal Life.

And these senses that die, the human forms that die are Lazarus before he enters the tomb. We must ask ourselves which Lazarus am I? The one who goes into the tomb, the one in the tomb or the one who comes out of the tomb? Am I mortal flesh that must die or am I spiritual flesh?

The form not created by God is mortal flesh. The form not governed by God is mortal flesh. But there is a form created by God and governed by God and it comes out of the tomb when the mortal sense of form perishes, provided, there is a Consciousness there in which Christ has been awakened. And then a new form emerges, a twin form, made not of mortal flesh but of spiritual flesh appearing visibly to human sense and yet a totally different form. That form is the form that is prepared for transition. That form does not reincarnate. That form is ever present or it could not have come out of the tomb.

Now if God does not sustain the human form, you can say that it was not God created but you must go further still. If it was not God created – and this is the Truth against which the human mind rebels - if it was not God created, is it alive? Can that which is not God created be alive? As you follow this, you will understand why we are told to awaken. You are told why the dead must bury the dead. That which is not created by God which is life, cannot be life, cannot be living. It is something else.

You take a piece of string and wiggle it. It moves. But it's not living. You roll a tire down a street. It moves but it's not living. It's not alive but it's in movement. We have let movement fool us in several ways. We think what moves is living because it has a face and a figure but it isn't.

We are fooled by the word "sensation." We have called sensation "life." But senses die. That which dies is not God created. When the senses die, there is no more sensation and that which we have sensed merely is a recording in time and space.

That's why Lazarus must die. Animation, sensation, movement are not life and they are not sustained by God for that reason.

So, we dwell now in the knowledge that my spiritual Self is what stands where the world has always seen its mortal sense of me. Where you stand in your so-called mortal self, there is a spiritual you that you must come to know.

Now, we must look at motherhood another way. The form is not Divinely created or sustained. That which is not Divinely created or sustained is not life but is imitation of life. It is an image, a mental concept, a world mind picture, appearing locally in time space.

Now as you look at it, knowing, learning and finally reaching the conviction that the Christ teaching is that the only substance here is the substance of God, the Spirit of God, the Christ of God, the Essence of God, and that human form is not that essence, ask yourself, if that which is not God created can really be here? If it is not God created, it is not God sustained, it is not God substance, if it is not living, if it is not real, is it here? And then you come to the final conclusion that form is not here.

But Lazarus didn't die. Form which is not here couldn't die. That rebirth isn't dying to form. Rebirth is dying to the illusion of form. Ask yourself if a form that is not here can give birth to a child? How does a form not created by God, which is therefore an unreal form, give birth to a real form? You were born, you think; but how? How could a form be born of a form that does not exist? Do you see then the acceptance of form and form giving birth to form leads to form dying? And all this is a denial of the allness of the Spirit of God.

And so as we are willing to face that against that to which the human mind must consistently rebel, we're coming to a high Christ truth that you can only be the child of God if you are the substance of God, the Spirit of God which was not born of the flesh. And the parenthesis which binds you into materiality is partially broken when you are able to stand in the knowledge that your spiritual flesh existed before your physical form.

Your first death was when you died to your knowledge of Spirit and that was your first birth into form. Your second death is when you die to that form. And in between, you can make your transition out of that which is called the second death by being aware and practicing the presence of your Spiritual flesh.

When you're told to practice the presence of God, how can you practice the Presence while you're practicing the presence of a physical self. if God is not a physical self? When you're told God is the substance of all form, surely you know that God is the substance of all spiritual form and that therefore there can be no other. Surely then you can look at your neighbor and know that you're looking at spiritual flesh through the eyes of sensation, that sensation is veiling for you the spiritual flesh that is there. But it's there and sense of touch is veiling for you the spiritual flesh that is there. That when you look at your mother, you're looking at mortal mind's closest approximation of what it knows as Divine love. That's what motherhood represents, the world mind's closest conscious awareness of Divine love. That's why not all mothers express that love. Many do. The variation is because motherhood is not a Divine creation. Fatherhood, childhood, none of these are Divine.

Whatever dies, whatever is mortal, whatever has an ending and every form does, is not of God and yet where the form ends, the spiritual flesh that is there does not end, the life which governs it and animates it is still there and Life continues to live when form dies. And yet, when you're in spiritual flesh and form dies, the life continues to live the spiritual flesh that you are through its transitional preparation into the continuity of Life eternal.

Now I know this is a word lesson at this point and it must become an *experience* lesson. When Joel stresses that there is only one power, it is not enough to say, "Oh there's only one power there and no second powers" and go off feeling good. We must see then that if there's only one power which is God, there's no power of death. There's no power of sickness. There's no power of unemployment. There's no power other than Life power, Love power, Truth power and yet, even though there's only One power, we're all still battling error as if it were a power. We're all trying to remedy things as if there were powers to cause evil and the reason is because we have not yet come to that place where we can graduate from the belief of a false, mortal sense of self.

You may know there is One power. You may know there are not two powers or ten powers and yet you will always find yourself caught up in the appearances anyway for a very simple reason. The you that battles powers, the you that is caught in sensation, the you that is caught up in appearances, the you that says, "I am unemployed, I'm sick, I'm unhealthy, I'm dying, I'm this and I'm that," that isn't you. In the false sense of self, it makes no difference what truth your mind says it knows. You will always be fooled by powers that do not exist and they only exist to the false sense of you.

Only when you are aware of your spiritual identity, aware of the spiritual universe, aware of your permanent Self, willing to forego the illusions of a mortal self, only then is the false self of you removed and you face the truth of One power with no problem whatsoever. There's no false sense of you to be fooled into false powers.

Suppose a little child has a strep throat and some kind of measles or whatever little children get and you are called upon quickly to know the Truth. If the false self of you takes this into consideration, you're going to go around the barn to make the demonstration of Reality. If it comes to the human you, the one living in a physical form, you're just another physical form working on a little baby physical form and you'll find that you're frustrated.

But if you're in the true sense of Self, the knowledge that I am the spiritual flesh, the immortal Self, the Life that is the Father, quickly you're in the One power and then you without much thought know why there's no power to make a sick baby, there's not even a power to make a physical baby. All that's there is the perfect child of God. But you'll never know this spontaneously unless you're in your Self. And you'll never make a transition unless you're in your Self.

And so, at this point, we're in a very unusual position. We're either preparing for transition or we're accepting inevitable reincarnation and I can assure you that the purpose of

this class continues to be and will be the ultimate acceptance of the total Christ message which means that there is no disciple who walked with Jesus who had the ability to attain any further than you. It means that Andrew or Peter or John, however close they were to the Master, were no closer to God than you are because there was no distance between them and God and there's no distance between you and God.

There's not an inch between you and God right now. One Father, God. One substance, God. One being, God. One life, God. One power, God. There is no separation. We have heard words and we have accepted them as words without peeking underneath those words. When you learn that the human mind is separated from God, you're also learning that all which the human mind sees is separated from God.

How can anything be separated from God and exist? If a mind separates us from God, are we existing? God is Life. Can you be separated from Life and exist? Can a form be separated from God and exist?

Now those of you then who can understand the incorporeality of your Being and are practicing daily that you are incorporeal Being, the living spirit of God, know that there is in you a power which is the only power in this universe. It is the power of God omnipotent. You are unwilling to accept another power than that power and you know that the power of God omnipotent is always present, always being that power. You know that sickness must be a suggestion. You know that evil must be a suggestion. You know that error must be a suggestion. Lack, limitation must be a suggestion. Why? Because the power of God ever present is ever perfect. False appetites, unemployment, sickness, sorrow, grief, these are all suggestions of the world mind.

Out of your senses you will look at the world and it will never tell you that you are Divine or your neighbor. It will always create differences between you. It will never tell you that there is one Divine Spirit present everywhere.

Now let's try to see if we can accept that the Divine Self does not live in a human world. That as long as you live in a human world in your consciousness, you are still a human being separated from God. And the word "separated from God" means not here. You cannot be separated from Life and be here. You may appear here.

Now then, how strong are we in our Christ faith? Are we still going to try to pour Christ into a human body? Are we still going to limit God? Are we still going to second guess God and be smarter than God and heal God? Or shall we accept the Father's word that Christ is not in a human body, that Christ is in the Christ body, that Christ is the present Self of every individual who walks the earth.

Christ power is the only power present where you are. If you accept a second power, you are stepping out of the Garden. There is One power. That is the message of the Christ.

There are not two powers. There is no tree of good and of evil. We rise above good. We rise above evil into the acceptance of One power, Spiritual power, no good or bad material power.

And we're told by Joel that Spiritual power accepted, lived in, dissolves all material power without exception. All sickness, all unemployment, all lack, all limitation, all death is impossible. It's not something to be remedied or corrected. It only exists in the absence of the awareness of spiritual Presence, Spiritual power, One power. It's in the divided consciousness which does not know itself.

Now, I'm quite sure that Jesus Christ knew that he could not define to the world the nature of his mission in more specific terms and didn't. I'm quite sure that Joel was able to explain this in more specific terms because of the lapse in years and the changing of times and the advance of education and the slow development of human consciousness to accept things which it was unable to accept thousands of years ago.

But we are still called to go further to the ultimate, to put on the garment of Immortality now and there is no immortal self now that was ever born into a world. That form born into the world is pure illusion. Let's leave it in the tomb of Lazarus and let's find that if we're not that form, we've got to be something else. And that's where you come into a place called consciousness.

Consciousness. And let the Father define what consciousness is to you. Consciousness of the Kingdom of God. Consciousness of Spirit. Consciousness that the Invisible present here is the Kingdom of God and the only way to walk in it is to walk out of the world. You can't walk in the Kingdom while you're walking in the world. You walk out of the world. You walk out of the human form.

All that dies, is not of God and everything in the world dies. Now, when you step out of it, all you're doing is breaking the chains of human belief. You are pure Consciousness, not formed of the flesh. Not subject to powers of the flesh, not subject to powers of the world. Right where you are, always, pure Divine law is functioning, maintaining its integrity. And there's a moment when this to you is not only glimpsed but repeatedly confirmed until conviction and experience becomes the great joyous adventure, that you consciously can walk in the Kingdom, here, out of the world, here, while you appear to be in the world.

You may meditate upon that and discover you have more capacity to do this than you realized. Out of the world, not by going anywhere but by knowing that the world which is not created by God is not here. It's only here to the imaged form, to the imaged of sensations which themselves are not here. All that is here is the Spirit of God, the invisible Child of God, the Self of God, the Life of God. The world exists only to the mind that sees form. And the mind that sees what is not here, itself not here. The mind that sees form is not God's creation because it sees what God did not create. And so we lay that mind aside and we literally become free of the mind and its sensations, of the body and its sensations, of the world and its appearances. We move into what appears to be a void of nothingness but it is the sea of Spirit.

We have no faculties to take us there except the faith that God says this is the Kingdom of God, the Garden of Eden and we are not going to eat of the tree of good and evil matter. We're not listening to the serpent mind and in a moment, you can really feel out of this world, out of this form. You're in everywhere. You're in the Infinite as pure Spirit and as you rest there, you will find the everlasting arms, the hidden manna, the intelligence of the Father begins to seep into your awareness as your awareness and you find you haven't gone anywhere at all. You're simply in an incorporeal state of awareness where there are no divided selves and if you attain there a moment of Infinite Silence, you will be fed very richly.

We've all gone just now to the one physician, the Father's house. Some of you made a deeper journey into consciousness than others. And as you practice stepping out of the world and out of the form, right where you are, you'll find that unconsciously without effort at times, you will have the realization that you're not in the world and you're not in the form. This will be your manger. You'll discover there why John did not report the birth of Jesus Christ, but instead he reported the birth of Christ in Lazarus. You walk out of the world that isn't here and soon you find yourself alive in the Kingdom of God that is here. Every problem that comes to you is telling you that you're still in a world that doesn't exist and the false self of you is experiencing those problems. The only Self there is of you is here now in the Kingdom that does exist and has no problems. Instead of changing the problems, step out of the false self and *"All that I have is thine."*

One power is functioning in this Kingdom. One Life eternal is functioning in this Kingdom. In that moment when we step out of the good and evil, we step back into the Garden.

I want to recommend that even if you fumble and stumble, that you take the meditation 'out of this world' into consideration several days. Being out of world, out of form in your consciousness until you can feel what Joel calls 'the click'. Don't try to memorize anything. Just do it spontaneously until you get the click. The click will be that inner peace which says, "I've come to a different place in consciousness. I'm out of the flow of the world mind. I can relax here knowing the Presence is all that is here. I'm under Divine law. I'm Divinely governed right here. All that's here is Divine. All that is un-divine is no longer acceptable and then we rest finding we have reached a new plateau of consciousness. I have found the Father. I move in the Father. I live and have my being in the Father. His Spirit and my Spirit, I have discovered to be one Spirit. The mortal sense of self is left back there in time and space with all the other concepts."

And so, maybe your resurrection won't be quick but it will be sure footed and as you practice this out of this world meditation, you will have invisible help, the inner eyes will open. And as you walk back into the appearance called world, the appearance called form, something that you have touched will remain with you as an invisible guide, as a silent pathway and even the world you seem to walk in will respond to your inner knowing.

To those of you who can go further, you can cut the umbilical cord which connects you to this world, just as a child is cut from the mother's womb until to you there's a certainty that you're not in the world, something that will never leave you again, that you've never been in a world. You've always been in the Kingdom. You've always been the Spirit of God and there's a place where this false consciousness is cut and even though you permit yourself to walk back into senses, into body, into the world, that experience never leaves you. It is your constant reminder that the One power of your own Being is all you need know.

The words "One power" are a beginning. The experience of One power becomes your permanent dispensation. It enables you to stand in One power, one Divine power, One omnipotent power as a fact of life, not something to be attained, a fact already established before the foundations of the illusions of world. And this fact, you can move with, looking at all evidence of power, all claim of power and know that the only cause being God, I, having experienced the Kingdom of God, the presence of God, the body of God, the mind of God, the power of God need not remedy false powers, need not remove them. They are as non-existent as a corporeal world. They are only powers in a world that is not and if my consciousness is in the Kingdom of God, the powers of the world that are not, are of no concern to me. You hardly pay them a fleeting glance. If you're accepting them, you're being tempted back into the flesh.

Now, we're heading for the experience of spiritual flesh. And it will depend on your willingness to devote the time to meditations along the nature of out of this world and as Joel suggests in this chapter, to meditate upon omnipresence, on omnipotence, on omniscience. We know there's One power. We call that power omnipotent. Well then if we call omniscience, omniscience, what does it mean? It must mean One mind and if we call omnipresence, omnipresence it must mean One presence. If we have One power, One mind, One presence what power creates the evil that we experience? What power creates the sickness if there is no such power? What power creates disease? If there's no power to create it, where is it? Nothing but world suggestion. And what do you accept it with? You can't accept it with a mind that really exists if there is only One mind. Omniscience means One mind, one Divine mind and no other. That Divine mind doesn't accept error. What do you accept error with? A mind that isn't.

So, you see why you must step out of the form, the mind, the world, into your Self that is and how this is only done through practicing the presence of your real Self as consciousness. Consciousness unformed in matter, rejecting all that is not your real Self, refusing to be baited by sensation. And every time you find you're falling back into a sense of I am a physical being, it's only because you've not practiced and practiced and practiced. You never can be a physical being. There's no physical being who is the child of God. That's ignoring God, ignoring the Word, ignoring the Christ, ignoring your Self. That's putting your second self first and it won't work. You've got to put your first and only Self first, the Divine Self.

And out of this practice, you find the capacity to fulfill the Christ message. You might say we're at a crossroad. You've either built the foundation to do this or you haven't. The reason we've gone so slow or maybe some of you think it wasn't slow; I think it's been slow. The reason we've gone at this pace is to build the foundation to enable us to walk out into what appears to be nothing with the knowledge that it is the Kingdom of God invisible. To walk out of the conscious knowledge of flesh into what appears to be nothing and yet, with the assurance that I am walking in the Spirit of the Father as the Spirit of the Father. To drop all the dead weights of physicality, not to heal them, to know they never were. Otherwise, we have said that we agree with Joel that there's One power but we also think that there are other powers like creating babies, creating flesh, creating disease, creating accidents, creating problems and creating death. These could not exist in one Divine power and therefore, they do not exist. We're dissolving non-existence. Isn't that rebirth?

Now, if it's difficult, that's good. If it even distresses you, that's fine. You've got to face it sometime and you can't face it forty years from now. That's reincarnation. The time to face it is in the day not in the night. It's time not to ignore who we are, who God says we are, where we are and what we are. And if we have to be little babes in the woods to do it, that is the meaning of being a child again, a spiritual child born in a manger, a new Consciousness.

The world is seeking God. The title of this book means do not seek God. Rest in God. Rest in Oneness. To rest in Oneness isn't seeking God. It's accepting the Allness of God here now. You can't seek God. You've got to rest in God. God is One. Rest in Oneness. Seeking is doomed to failure because it is a denial of the Oneness. There's a false self that seeks. Who is the seeker? The false self. I am the one I was seeking. Rest in Oneness and don't put Christ in that physical form.

Now, for those of you who thought this was difficult, you'll welcome the second half of this class. For those of you who thought the fifth chapter was simple, I'm glad we had the first half of this class. But I just couldn't go through the chapter which you've heard so many times in so many words and not come to the acceptance of One power; that as we trace it out in human words again. Those of you will feel more at home who've felt that too much is being asked of you today and from it, I think you'll see that really too much wasn't being asked at all. Two thousand years is not too long to wait.

We'll have short intermission and then see what we have from Spirit in the second half.

— End of Side One —

Now, for those of you who may not be aware of it, this is the book we're working on in conjunction with the Gospel of John, this is Joel's book, Realization of Oneness and the

selections that you're about to hear are all from the fifth chapter which is Resting in Oneness. I think we'll finish it today, so next week we'll be doing chapter 6 and we'll be beginning John chapter 12.

Also, some of you have written and requested a response on your letters about the meaning of Lazarus' resurrection to you. Those who have requested a response may have noticed that they've already received one spiritually. There will be a letter in the mail to them probably this week though, as well.

Now Joel tells us that, "*There are no material laws,*" and I guess he could have fooled everybody in this country and everybody in the world with that statement, "*There are no material laws.*"

We thought there were material laws. Hardly anybody we know thinks there are no material laws but here for twenty-five years roughly, this mystic has been saying, "*There are no material laws.*" Twenty-five years he's been saying, "*There's only the power of God.*" "*There's no other power.*" And while he's been saying that, mankind - and many who have read his words - are suffering from every power on this earth.

Now, Christ Jesus was saying there's only One power. His way was to demonstrate it - visibly. And because he worked in a very small area, and he had witnesses there, the world discovered but didn't understand that there are no material laws. You bring up somebody suffering from material law to the Christ and the Christ says, "Open your eyes. Lazarus come forth. Stretch out your arm." Breaking the false concept of material law.

Joel working in a larger area than the little Holy Land demonstrated there are no material laws to those who were able to follow his demonstrations. And you have demonstrated many times in your life that there are no material laws although you may not have realized it. When a material law caused a problem and you either through your own efforts or the help of a friend or a practitioner were able to set aside that material law, you were demonstrating that there is no material law.

But after the demonstration that a material law can be set aside, if we stop there without accepting that this is a permanent truth, the power of that material law which was set aside was not a power, it was a world supposition. It was a condition in the carnal mind, in the world mind. That's all it was and we accepted it and we suffered from the acceptance and then someone, somewhere broke that world mind mesmerism and showed it wasn't a power in their case. That was the resounding statement that it is no power at all. If you are able to stand in the consciousness of the Presence of God, you discover that these material powers which are powers to man, are not present as real powers, they're present as suggestions. And you have the absolute right to stand in the Presence of God realized to discover the non-reality of these powers.

There cannot be another power than the power of God and God is not a power of evil, so who creates the evil? That which is non-created appears to be a power and who accepts it? The mind of the creature accepts it and so the non-mind accepts the non-power and suffers for it.

Now, then when Joel says the following, *"You have only one enemy and it is not the carnal mind!"* You're ready for a big surprise. *"It is not the carnal mind,"* that is not your enemy *"but your enemy is the belief that carnal mind is power."*

Now that's a very difficult statement to untangle. Your error is not the carnal mind but the belief that carnal mind is power. Now, what is he saying really? If the carnal mind isn't power, why? It's because it isn't there. That which presents a picture to you of evil is the carnal mind and that which presents a picture which is the carnal mind which presents a picture of evil is a non-mind, a non-existence and that which it presents is equally non-existent. There is no carnal mind to present such a picture and the picture is being presented by - nothing. It cannot exist, neither the picture nor that which projects the picture nor that which receives and accepts the picture. All are non-existent. Why? Because only God is, and if you start picking out this little picture here isn't true and that one isn't true, you'll be doing that forever. You've got to see that the whole world picture is the carnal mind picture, not the good of it, not the bad of it, the all of it. The carnal mind picture called the world is not your Father's kingdom and your belief that what is being presented to you is real is your only enemy.

Now, how are you going to agree with that adversary if you can't first accept that the carnal mind picture of this world is unreal, if you can't accept that or work with it to the point of accepting, you're going to be presented with all kinds of pictures, all kinds of sensations. And you're going to think that Mrs. Flannigan's little child has the measles or scarlet fever or the strep throat and you're going to want to do something about it.

What was just presented to you in this world is not God's creation. It is being presented to you by a world mind which is not God's creation and as long as you are trying to meet it with Truth, with words, with mind, you know you're going to be tricked. You'll catch even five of them and lose the five of them. You'll be drawn in and so, what can you do about it? You step out of you. You step out of your sense mind. You step out of the sense mind and its projection which is you. That's your rebirth, isn't it?

The stepping out of you is the way you step out of the carnal mind and its presentation of this world and so, even if we were to read and understand Joel's statement, we would not be able to be activated in the direction that the statement should lead us.

*"You have only one enemy. It is not the carnal mind! It is the **belief** that carnal mind is power. When you have overcome the belief that carnal mind is power, then for you it is finished as far as you are concerned."*

*“When you have overcome **the belief that carnal mind is power**, for you it is finished. Then you do not have to demonstrate health, happiness, supply or companionship. You demonstrate only the realized Presence of God. All that you need is God’s grace realized and it fulfills Itself in all things.”*

All right, you demonstrate only the realized Presence of God. What does that mean? It means that you must be the realized Presence of God. Someone else isn’t going to do it for you. There are plenty mornings when you don’t feel like the realized Presence of God but that’s the only thing that’s going to break the carnal mind. The realized Presence of God is your Self. It isn’t your talking about God. It’s your Self. It isn’t your human self, is it? It isn’t your human form. It isn’t your human mind. How then will you demonstrate the realized Presence of God if you remain a human form and a human mind? These words will just go in one ear and out the other.

You, in your Christ Self are the realized Presence of God. In your Christ Self, the carnal mind does not hypnotize and whatever it presents does not influence you to accept, to react, to fight, to object. In your Christ Self you stand king of the Kingdom, prince of Peace, liberated from the need to retaliate, to wage battle, to take arms. You can neither insult nor be insulted. You can neither hate nor be hated. Why? You’re out of the concept self. You’re you and there’s no other self that you can be which is free except the you that is the Divine image and likeness of God.

Back to Lazarus, into the tomb walks that form which was born in a mother’s womb. Out of the tomb walks that form which was not born in a mother’s womb. Jesus on earth is that form which was born in a mother’s womb until the descent of the dove and you see that form which is not born in a mother’s womb. You appear on earth in a form born in a mother’s womb. You must come into the realization of that form which is not born in a mother’s womb.

What is this saying? A new species of man. It’s talking about the Divine image in Genesis – realized. The Divine image and likeness realized, as my present Self. That’s the new species of man, the only man there ever was. The Divine Self and it alone is free of the carnal mind projections. Unless you’re it, you’ll be battling error as long as you walk this earth. No matter how much Truth you learn, you’ll be battling error until you are that Divine Self realized. That is the meaning of you must demonstrate the realized Presence of God where you are as your Self.

When Joel says then, *“There are no material laws,”* you cannot demonstrate the Truth of that. He could, but you can when you will accept yourself as he did to be the living child of God. Then you will see there are no material laws. There are no laws that are binding on the Son of God. But if you’re not the Son of God, these material laws to you have a reality that compels you to bend to them.

And so, always Joel’s statements are forcing upon us the realization that the Truth of them can only be realized when we come into Self awareness as the living Son of God.

Now you know the mortal creature born in the mother's womb is not the Son of God. You know the mortal creature that lays down his form is not the Son of God. And yet, you're told here by Joel *"There is no law binding on the Son of God."* What value is that to you if you're not the Son of God?

"There's only one law," says Joel, *"and it is spiritual. Even legal laws cannot bind anyone in the presence of spiritual Grace. The only law is the law of Spirit. The very moment Spirit touches, even a person in prison, the penalty of violating the legal law drops away, and the prisoner is free."*

"If thy sins be scarlet,." The moment you touch the Spirit of God in you, you're free. Free of material law, regardless of its nature. A spiritual being cannot be held in any kind of prison. When a man has been touched by the Spirit, he has died to his humanhood, has been reborn of the Spirit and how can such a one be held in prison? And you know now that prison means many things. The prison of lack, the prison of limitation, the prison of fear, the prison of the past. How can anyone be held in those prisons when the Spirit of God is the living now, without past, without evil, without blemish? The moment the Spirit of God accepted as your very Self is realized, you have no past. You are the eternal Self, without beginning or end and there are no material laws. Yesterday's law has no effect in the eternal now of Spirit.

We saw Peter come out of prison. We saw the chains just parted on his wrists. We saw the miracles of Paul, going right into Rome to teach the truth of Christ under their very noses.

These men were not Jesus Christ and yet, look what they did. They had risen to the point where for them, there was no material law. They had found the spiritual Kingdom on earth within themselves as the very Spirit of God itself. They were Sons of God but before they learned that they were Sons of God, before they demonstrated that they were Sons of God, even while they were stumbling, trying to find the way, even while they were in error, they were Sons of God but didn't know it. It was only when they learned that they were that the power flowed but always they were the Sons of God. You never become it. You learn that you are it and as the conviction takes root, you refuse to be something else. So that the moment you say, "Well if I'm the Son of God, why shall I be a dying creature? I can't be. How can the Son of God be a dying creature? Who is this creature who will lay down the form?"

Something enables you to step out of that concept into the land of Truth where there is no material law, where all is governed under Divine love on the place whereon thou stand. That sounds mundane but it continues Joel's thought.

"Always remember this. You are not suffering from rheumatism. You're not suffering from the cold, a headache or unemployment. You are not. You are suffering from the universal acceptance that the carnal mind is a power."

The carnal mind, presenting to you a condition, is universally accepted to be a truth and you are accepting that carnal mind's projection to you. It says you are this, you are that, you are the other. It says everything except you are the Son of God. And you say, "That's right. I'm unemployed. I'm lacking. I'm limited." And because it didn't tell you you're the Son of God, you just let it go by and you're not the Son of God as far as you're concerned. The idea never enters your mind because it's not in the carnal mind to begin with. And then the false power, the belief that the carnal mind's projection to you is the truth, this is what you suffer from and the suffering is in the carnal mind in you.

It seems to be a state of your selfhood but you've got the wrong self there. Christ is not unemployed. Christ is not limited or lacking. The Son of God is none of these things. You're simply not being the right Self. And so, you'll go out to get rid of the problem of the lack or limitation or unemployment and keep the false self whereas the solution being given to us here is get rid of the false self and with it go all of its problems because there are no material laws to the Son of God. And God is abundance. God is Self-fulfillment. Always, the higher level than of this teaching is, still on the human sense of things, get out of the human you which suffers from the human problem or the human problems. Get out of the self that is not you. Don't bother to correct the errors of that self but get out of the self which contains the errors.

Spiritual identity, Son of God, understood, practiced, realized, accepted is not ignoring God but accepting God's Presence where you are. And then, don't be surprised if the condition disappears but it won't disappear as a permanent dispensation while you are still Johnny Smith, the physical man born of Mary Smith, my mother. You've got to be Spirit, never born, never dying, realized. And until you know what that is and experience that, expect the form to be sick, unemployed, limited, lacking, all of the ups and downs of the carnal mind. For those powers of carnal mind will always function on a human being.

The Christ teaching is not about human beings. It's about the Christ.

Speaking of accepting the carnal mind as a power, Joel says, "*Consciously or unconsciously, you have accepted two powers, the power of God and the power of error which is called carnal mind and to nullify error in your experience, see through the belief that the carnal mind is power.*"

And if we're doing anything, it's this, to emphasize that you cannot see through that belief as a human being. Everyone who's tried it has failed. The only way you'll see through that belief is to know your Self. Only your Self, Christ will see through that belief.

Again Joel, "*You have only one devil to overcome. Not rheumatism, cancer, consumption, immorality, poverty, alcoholism, drugs or unemployment. Do not pray for these things.*" If business is not good, do not pray for good business. Realize instead that the carnal mind, that's the world mind and its suggestions are not power. There's no power to keep you

from having good business, good health, good this or good that. You may accept the false power and think it's happening but there's no power to cause it because God is the only cause.

"There's only one demonstration for you to make and that is; the consciousness of the Presence of God for in its Presence, the carnal mind dissolves."

Now then, how do you demonstrate the consciousness of the Presence of God? By reading a book, by making statements? Or by day in and day out practicing that the Presence of God is where you stand? The pure invisible spiritual Self is the Presence of God.

Everything we're directed to do comes down to demonstrating the Presence of God and the only Presence of God there is the invisible Self of every man who walks the earth. All your memorized prayers can be thrown out the window. They haven't done it and they won't. It must be the living Presence of God in your consciousness that dissolves all illusion.

Oh, Joel's getting very interesting here. He says, *"Suppose you became convinced this instant that God is the only power."* I mean he says convinced, not that you believe but convinced this instant that God is the only power. Suppose you really reach that conviction, an unshakable conviction. There's no power but God, right here. Then he adds, *"What would trouble you? Nothing! A circus of wild lions could be turned loose in this room. You wouldn't get up to move out of the way. What difference would it make if there's only one power? And that power is God. If bombs were falling right and left, what difference would it make to you if there's only one power? And if there's only one power, what can bombs do? Or wild lions, or germs or weather or climate or anything?"* If the power is God, it's the power of ever present perfection.

And so, to know that the power of God is ever present and is the only power in your mind is a start. But now, the Presence of God, being the Spirit of your Being, that acceptance, dwelt on, lived in, achieved, becomes an automatic knowledge that the only power here can be the power of the Spirit of God which I am. Resting in One-ness.

Suppose it took you another year to do this? Suppose you could even be assured that it would only take a year? Is there anything worth more than the attainment of that knowledge that the power of God is the very power of my spiritual Self and that when I'm in my spiritual Self, that power functions under Grace. I don't have to turn it on or off. I don't have to ask it for anything. I don't have to direct it. I don't have to tell it what's wrong. I have to be Me and it by Grace must function.

Silence, (pause) ...

Me and Joel have arrived at the same Lazarus idea. And here it is. It said something about he was Spring and he was feeling renewal, rebirth and resurrection in the air and so he wanted to say something, how they may be experienced. And here's what he said, *"There is one necessary step without which we cannot "die" out of the old man,"* meaning out of the

sense of self which entertains all these problems, *“and be reborn into the new man, the risen man.”*

“Write this on your forehead,” he says, *“where you will see it every time you go to the mirror: God does not care how much of a sinner you are or how pure you may be. God has no interest in your humanhood whether you’re a saint or sinner, well or sick, rich or poor...turn away from your present state of human consciousness...focus your attention on the recognition of the spiritual nature of individual being.”*

The spiritual nature of individual being. That means not the material nature of individual being. The senses say material, material, material but,

“...focus your attention on the spiritual nature of individual being. Forget my humanhood,” he says, *“Behold the Christ of me and then the Christ of you will rise. When you forgive, release others from the penalty of their sins and your penalty will dissolve. Do not wait to become good before seeking God because you will not find Him. It’s not easy to acknowledge your own Christhood, of course, because you know your own human failings so well. And therefore, recognize the Christ of those you meet. Cease seeing me or any person on earth and meet yourself as the Christ man.”*

Now, that’s a beautiful thought. He is saying, “Don’t see me as Joel and when you see me as Christ, realize that you are seeing the Christ of you when you look at me.” Isn’t that a beautiful thought? See the Christ of yourself in every man.

If you’re like me, you’ll say, “Oh I decided to do that five years ago. Whatever got me off the track?” I know that’s what I wanted to do. I know what got me off the track. A human mind. The human mind wants to do it on Tuesday. The human mind forgets. The human mind is distracted. The human mind knows that there’s going to be a football game on Sunday. The human mind has a lot of things it wants to do and it has no capacity to see the Christ in another individual. You don’t see the Christ with your human mind. In fact, by seeing the Christ, you get out of the human mind because the human mind has not the faculty to discern the Christ. Something else in you does this and as you discern the Christ in everyone you see, who’s doing it? It’s the Christ in you doing it. The Christ mind in you discerns the Christ and so you’re working it from both ways. You’re accepting I Christ am and thou Christ art. You’re looking out at the form but accepting the invisible Christ and the Christ in you is beginning to rise. That’s why Joel makes that suggestion.

“Cease seeing me or any person as a man of earth. Meet yourself as the Christ man in everyone you see. Release everyone from his past. Come face to face with your now.” Again, a very advanced statement. You’re looking at someone and saying, “I know about his past but he has no past.” That’s the Christ and the Christ is now. Come face to face with your now instead of the past of an individual which was nothing but a human judgment. Erase yesterday. Christ is now. Everywhere around you, in the midst of you, in the midst of everyone you’re looking at. Not under this, penalties of material law, not subject to the

powers of sickness and death that have no existence in Christ realization. Not going to war, not hating, not being persecuted. Christ is none of these. Is Christ persecuted? Is Christ persecuting? No. Where is it happening? In the carnal mind. Where is the carnal mind? It isn't. There is only the mind of God. We have no need to suffer from non-existence as we re-enter the manger of consciousness to be reborn as Christ Self.

“Be assured, you attain freedom only as you free others; you attain justice only as you are just; you attain abundance only as you give...as you recognize the Christ in every man, you open the door of your consciousness and admit the Spirit of God, and then, the Christ lives your life;” free of material laws.

Resting in the Christ everywhere is resting in Oneness for the Christ is one with the Father. Now isn't that past just knowing Truth? You see it's the habits that you set up, the instant reflex of the senses throws all this out the window. And so, you have to re-adjust those reflexes. You have to consciously not make contact with your environment through senses but consciously make contact with the invisible environment through the Christ. You don't do that accidentally. You do that through concentrated desire to love God supremely, to be your Self, to take all of this great world message that has been set into the consciousness of man by the Christ and to fall prostrate before it, to throw yourself at its feet and say, “Thank you for giving me the key to the Kingdom, to unlock the prison of the mind.” And be turned from that mind and you live.

Evil can only persecute your false sense of self. Every error that attacks you is attacking only your false sense of self. Error never attacks the Reality of you. It never attacks who you are. It attacks who you are not. Give it some thought. Every time you feel harassed, try to remember that evil is attacking that which you are not. Nothing attacks Christ. It can't even find Christ. Shuffle off the false sense and watch the evil go with it.

I don't know if we can continue. I'd like to but let's see what we have here.

Well, we'll sum it up this way from Joel. *“From morning to night, your stand must be, there is one power and I,”* says Joel, *“do not say this lightly. I'm aware of all the appearances there are in the world and the claims of power that exist. But if you're going to live the spiritual life, you must come to the point where Adam and Eve were before they had eaten of the fruit of knowledge of good and evil.”*

You must come to the point where you don't believe there's good matter and bad matter. As long as you've got good matter but no bad matter, you're not very far along.

“When you know that there are not two powers, a spiritual power and a material power, that's the point. There is no material power in the consciousness of Spirit that is demonstrated, then you're back in the Garden of Eden.”

Now let's not talk anymore about omnipotence and then say, “Oh I have a headache. Omnipotence but I've got a back ache. Omnipotence but my business went down last month.”

Now, you know. Twist it around. My business went down last month because I wasn't aware of omnipotence. I have a headache because I wasn't aware of omnipotence. In fact, the only reason I'm going to ever die is because I'm not aware of omnipotence and there is no power other than the power of Life.

And so, if I can live in the conscious awareness of omnipotence, I will experience its Power. And if I try to do that as a human being, I will fail. I must do it as that Spirit which is the child of God because omnipotence is your assurance that only the child of God could ever have been brought into existence. Omnipotence would not permit that which is unlike God to exist. Omnipotence is that total. It could never permit that which is not the perfection of God. And so, when you have omnipotence, you know that you must be that perfection which is the Son of God.

Again, not that you're going to become an omnipotent Self, the omnipotence of God is such that it never stopped being omnipotent. It always has been, it always will be, it is always maintaining its perfection in all things and that of you, therefore, which experiences limitations of any kind is not a real self. Don't patch it up. The omnipotence of the Father is your assurance that where you are, is the perfect child of God now. That omnipotence never stopped maintaining the perfection of its Being where you are. You don't have to remove any patches or place any patches on the child of God. You have to simply know the child of God that I am is always in the bosom of the Father.

Joel suggested in this chapter that we work with meditations on omnipresence, omniscience and omnipotence and we'll close today with some kind of a contemplative meditation on any one of these three just so you can get the swing again of never letting a day go by without putting one or the other or both together in your consciousness.

Omnipresence, so easy. They call that a baby, they call that a mother. She's having a child. It's stillborn. Now, where's omnipresence? That's the denial of omnipresence. Can a mother have a stillborn child in the Presence of omnipresence? No. But omnipresence is there. What is happening? Is there a stillborn child? Is there a mother? No. There is only the Spirit of God there. That's the meaning of omnipresence and you cannot push it aside and pretend it means something else. It means that the Presence of God is there and it is not a stillborn baby. It is not a mother losing a child. But it is there. Omnipresence means no other presence. Omnipresence where you are means no other presence than the Spirit of God. The Spirit of God is not having babies. The Spirit of God is not going to war. The Spirit of God is in the Kingdom of God. It is not in this world. Omnipresence means the omnipresence of the Kingdom of God. Flesh and blood does not live in it.

You do not live in the world. You live in the Kingdom of God and you come in with your shoes off. You come in in the knowledge that the flesh and blood that I am in this world is the sense denial of the omnipresence of God. I cannot have both. His omnipresence and my

physical self. To practice omnipresence, you must practice the nothingness of all human selfhood. Don't try to squeeze omnipresence into a human mind and a human body.

You see, it's just another way of telling you the humanhood is not here. So, when you contemplate omnipresence, don't be afraid to follow the Truth to its absolute true conclusion. That's the purpose of the contemplation. If God is the only Presence on this earth, then there are no powers of war, there's no power of dying, there's no power of hate. If these things exist, then omnipresence to you has no meaning.

Now, work with that. You'll find that every time you're trying to help somebody, if you fall into the trap of thinking there's a person there, you're denying Joel's statement which says, *"I have never seen a patient. I don't even know there's such a thing as a patient. I know that only God is there."* Omnipresence.

Silence, (pause) ...

Do it where you are and you'll find you have the key. Where you are, is the Presence of God. Then you'll be able to accept that the Presence of God is where everyone is and you won't be worrying about the appearances. The power of that Presence will manifest.

I just have to tell you this before we disband. The presence of God has never left you, it has never left any individual who has walked the earth. When the form dies, the presence of God remains exactly where it was. When the form dies, the life that is there which is the Divine life doesn't go anywhere. It simply doesn't go away and if you, in a great moment of insight, discover that you can commune with the life of any individual on this earth, right where you are, any individual who has ever walked the earth and any individual who ever will walk the earth, you'll be in the Truth. It won't be an untruth. Where you are, right now, is the invisible Presence of everyone who ever was. That Life is the infinite expression of God and it has always been present. If you're advanced enough to commune with it or to try, you will find something unknown to the human mind.

I'll repeat that. When the form leaves, the Life remains. The Spiritual life is always present right where it always was. It never goes anywhere. You can prove it to yourself and it will be one of your joyous secrets.

If you succeed, you will know that you have found your own invisible, spiritual Life because this communion does not take place between person and life. It's only Life and Life, realizing Itself.

Next week, chapter 6 Realization of Oneness, chapter 12, our friend John. And to all of you, much love, many blessings.

Thank you.

CLASS 16

SUPPING WITH CHRIST

Herb: Welcome once more.

We find today that we're again facing a passage in John which the other disciples did not report. And always it seems to be because John alone was able to take us on the inner journey. And here we find a supper for Lazarus. Now you hear much about the last supper and the reason largely that the last supper is still nothing more than a religious ceremony for many, is because they have not been able to follow the resurrection of Lazarus and the previous miracles right up into the supper of Lazarus. And so we want to look at it today, in fact, we want to sit at that table. We want to learn what was happening at that little supper of Lazarus because it occurs at a very crucial time in world history. It is said here that it occurs six days before the Passover.

This occurrence made possible that which was to follow. Lazarus is now given a little supper. But we know better than to think they merely set around and had a little repast. This was a spiritual feast and it was also a commemoration of an event. It was actually the commemoration of a new Consciousness that had come upon the earth. And the supper commemorating this event, was now a feasting at the table of Christ. Each of us in turn, is to sit at this very same table. The table where the new Consciousness is no longer fed by the mind of the world.

The supper commemorates the breaking of the feeding of the mind of the world into the human sense mind and partaking now of Divine food. At this supper Lazarus eats Divine food. At this supper Mary and Martha are inaugurated into the great mysteries which presaged the resurrection of every individual on the earth.

It is six days before Passover. And the six here is a symbol of the new life. The Life eternal. A symbol of departing from the old life, a symbol that five stages of development have been completed in this sixth about to take place.

You remember that when Elizabeth was with child, with John the Baptist, six months later Mary was advised that she would be with child, or was with child. Six again. You remember that when water was changed to wine there were six stone waterpots. The sixth is going to lead to the seventh day. They're going to be six steps, six days and they're going to include new developments in illumination, rising in the highest state of the initiation. They're going to include new trials, new tribulations, new temptations. And they're going to make possible the Sabbath or seventh day which is the Passover or the Ascension. That's what

Passover should mean; Ascension. To pass over into the one undivided Consciousness, without return.

And so the six days prior to Passover now represent the new state of Consciousness inaugurated on earth, symbolized by the risen Lazarus supping at the table of the Father. And there's Martha and there's Mary and there's Jesus; and they're all at one table. They are all in the celestial diet of the Divine bread from one Source. We're being told that we too must come to this place where one Source feeds us, and we're not fed by the material concepts of the world.

Every time a new book comes out about diets, people look at it and they're taken into this new diet plan and they're completely overwhelmed by what they're going to put into their digestive system. Sitting at the table of the Lord however, tells us that there is another kind of diet which has nothing to do with what you put in through the mouth. That which you feed your consciousness is the important diet and when we learn to be more conscious about that than what we put into our stomachs, we find we're also feeding another body. With the food of the world we feed the body of the world, with the food of the Soul we feed the body of the Soul. And you cannot come into realization of the body of the Soul unless you are being fed Divinely.

The supper of Lazarus is the signal that when we are fed Divinely, the new body of the Soul in us can be realized. There is no way to go into the seventh step, the seventh heaven, the eternal rest of Life itself unless you are being Soul fed to develop your concept, your awareness, your realization of Soul body.

And so those who have lingered in the illusion that as long as I know a lot of Truth, as long as I understand things, I'm doing what I'm supposed to do, they're going to be left standing in a limited state of consciousness. We all are going to come to a place where no longer is this world and the mind of this world, my feeding ground. But rather, "*Give us this day our daily Divine bread.*"

That Consciousness which is fed from above, which is free of world thought, which is out of human thought, is making a transition in body from creature to the immortal Self. Now this is the transition that is highlighted here in the six days before Passover.

And so we look at ourselves and we say "Why am I not supping at that table? Where else is there Divine food? Will I continue in the illusion of material food as my only sustenance? Or just chewing on Truth with my mind, or, am I prepared to receive Life itself by inner revelation?"

Now then, revelation is brought here to our awareness as not just the voice of God within us speaking, but as a Divine feeding.

It will come to our attention with greater power in the last supper. But this is the last supper in the invisible, which later becomes the last supper in the visible. Those disciples not

ready to know, to understand, to accept the meaning of at-one-ment may not have been present at this particular supper of Lazarus. And that is why they could not report about it. But Mary was there and Martha was there and there's a new Martha there now. Before, if you remember in Luke, She complained, she said to the Master, "I wish you'd speak to Mary, she never helps me with the house work around here." But now this Martha is serving and not complaining, not saying a word about it. And Mary the mystic is going to do something very important to all of us.

We're going to see again that Mary, the mystic and Martha the externalized action of the inner mystic, have become one. And the outer and the inner are being balanced as one action. Mary serves within, Martha serves without. So Lazarus, he serves within and without.

Now let's sit down at this supper and let's see that the world has missed it. Isaiah didn't, he gave to us back in, we're going to look at Isaiah in 55. Chapter 57. Isaiah is telling us about this supper of Lazarus long before it happens. This is the 15th verse of the 57th chapter of Isaiah. *"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."* This is the statement that revelation comes to those who have passed the point of personal self. Humility is not a human virtue. Humility is having passed the point of personal self. Contriteness here has the same significance. Those who have passed the point of personal self sit at the Lord's table. Lazarus having died to personal self sits at the Lord's table. And apparently Martha can serve there and Mary can be there too. They have learned to go past the point of personal self.

Now in Revelation we were told that all of us must come to this point and I'd like you to look back again for a second at Revelation chapters 2 and 3 for a moment, to see what Lazarus is actually doing here. And to recognize that there is a point where you will be sitting at that very table which is the inner Consciousness receiving revelation.

Now in chapter 2 of Revelation, 17th verse we find, *"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh"* - here is Lazarus who has overcome the sense of mortality - *"will I give to eat of the hidden manna."*

And so at this supper they are eating hidden manna, *"and will give him a white stone"* Lazarus has been given a white stone. *"And in the stone a new name."* Lazarus has been given a new name. *"which no man knoweth saving he that receiveth it."*

Here's Lazarus at his supper eating hidden manna. He has received a white stone and a new name. He is in a body of the Spirit, the white stone. His new name; he is now the Christ. His name is Christ Lazarus. He is hid in Christ. He is hid in the Christ body, he is hid in the Christ mind. He has access to the infinite Consciousness which feeds him. He is out of material law. And one thing that is now certain is - he can never die. He can never be sick. He

can never lack. He can never hunger and he can never thirst. Because all of scripture has said so.

What has he done? He has laid down all personal self. Some say, "Well, that was easy for Lazarus, he had Jesus for a teacher." So have you. Everyone has Christ for a teacher. And if you don't let your teacher teach you, then you don't go to the table to sup at the table of the Christ. Unless you are living through inner revelation you are rejecting the Christ, you are turning away from that table. It is ever available. "*I prepare a table for you in the midst of thine enemies.*" When? Whenever you are in "I."

Again, in the same Revelation not only are you and me invited to partake of the hidden manna, to receive the white stone and the new name but it's repeated for us in the 20th verse. "*Not to eat things sacrificed unto idols.*" Now that has somewhat of a religious turn of phrase because of the interpretation it's been given. "*Not to eat things sacrificed unto idols.*" But you know eating means thinking.

Lazarus now is no longer in human thought. Mortal mind has been transcended. And so Divine thought is the revelator at whose table he is supping. He is no longer eating things reserved for idols. In humanhood that is all we do. In humanhood our thought is not Divine. As long as you are in human thought you are in idolatry. As long as you are in human thought you cannot eat of the hidden manna, you cannot receive the white stone with a new name on it.

Lazarus is now out of world thought, out of the complete fabric of the mortal dream. And only then is a transition possible. There's no transition while you're in human thought.

Now of what value is it then to continue in human thought? What can it gain for you? Is there a decision within you to turn from human thought to open yourself to Divine thought? Is there a conviction that as long as you maintain a sense of human thought you are shutting out the wisdom of the Father?

So it says, "*He that hath ears let him hear what the Spirit saith unto the churches.*" There's no resurrection for one in human thought, there's no salvation for one in human thought, there are no spiritual solutions for one in human thought. Human thought is the denial of Christ. Human thought is not in the Christ mind. A whole book called "The Thunder of Silence" tells you to get out of human thought. The whole message of the Bible is "Come out of human thought and sup at the table of Lazarus."

And again in Revelation in the third chapter, the 20th verse. "*Behold I stand at the door;*" this brings you right back to the book "The Mystical I" as well, "*and knock: and if any man hear my voice, and open the door;*" once you open your consciousness to I Self, "*then I will come in to him, and will sup with him, and he with me.*"

Lazarus heard the knocking. Lazarus opened the door of his Consciousness and now sitting at the table, I, who have promised to come in and sup with him; I am supping with

him. The experience of supping with the Christ is not to be an isolated one or two or three time experience but a way of life.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne.” The students in this class who are living within, opening themselves daily - I mean not a day to go by - to the Christ, are going to learn something and if you haven't learned it up to this moment it's time to learn it, that Lazarus wasn't waiting for the second coming of Christ any more. He had passed that human error. He was the Christ.

Is something forming in your mind now? Are you becoming aware of a great Truth? Are you waiting for the second coming of Christ. Do you not see that you are the second coming of Christ? Do you not see that that is the meaning of the second coming? It is you. When you come to the realization of Self, that is the second coming of Christ. We've lost God by looking for God somewhere else. We've lost Christ by looking for Christ somewhere else. The second coming of Christ is your realization of your identity.

Now where should you look, if it is you? And if you look are you not losing that which you are? Lazarus had everything this world could offer before his resurrection. He had everything there was. He was a very wealthy man. The wealthiest man in all Bethany.

What did he have now after resurrection? The one thing he didn't have when he had everything this world could offer him. He had Reality now. And you can have everything in this world except one thing. It can't give you Reality. It isn't in the world. And only when you step out of the world do you find it. A wealthy man stepped out and found it. It wasn't somebody who was poor who had nothing to lose. It was somebody who had everything but knew it wasn't enough.

The counterfeit was exchanged for Reality. And no longer could Lazarus experience the problems of mankind. Now the new form was the white stone. That new form was not the old form that went into the tomb and walked out. There is no resurrection of the old body. The new form that came forward is the invisible body of Christ seen through the eyes of man. That invisible body of Christ is the white stone. Where was it when Lazarus walked the earth as a person? It was always his body but he didn't know it. He wasn't given a new body. The death of Lazarus was the destruction of the illusion of the old body. The new body was the body that ever was present unrecognized by human sense perception. The new body was the Christ body that was his by Divine inheritance before the world. The new body of you is not something you will attain or be given. When you receive your white stone it will not be because God has looked down upon your efforts in this world and has judged you as worthy. The new body, the white stone, the Christ body, which never dies is only lived in when you sup at the table of Christ and then you discover what was ever present and is present now.

The nothingness of the human concept of body dies and the white stone becomes a new appearing body but a body that was ever present and even in the new appearance it still is

not your real body because it too will disappear. But it is the image and likeness seen through the eyes of man and it is not the image and likeness presented by the world mind but by the Soul.

It is one step nearer to your permanent body. It can never be touched in this world. There is no way for the world to make a contact with the body of the Soul. There is no way for a germ to invade it. It is totally free of this world. And even when Lazarus later is persecuted it won't make any difference. They're only persecuting that which is the invisible Christ, there's no contact made.

When you are able to drop human thought and aware of your Christ body you'll also discover that you are now being fed the hidden manna which is given to us so often in the Bible under many disguises, not by bread alone but by every word that proceedeth out of the mouth of God. And then we are living, appearing in the world but our substance is not of the world. In it but not of it. You appear in the world but your substance is Divine consciousness, the source feeding you, magnifying the Lord, building your awareness of your body of the Soul so that while you appear in the world, even though Lazarus appeared in the world he was truly walking in the kingdom and mankind was looking at the kingdom and seeing a body in this world.

Mankind was looking at the kingdom and seeing the body of Jesus Christ in this world. We learn too that you are always in the kingdom, unaware of it. But as hidden manna falls, new vision opens up, you realize you're walking in the kingdom of God in a new body which ever was your body and you can see what Paul later taught, that the human body is the seed of another life. Just as you drop a seed in the ground and it dies and something else springs up the human body dies and something else springs up. And that which springs up is the real body.

Unconsciously we try to stop spiritual evolution because we're not aware of it. But this landmark of the new Consciousness signaled by the supper of Lazarus is part of the inner teaching which is preparation for the Passover.

Now remember those passages in Revelation 2 and 3 because they are the silent command to everyone who is a disciple of Christ.

Eat now of the hidden manna. Not tomorrow. Become conscious now of the white stone or invisible body - not tomorrow. And accept the new name written in that white stone, today, not tomorrow. Like Lazarus we step out of tomorrow's. He had found now. He was living in it. He had stepped out of the illusions of time and space. Now he was in his Reality.

Now, everything true of Lazarus is true of us. Everything true of the resurrected Lazarus is true of us now. He had stepped out of what wasn't true into what is true. Only so that you and I could see what is true. And so we make the effort to step out of what is not true, to live in what is true. And there's Mary doing her share and Martha doing her share.

And Mary does a beautiful thing now. She gets this ointment of an alabaster vase or box and she anoints the Master. That in you which is Mary, must do this. The alabaster box or vase is your Soul. And the ointment it pours is its love. The love of your Soul recognizes Christ. And then with your hair you wash the feet of the Christ. Why with your hair?

Let's look at that slowly now with a spiritual eye and see what is being told to us in our own pilgrimage to Christ.

“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.”

Now why was that very costly ointment? It's because it really had no price; you couldn't buy it. It was the ointment that only comes through total, total self denial. That's why it was very costly. Mary had reached the point of no personal self, no personal will. As long as there's a will there's a self. As long as there's a self there's a will. Mary had risen above the will of the person and the self called person. Yes, she had a very costly ointment called love. And she poured it on the feet of the Master.

Now when you pour love on the feet of the Master there is much significance there. It not only represents her recognition of the Christ in Jesus, as Jesus, but it's also a revelation of her own acceptance of Christ within herself. The feet, the symbology of feet, has to do with much deeper things than we have even dared to think. Up to now we've known that you walk on the earth with your feet. And she was seeing that Christ doesn't walk on earth. She was seeing the spiritual foot which walks in the kingdom, both in him and in her Self. She was seeing that there was no foot of a man there. There was no foot to make contact with this dust of the earth. She was seeing that the foot is a symbol of man's physical incarnation on earth. And in Christ there is no more physical foot, there is no more physical incarnation on earth.

The washing of the feet at this particular point is fully revealed as the revelation that at the supper of Lazarus there will be no further incarnation. Once the white stone is realized, once the Soul body is realized, that is the end of the wheel of incarnation. The cycle of incarnation is over, there will be no more foot touching the earth. She's teaching us about transition, isn't she? And then to wrap it all up, to give us a clue what we must do to make transition and to stop the wheel of incarnation she washes the feet with her hair.

Now, when you wash the feet with the hair, remember it was preceded by pouring appointment on the feet, and so the feet were no longer there. There was new feet; invisible spiritual feet. And those are the feet on which she washes her hair. In other words emanating from her head, the hair, thoughts from the head, her thoughts are no longer human thoughts, they are washing the feet of Christ. When you turn your thoughts away from human thoughts and worship at the feet of Christ the thoughts have changed now to Divine thought. Divine thought for her has replaced human thought. This is the significance of washing the feet with hair. The hair representing the new thought which is receiving its new thought from that

which is the invisible Christ. Not the one who walked in human feet upon the earth but the one who walks in a spiritual body called the white stone. And that means that Mary is telling us that she is now in the Christ mind.

But the world is still waiting for the second coming of Christ. And Mary too has passed that. She knows that Christ is her name. And the alabaster vase, the Soul, the whiteness of the Soul, pouring its love, overflowing with thanksgiving, in gratitude, knowing what has happened in the transition from man of earth, to man of God, in her own brother sees there her own development, her own manifestation and she is pouring out the fullness of her being in total dedicated, consecrated love. Meaning that from this point on, Mary is a total servant of the Christ of her own being.

And that's Mary in you. Total and utter consecration to Christ, washing the feet of Christ with your hair, pouring the ointment of love from your Soul, letting Divine guidance flow completely as the motivating force of your life. You are free from all human motivation.

To some this is the state of Consciousness that seems too high, too unattainable. To others it is the only state of Consciousness acceptable. To Judas, completely blind to what was happening, all that came was a complaint. Judas is sense consciousness. Thomas was also sense consciousness but of a different nature. You'll notice that Thomas in his sense of consciousness could only believe what he could see and touch, but once having seen and touched he believed. Judas can see and touch but he is a perversion of sense consciousness. Everything that happens in Judas' world he converts to his own self interest. He's the very opposite of what Mary is here. And he looks at this act of pure love and humility and gratitude, not knowing the depth from which it poured forth as just an outer experience of human love and all he can think of is the extravagance, wasting all that oil. And like so many of us he has a concept; you might call it the poverty concept. He thinks that there is a law of material supply. He has no awareness of the infinity of spiritual supply. Why you could've taken that ointment and sold it for a certain price and turned it over to the poor. And in order to justify his own avarice he says, "You could have turned it over to the poor." He has no interest whatsoever in the poor. But rather a true hypocrite.

And then suddenly it dawns on us, "Why, that really isn't a Judas, that's my own sense consciousness which is the hypocrite." That's exactly what the sense consciousness does. It even says here that, Judas which should betray him. "*Then saith one of his disciples, Judas Iscariot, Simon's son which should be betray him.*" But if Judas is sense consciousness we are being told that every day our own sense consciousness betrays us.

You see, we're not talking about a man and thirty pieces of silver, we're talking about the lower sense consciousness of mankind. Your sense consciousness and mine. It betrays us, it always turns away from pure humility, from pure love. Whereas Mary represents selflessness in us, Judas represents the very lowest degree of personal self in us. And there's this conflict of Mary and Judas which would betray him.

Now the extent of that betrayal when understood makes you gasp for breath. The Mary life has forsaken the belief in materiality. It knows there is no materiality. That matter is a myth. The Mary life knows that human life is a total myth. The Judas consciousness sees human life as something in which you aggrandize yourself and acquire and accumulate and save and hoard and build your own personal sense of things. Lazarus has stepped out of the myth of a human life. Mary is stepping out of the myth of a human life.

Judas says “Oh no you don’t, there’s a human life out here.” Do you see the poor within ourselves? As we turn to Mary, as we turn to Lazarus and then Judas refuses to let us go. Why? Because as you intensify your awareness of Christ there is an intensification of the problem, of the conflict, as you intensify drawing away from mortal mind the inner gap, as you draw away, externalizes as the self interest of Judas clinging to mortality, clinging to things, believing in the reality of things that have no reality.

You could go much further than this if you’ve been willing to face the message of Christ to this point. You will have come to that conclusion that you cannot live in this world. It is impossible. You cannot live in that which was not created by God. You can go right on thinking you can, and you can go right on through the motions of living in a world but those who have come past that point know that the world which man sees here is only their own thought. There never was a world, there never was a form, there never was a person, there never was a thing, there never was a condition, there never was a human life. They were never God created.

And as you look at the forms around you it shouldn’t be too chilling a realization for you after a while, that you’re only looking at your own thought. It’s only when you know you’re looking at your own thought that you’re going to make a change in consciousness. You’re only hearing your own thought, you’re only touching your own thought. The five sense consciousness is the tomb.

When you step out of the tomb you’re not seeing your thought, you’re not hearing your thought, your witnessing the thought of the Father. That’s why it’s the kingdom. In your thought it’s the world, in your Father’s thought it’s the kingdom. And until you’re willing to step out of your thought by recognizing the truth of it. that your thought is the creator of the world. There isn’t one thing on this earth that you have ever seen with your eyes that isn’t your own thought. And there isn’t a thing you have done on this earth that you haven’t done only with your own thought. That’s all that ever was. That’s the fabric of the things you have seen and done on this earth, in this world. It is completely thought created and it never has gone outside of your thought and when you dwell with this and become aware of this, you’ll see the importance of no thought, of thinking not, of being still, of resting in the word so that your thought which outpictures the good and the evil is refined and the new fabric of thought will now outpicture the non-creation but will slowly translate from the kingdom into the

visible that which is invisible to human thought. This is the transition which even Judas some day learns to make.

You might say, "Well if sense consciousness is that much of a traitor and a betrayer, is there something to learn when we notice that the Christ didn't stop Judas?" And the answer is, "Why, of course, sense consciousness has a purpose, that's why he wasn't stopped until the transition - then it was stopped. It has its purpose. It simply must be recognized for what it is and then you'll find you have very useful tools for a purpose. But the perversion of these tools is the belief that what the senses present to you is real; that's the perversion. When we do not know the truth that sense consciousness is merely presenting the external seed which dies that the new may step forth into the immortal Reality of being.

Now in your meditations this week, when you dwell on the fact that the room around me is my thought, the people in the room are my thought, the people outside the room are my thought. God isn't seeing them as I do. And therefore in my thought I walk in the world. My thought imprisons me in this world.

And as I lay down my thought, as I rest from my thought, Divine thought reveals to me the kingdom of God on earth and then I am in the mind of the Christ. In the Christ mind all things become new. The Christ mind walks through the wall that isn't there. The human mind does not. The Christ mind does not have to accumulate and store in barns, the human mind does. Lazarus has become heir to the kingdom of God in Christ. That is not a future state. That is your now state in the truth of your being to be realized. I, the Christ of God, am heir to the fullness of God here and now. I, the Christ of God live in a body that is ageless, diseaseless, invisible to human sense. "But *thou seest me, thou seest the Father.*"

And then the shattering truth that just as you look in a mirror and know why that image in the mirror isn't you, the you outside is you, not the image in the mirror, you'll find that this world is an image in the mirror of your mind. All of it.

Everyone you know is an image in the mirror of your mind and right where the image in the mirror of your mind seems to be, the real white stone is, the Reality is and the stepping out of the image mind, the acceptance, the total dedication, not to human thought, leads to a final conviction that as long as there's a personal me, I'm going to be in human thought. As long as there's a personal me I'm not going to make this change in consciousness. I've got to find this personal me and I've got to find that self which pushes forth it's own invisible will and makes me function as a mortal being disconnected from the Self which is the Father.

There has to be that conscientious dedication to finding the personal me which has no existence coming right down to the grass root of humanhood and finding that little germ of something which is called self and refusing to let it live. That's the crossing over to refuse to let false human self live. Mary had done that just like her brother. Martha was learning. And the way you learn to do it is not by trying to do it humanly but when you find this self that

isn't, this will that moves forth expressing from the invisible into the visible, calling itself you - you deny it. And you turn instead to I, which is the second coming of Christ which has never left you which is the substance of your being and you turn your consciousness to I, this Christ. And every time the human self says, "Do this, do that," I, this Christ is standing right there. I, this Christ is forming in consciousness. I, this Christ is bringing in the will of the Father. And every human action, every human thought, every human deed, every human motivation is screened first through I, Christ. "*So that of mine own self I can do nothing*"

For some, this is their first duty on earth, their first opportunity on earth. And for those to whom it is not that, they're not pouring the spikenard from the alabaster vase. They're not living in the high Soul consecration.

— End of Side One —

And they haven't learned that the truth of the Bible only comes as a living experience to those who live out of human thought, out of human person, out of human will. You've got to come out of one to come into the realization of the other. Love is the way. "Don't stop her," says Jesus to Judas. "She saved this up for my burying day." Judas had said what he said "*Why was not the ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.*" Now the bag apparently was their collection which they gave to the poor. And who was the carrier of the bag which they gave to the poor, which contents they gave to the poor? Judas himself. And so says John, "*He was a thief, and he had the bag, and he bare what was put therein.*" He was going to convert it for his own self interest. You see that's what sense consciousness is doing, that's what human will is doing, that's what personal sense is doing. And it all seems so right and proper to human sense. "*Then said Jesus, Let her alone: against the day of my burying hath she kept this.*"

The visible Jesus would disappear but the love of Mary would make possible the realization of the permanent Christ of her own being. So that the disappearance of Jesus for her wouldn't be a casualty at all. She had reached the place of true love and love opens the door to Christ. "*She hath saved this toward the day of my burying.*"

Selfless love in Mary, human possessive acquisitive self-love in Judas. We measure ourselves against them.

"*For the poor always ye have with you, but me ye have not always.*" Now of course this is a play on the word poor; he didn't mean those who were poor in the things of the world. Christ of course, is not poor. Christ is the living kingdom of God. Those who are poor are those who are poor because they don't have Christ. Spiritually poor. The poor refers to every human being. Lazarus though wealthy had been poor. He was poor spiritually therefore

he had to be resurrected, in order to be rich, to come into the real wealth. And we may be rich or poor physically, humanly, materially; but it makes no difference, we are at the poor. As long as you've got two human feet you're the poor. Until you've washed away those feet and you know there are no feet there that you're not walking on the earth, that you're walking in the kingdom of God and you don't use feet for that, you're poor.

You're rich when you're walking in the kingdom of God, in the white stone, in the Christ mind, in the Christ body - knowingly. Even though to men on earth you appear as physical person, depending on physical things. You're rich when you have overcome the personal me and every demand it makes, every desire it expresses. When you're independent of the personal self you are rich - until then you are poor. This is the Christ way of seeing mankind. The poor you have with you always. Those who live in the poverty of personal sense under the limitation of humanhood. Even thinking they are living when life can only be Divine. And that Divine life is ever present where the imitation called human life thinks it is. That's the poverty.

And yet for these who are poor, the mortal, mortality and poverty are one and the same you see. And yet those who are mortal, those who are poor, are blessed. In fact they shall inherit heaven the moment they trade in their poverty for their wealth, the moment they step out of mortality into the realization of the invisible Self. And then the poor receive the awareness of their own spiritual Self and they're no longer poor. They learn that I am that immortal Self which has access to the complete fullness of God.

Now we're passing then to this Lazarus consciousness of the reborn Self, the knowledge that I am Spirit, pure as my Father, one with my Father, never divided from my Father, never dying; we're learning that we are truly, and always have been, immaculate. And if we are consecrated to the Truth of being we reject all that declares us to be not immaculate as an untruth. I cannot be not immaculate if that is the nature of my being. And all that declares that I am not immaculate must be a sort of a Judas; a liar, a perversion of the sense consciousness. So we step out of that sense consciousness.

Let us meditate now. Let us set aside the forms that we have studied here called Mary and Lazarus, Judas and Jesus. Let us recognize the spiritual presence as our only Presence. When we're in a state of no human thought, the perfection of God which is happening around us is not being interpreted by us into finite forms. We're not trying to receive God through human mind. We're simply resting in a state of awareness without preconceived thought. And in that state of awareness seeking nothing, asking nothing, wanting nothing, we are merely letting infinity be without a second. In a sense, you might say, we're accepting that God is doing Gods work and there's nothing more to be done. Just be. And now the mind that would interpret God and then form thought and outpicture that thought as thing, condition, person and place, is still. The mind of the world cannot function through our mental channels. And so we're closer to the state of purity. And here you rest in a

sort of peace, perfectly content to know that all that God is, is happening. And all that is not God cannot happen even if it seems to be happening. All that is happening is Divine.

You can form a stable consciousness at that place in the knowledge that all that is happening is Divine. And it needs no human help, in fact it can receive no human help. Even all that is happening is Divine as far as you personally are concerned; you must be Divine. And human thought slowly dissolves. We have no need of it. We know that one day there'll be a total turn of consciousness in which I will have passed the point of human thought. It's only human thought that knows about human lacks and limitations. It's only human thought that makes me get so old and then start the descent down the hill on the other side of humanhood. Only human thought knows that, not Divine. It's only human thought that tells me my income is limited to so much. Divine thought knows nothing about human income. Divine thought functions itself. And that is the meaning of the supper for Lazarus . When you're out of human thought Divine thought is all that's present and you're at the supper that is the spiritual feast. The more of human thought you eliminate, the more of Divine thought you are inviting. Until Divine thought is your food. It thinks, it expresses, it reveals, it performs, it perfects, it prepares a table for you, it builds the body of Soul realization. It even makes the transition for you. It does all the work. And there's no table in this world big enough to hold what it pours into your life expression when you, through human thought are out of the way.

Then you're in your infinite Father's Day, the seventh day, the seventh heaven and you find that it wasn't a matter of time or space to get there at all, it's always been present as Divine thought. This Divine thought, this hair which washes the feet of the Master, includes within it Divine power, Divine wisdom, Divine truth, Divine love, Divine being. And it is all true now in the absence of human thought.

Never permit yourself to go seeking Christ or waiting for the second coming. It is you. The first and the second. The only. The only thing that stops the realization of that is the continuation of human thought. In the absence of human thought you are Self realized without effort. The truth of you simply flows into your conscious realization.

Silence, (pause) ...

We'll have a short intermission now for about 5 or 10 minutes.

I hope you'll forgive me if we stay a little over time today, not much, just a little. Some of you may know the poems of Edward Arlington Robinson. I remember them myself from somewhat about thirty five years ago or in there. And we remember him as a sensitive poet of course. He was so well rated that he became standard among most of the high school and college curricula in English courses. Now I'm sure that sensitive people respond to his poetry and that teachers undoubtedly respond to his poetry and yet I've kinda got a feeling that this little paper I have here when it came through one teachers hands, might have educated him or her about the poetry.

Now while we've been reading about the consecration of Soul to the Christ message, and thinking of it as something so distant to reach that state of consciousness, we must remember that there has been a leavening through these centuries. That even if a Martha for example, doesn't achieve the fullness she undoubtedly comes back in a higher consciousness. For instance, Martha and Mary at one time after the passing of the Master, it is said that they went into Britain with Joseph of Arimathea. And we know that Louis the 11th named a church after Martha and she was established as a patroness of people who work in the home.

These women and men who come into a high degree of themselves in one incarnation but do not make the fullness of it always come back and then attain again the level that they were at and go beyond it. And to your surprise you wake up one-day and discover that you're learning from your own children. In other words just as Christ Jesus could step out and then become the teacher of his own parent, we find that ever the child shall lead them is not an idle word. And so this was presented to me and the importance of it is that it's evidence that the consciousness which knows truth is not a studied consciousness. It's not something that goes into a book and reads and then memorizes things but rather it's that leavened consciousness which comes through the ages ever rising so that sometimes even teachings in the Bible which seem so remote suddenly hit you as having happened right under your very eyes.

Now the point of this is that in a classroom, a normal classroom, comes a class paper about Edward Arlington Robinson. But it's not an ordinary discussion about the poet. It exhibits instead a kind of awareness that doesn't come from study. It only comes from having lived through it. And this kind of awareness doesn't come in a lifetime. I know it wasn't my awareness at the age of seventeen and it's not my poem, it's not my story.

If we could all at the age of seventeen have this kind of consciousness that you're about to hear, we would undoubtedly not be sitting in this classroom today. We would've passed this point, we would've continued from this consciousness into something else. And so what we have here is important to us because it shows us that we who say we are the elders are not the elders at all.

This is a paper in a class and it's called the words of Edward A Robinson. It's written in long hand in a nice Spencerian and the young lady says, "The outstanding new English poet, Edward Arlington Robinson is able to express his feelings well through poetry."

"Several of his works reveal a strong search to find God. He denies that life is merely a material phenomenon. Through an entire set of memorable characters Robinson shows the hidden faults of humans. Robinson drives past reason to find there must be a God. Or if not God, a purpose and a law."

"In the poem L'Envoy, it shows that Robinson feels there is God. And then the quote from the poem is this.

*'Now in thought, now in a shadow,
Now in a voice that thrills eternity,
Ever there comes an onward phrase to me
of some transcendent music.'
That after time and place are overthrown,
God's touch will keep its own chord quivering.'*

And then the commentator - the young lady who wrote it – “But still he looks for God. The beginning of his sonnet “Credo” could apply to his search for the light beyond illusion. It could apply to his search for the light beyond illusion. This is said just matter-of-factly without any major emphasis, just as a natural fact. That he is searching for the light beyond illusion. And then the quote:

*'I cannot find my way: there is no star
In all the shrouded heaven anywhere;
And there's not a whisper in the air
Of any voice of one but so far.'*

And then the commentating continues, “The deep desire to find God continues within Robinson in his poem “The Garden” he seeks and finds God for himself. In the plants.

*'My life! Ah yes, there is my life, indeed!
And there are all the lives of humankind.'
In every leaf.....who's
Outrolled itself from Thoughts eternal seed.
In every leafwho's
Outrolled itself from Thoughts eternal seed.
Love-rooted in God's garden of the mind.'*

Now mind you, these quotes were picked to continue the thread of thought that the writer is trying to convey. And you can see the spiritual impulse behind it all even picking those quotes out of the poem.

“Robinson refuses to believe that life is just an event that can be observed with the senses.” You know how many years it took us to learn that simple statement? Forty five. “Robinson refuses to believe that life is just an event that can be observed with the senses. He goes beyond the senses. Leaving the flesh and the complacent mind together in their sufficiency behind.”

“The conclusion of his sonnet “Credo” implies, to his faith, he said, that;

*“There is not a glimmer, nor a call,
For one that welcomes it, when he fears,
The black and awful chaos of the night;
For through it all - above, beyond it all -
I know the far sent message of the years,
I feel the coming glory of the light.”*

“Robinson believes that the world is not a prison house but a kind of spiritual kindergarten where millions of infants are trying to spell God. In other words, the world is a place to rise higher in consciousness gaining more of an awareness of true Life. Deep within every individual there is God, the higher Self. But man shrinks from the larger Self. To a degree, man is aware of his true Identity but does not, or cannot, understand it fully with a human mind.”

“Robinson realizes in “Octaves” that what we see with eyes or hear with the ears is not enough. The Soul itself must insulate the Real. In several of Robinson’s poem’s he speaks of an unseen companion. This invisible companion is God. God is only invisible to the material eyes. A man standing alone is only an appearance of a body by itself.

Here quoting Robinson again,

*“By the windy docks I stand alone,
But yet companied.”*

“Man,” she says, “is never alone.”

“There’s no loneliness: - no matter where

We go, nor whence we come, nor what good friends

Forsake and in the seeming, we are all

One with a complete companionship.”

“Loneliness is a sense of separation from the real. Man is one with God, one with a companion, man is the companion. Man is one with everything making him infinity. Infinity could never be alone when it’s all there truly is.”

There’s more. I think you have the idea that the consciousness that wrote this is receiving instruction from a higher level than the human brain. That’s the point of it. It’s supping at the table of Lazarus. Now why does one at the age of seventeen do this, and why do we at other ages have to study so hard? Is it possible that the one at seventeen **has** studied so hard in a previous span and that you and I, if we do not make our transition, will surprise our elders in our next incarnation the same way?

Paul in his Corinthians letter may not have said it much better. He was speaking then to a group of men who allegedly were dedicated to Spirit but he had to tell them many things that you and I would feel that we have passed. And maybe some of the things he told them were not in the original letters that he wrote. But there are some parts of the letters still preserved which bear completely on the message of the resurrection of Lazarus, and the resurrection of Lazarus in you.

You’ll find it in the first Corinthians. Chapter 15. The whole chapter is beautiful. But if you start at the 35th verse “*Some man will say, How are the dead raised up? With what body do they come?*”

Now we may be that some man. There might be a level of consciousness in us saying, “Well, it sounds great but how can I be sure that I can develop the awareness of this invisible body of the Soul? Paul has an answer for us and it isn’t very complimentary. In other translations this next phrase reads “Thou dunce“ but here it says, “*Thou fool. That which thou sowest is not quickened except it die.*” You put the seed in, it has to die for the tree to grow. The death of the seed is the growth of the tree.

“*That which thou sowest, thou sowest not that that body shall be, but bare grain, it may chance of wheat, or of some other grain*” He’s telling us that this body is just bare grain, this is just a seed. That’s not the full truth either but it’s good enough. He’s trying to explain to us the illusion of the human form. So he’s calling it a bare seed, a bare grain.

There was no body of Lazarus to be resurrected. You come out of the illusion of the first sense of body, that’s only a sense of body. And so how do you come forth in another body? It isn’t that this body changes to another body at all. There’s no transmutation of this body. Joel has often said, “When you look at me you’re not seeing me, when I look at you I’m

not seeing you.” You’re in your spiritual body. I can’t see it and you can’t see it. You’re not going to transmute this body into another one. But that which isn’t is replaced by that which is. You don’t bring Spirit into mortality. You don’t spiritualize the human body. You don’t spiritualize the human mind. Another mind takes over. The Christ mind, the Divine mind isn’t a human mind which has graduated. The Christ mind is the mind that is present now. The human mind isn’t there. It’s as much an illusion as the human body. But the illusion of the human body is in the human mind and that’s why the human body seems real. The illusion of it is in the human mind and the human mind isn’t there. The Christ mind is. In the Christ mind you have an awareness of that body which is the Christ body.

And Paul puts in somewhat complicated language it seems, but the truth is in it. *“But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: there’s one kind of flesh of men, another flesh of beasts, another of fishes, another of birds.”* Don’t think that he selected those examples without a deeper reason. You’ll find that the fishes in the sea, birds in the air, the animal and the man are on the earth and the continued inner evolution of realization takes you out of the man of earth in which all four types of form are amalgamated into one spiritual form which already is in the sea, in the air, on the land. In fact the land the sea and the air are in the one spiritual body that already is.

And the Christ mind alone can realize this. We can talk about it. But the Christ mind can realize it, can experience it as a living fact. *“There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead.”* Now mind you, we’re not talking about dead bodies. That’s a phrase used in the Bible when referring to the body that has no life but only seems to have. The imaged body of man is a dead body. The only reason for resurrection is to step out of the imaged body which is not alive, but which seems to be, into the body which is but is not visible to human sense.

That’s what resurrection means. *“It is sown,”* - this is speaking of the resurrection of the dead - *“It is sown in corruption, it is raised in incorruption.”* The seed must die and that which comes forth after the seed of this body dies, when you lose personal sense. You come forth in the incorruptible Self which is the true body of Self. *“It is sown in dishonour; it is raised in glory: it is sown in weakness; is raised in power: It is sown a natural body.”* Again there will be a different translation on this if we can go back to the original. The natural body can also be translated, “the animate body, the animated body.” But not living but animated. *“It is sown a natural body,”* or an animate body, *“and it is raised a spiritual body. There is a natural body and there is a spiritual body.”* Now then it’s the end of the belief in the natural and the awareness of the spiritual which is the resurrection.

Don’t think your human body is going to become another body. Don’t look for signs that its becoming one. The body that you become aware of will have absolutely nothing to do

with this form. You become aware of it as invisible essence. And you'll find it isn't going to function the way the mind might anticipate. But it's present - now.

Now it is said in the account of Mary washing the feet of the Master that a strange fragrance filled the whole house. And this is again, the way we are told about that body of Mary which is now forming in her consciousness as a spiritual body. You see? *"Then wiped his feet with her hair and the house was filled with the odour of the ointment."* The odor of the ointment, that fragrance, that aroma, is the sign of the invisible, radiant body of the Soul. Some of you know that there is an experience of this fragrance in high communion, in high meditation. When suddenly there's a fragrance that you never were aware of before and all of a sudden it's there and you wonder "What is that?" Its either your own awareness of your own spiritual body or it is your awareness of the spiritual body of a Master who is teaching you. And when you have the consciousness of that fragrance, suddenly it's there, no flowers in the room but you smell what appears to be lilacs or something else. That's what's happening to Mary here. In the Soul dedication, out of mind, Soul has taken dominion over body. Soul has taken dominion over the feet that walk upon the earth. And the sign that comes of that invisible body is here called the *"odour that fills the whole house."* You may have had that experience in your Self.

And so now we really are ready to go into Jerusalem. There'll be a division and that's exemplified here by some of the Jews that are going with him and some that are believing and some that are not. Ready to take palm branches and go into Jerusalem. Now at this level then, conscious of another body, we're six days away from Ascension, Passover. Ascension out of the complete mortal sense.

Now if you're still in the world and interested in it, you're not pouring the ointment of love, loving God supremely. You're not accepting that the second coming of Christ is your own true being, realized in the now And you're going to make the same mistake that is pointed out all through the old and new testament. You work and you work and you work and you work and then you have nothing to show. You even work on the level of understanding God and still have nothing to show. Because this human life dwindles away. And we who have let it dwindle away thinking the hour glass is run out, have discovered that it never dwindles away at all. We simply haven't come into the experience of the Life. The human sense of life goes down but the Life that is, continues in its progression of newness. And the moment you come into the rhythm of it, the One life, and are reunited with Source you're no longer in that dwindling sense of life which other people call the end of their life. It simply has no place in your consciousness.

And this is why total dedication is necessary. If there is one iota of worldliness left in us, we're still not purified to experience the rhythm of Life. As long as you still have a personal you, you're going to be hunting in vain for the rhythm of Divine Life. The great mistake is, the belief that there's something in this world that we really want. I mean

anything. And the great insight, the door that opens all enlightenment is the knowledge that there is no world in which you can receive anything. The kingdom of God on earth is the only place where Reality can be. And so we do not sow to the kingdom of the world but to the kingdom of God. And we let the things of the world which come to us, come to us like shadows that fall behind us. You don't turn around looking at your shadow. The material things that come simply fall into place. That isn't what you're seeking. The human sense of you, must go because that is what it is seeking. It doesn't know any better. It wants the things of the world. It loves to hear things like harmony, peace, beauty, truth, supply. And those are fine things for it but it doesn't have them. It only gets its hand on the shadow of them. And as long as you live in the world exclusively that is what you get your hands on, the shadow of these things not the Reality of them. And life seems to dwindle away.

But if you put your concentrated effort on the kingdom here, of Divine thought, opening totally to it and nothing else then you know why Paul said he dies daily. He wasn't dying daily, he was coming nearer to Life daily. And we who know some of the mysteries and have felt some touch of the Spirit and who have lived many enough incarnations, suffering, and then discovering the cause of our suffering – and then coming to know that we never really suffered but it only seemed to be so - can see the great teaching that we're all being indoctrinated into; the full realization of the Passover. The Ascension.

The new Jerusalem where you live exclusively in the appearance world only in other peoples eyes but not in your own consciousness. In your own consciousness you live in God. And God is your mind and God is your body. And whatever thoughts you express are not human, they are Divine thought expressing through you.

I'd like to suggest that in your meditations this week you let your Self sit at the table supping with Mary and Lazarus and Martha and Christ Jesus knowing that always the invisible Christ has prepared a table for you right where you are. Your only function is to sit at it. And you'll find the menu is quite different than human food.

When this becomes your daily habit you'll find that you're always being fed. It isn't three meals a day any more, It's twenty four hours a day of Divine expression. And slowly into your consciousness will creep, not necessarily the fragrance of the new form realized, but a radiance from within. The knowledge that, I, in the midst of you have entered because you have opened the door of your consciousness and the table that I have prepared for you is forever. Forever I will sup with you.

And one day you will put on your robe. You will say as the Master did, "I was naked and ye clothed me." You will put on your garment of righteousness. You will be clothed with the robe of the immortal Self. It'll be invisible to human eyes, but you will know you have reached the place where the table of the Christ is where you sup. Divine food will ever feed your Soul, you will not think of dwindling days or of life passing by. You will know that the

shadows of the false sense of life are dissipating as the radiance of the true Life becomes your permanent Consciousness.

When you read the sixth chapter of Joel and he talks about harmony and beauty and truth, remember he's not saying harmony in your home the way you like to think about it. He's talking about Spiritual harmony. He's not talking about bringing things into your human life - it may appear that way to you - he's talking about the spiritual expression which you permit to enter your consciousness which expresses outwardly as what we call harmony but it doesn't come until you are supping at the Christ table.

Second coming of Christ is come. "*I am come.*" And all concepts of life are changed with this coming. "*For I am come to give you life more abundantly.*" All human concepts of life are shown to be, not only limited, but illusory. The Reality of Life expresses through I, who am come as your own infinite individuality. And I go unto the Father. One undivided infinite Consciousness living Itself where you are. You can even lose the sense of "this where I am," being me. And find your Infinite essence. Whoever can lose that personal me, will lose the will of the personal me, which makes the false sense of self walk in a world that does not exist. And that will be the realization of "*I am come.*" And that will be the realization of a life more abundantly.

We'll stay with chapter 12 of John. We'll probably look at chapter 6 of Joel.

And thanks for being with us on Father's Day.

CLASS 17

THIS WORLD IS A DREAM

Herb: It's a pleasure to say, "Hello" again.

We have the chapter 12 before us of John, the entry into Jerusalem. And I think it opens up for us many of the hidden doorways that we've all been trying to enter. The importance of Truth cannot be over stressed. If you follow what appears to be a Truth but isn't, naturally you're going to run into difficulty. And to find what is Truth and what is not, what to follow and what not to follow, has been one of the major problems, if not the major problem, of our world.

What shall we follow? What is the Truth. "I," says the Christ, "Am the Truth."

Now what does that leave you to follow beside I, the Christ. Unless of course you're of the opinion that there is another Truth than the Christ. As you know the world is of another opinion. I don't wish to necessarily imply that we have a third of a million people out of their homes today because there are floods in eight different states because they don't know Christ. Or that we have a war in Vietnam because we don't know Christ. And so on down the list.

But if we do not follow Truth we are in violation of it. And you may have discovered that if you do not have a relationship with Truth that your life suffers. Whereas when you have a relationship with the Truth your life turns right around and yields back to you the Truth of that relationship. In other words, you act in conformity with your relationship to Truth.

And this is how you sow to the Truth or not to the Truth. But to know the Truth is necessary before you can act in relationship to it. And we have all been unaware of the depth of the Truth that we must know. We have relied on human methods and at times we have relied on psychic methods. And other times we've relied on authorities. Other times we have relied on the literal meanings of the Bible. And again we have relied on authors. We have relied on everything except Christ. And our reason was that we could not find Christ. We could talk about Christ. We could say, "I am the Christ." We could read about Christ. We could see what Christ does in the form of Jesus. But we could not find the Christ of our own being. And that's the only place where you can find the Truth. What I say unto you is the Truth. And unless you hear my voice, unless you are one with Christ of your own Self, for you there is no Divine guidance and that which you follow is not the Truth, the Lord does not build your house and ultimately the termites come in, the flood comes in, the rain comes in; the foundation of it proves to be untruth.

This chapter, along with all the others, emphasizes that there is only one Truth. There aren't many truths. There's not the truth of Buddhism and the truth of Sufism and the truth of Christianity and the truth of Muslims and the truth of Hindus and the truth of Judaism. There isn't a truth in everything that is different from another truth somewhere else. There is only Truth and it isn't divided and Truth is always the same; it never changes. If today you are in a different truth than you were in yesterday then yesterday's truth was not truth at all. And if what you call truth today is going to be a new truth for you tomorrow then the truth you have today is not truth. And finally, you must see, that the only Truth there is, is the Truth that is always the same Truth.

And so the world goes on not really looking for Truth but looking for security, looking for a better life. Now we in this class are not making that mistake, we're looking for Truth. And if you haven't realized that's what you're looking for please nail it down. That's what you should be looking for; Truth.

Now fortunately the Truth comes from Christ. And when the Christ utters a word, whether it's through Zachariah or Joel Goldsmith; it's still Truth. When Christ speaks that's Truth. And you can count on it; it won't change tomorrow. It'll be Truth five million human years from now, five million immortal years from now. The Truth two thousand years ago is the Truth this instant. If it isn't, it's not Truth.

Now let's look at prophecy and see the difference between psychic prophecy - the prophecy of a human mind reaching into cosmic levels of thought - and spiritual prophecy. And you'll see the difference between Truth and the deception of truth.

We're going to look here at Zachariah. Here he is in 9:9 saying something that we're going to read about in our chapter 12. *“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”*

This is Zachariah in the old Testament. This is a prophecy. Who makes this prophecy? Zachariah? No. I, Christ, speak through Zachariah. This is I, Christ saying *“Your king comes. He is just, and having salvation.”* Salvation. *“Lowly, and riding upon an ass, and upon a colt the foal of an ass.”* This is I, Christ speaking through Zachariah about salvation.

Here's John 12. *“And Jesus, when he had found a young ass, sat thereon; as it is written.”*

Now then, the question is, why does this prophecy come true? Think of the years between the making of the prophecy and the appearance thereof into the visible world. Who spoke the prophecy? I, Christ, spoke the prophecy. Who enacts the prophecy? Who comes forth doing precisely what was prophesied? The very one who had spoken the prophecy. I, Christ, speaking through Zachariah. I, Christ, acting through Jesus. Do you see why the

prophecy must come true when it's a spiritual prophecy? The prophet and the doer are one and the same.

Do you see that when the voice speaks through you that he who speaks through you will perform that which he speaks? *"I go before you to make the crooked places straight."* I who speak unto you, through you, in you; I am the Truth. And that is why I am the way." When the Lord builds the house you labor not in vain but unless I speak through you to give you the truth, the guidance, the wisdom, the daily bread, the knowledge, the understanding, the love, the direction, what are you going to do? You're going to have to do it yourself. But when I the Lord speak unto you, "I perfect and I perform all that concerneth you. I perform that which you are ordained by me to do."

And so, in this riding on the foal, on the colt. is the message that we have to now look at carefully for it is the token of the new Consciousness on the earth breaking through the mortal mind.

And so here after the prophecy Jesus rides into Jerusalem on a colt.

Now Matthew gives it one way, Mark gives it another way, John gives it a third way. They're all the same. I think maybe we should look at the two we're not going to study that carefully. Let's look at Mark and Matthew and you'll see something interesting. In Mark it's at 11:2. There's one phrase here that's very important.

"Jesus saith unto themhe sendeth forth two of his disciples and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied," And listen to this phrase, *"whereon never man sat.....a colt tied, whereon never man sat; loose him, and bring him."*

Now this is the colt on which no man has ever sat. Then over here in Matthew this will be the 21st chapter and the second verse, they do it a little differently.

"Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied; and the colt with her: loose them and bring them into me."

Here it's not just the colt but it's the mother of the colt. The two. The ass and the colt. And over here it's a colt on which no man has sat.

And now John does it this way. *"Jesus when he had found a young ass."* And therefore he's got the colt on which no man has sat. And so that's what he's riding into Jerusalem on. *"The colt on which no man has sat."* And this is the prophecy of Zachariah appearing visibly in the world.

Now let us go back to the beginning of this particular episode to catch the meaning.

“On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.”

Now to come in the name of the Lord means to be the Truth of God. And we know that this is the Christ of God, Jesus, appearing as Jesus, to man, and this Christ is the Truth of God, comes in the name of the Lord. Later this same Christ will say, *“Follow me.”* Follow the Truth of the Lord. We find palm branches there.

Now why is he riding the young colt? It's the new birth, isn't it? The new Consciousness. And why was it an ass, and not a giraffe, why was it not a gorilla? Because it's a dumb beast isn't it? Because it represents the lower nature of man. It represents that capacity in man which cannot see further than his nose. The emotional side. The lower mental side. The passions that are uncontrollable. The desire realm of man.

But he's riding on it, he has tamed it. Why has he tamed it? Because in the new birth Christ rides on the new Consciousness. So riding into Jerusalem we find is a new Consciousness. With Christ in the saddle. And wisely John has taken this and placed it after the resurrection of Lazarus again.

Why? Because this is the new Consciousness on the earth that was evinced by the changing consciousness of Lazarus. The lower nature of man, the world mind, which functions as the lower nature of man, has been tamed. The Christ has entered human consciousness dissolving the illusion of mortal sense. And you'll find that there's another place in either Matthew or Mark where he's instructed... the two disciples are instructed to find this colt where two places meet. You'll find that's the symbol of the cross. And the place where the two places meet is where the human sense of body is erased. Right on the cross is where the human sense of body is shown to be erroneous. The place where two places meet is where they find the colt. That's where you find your new Consciousness; at the place where two places meet. When you can overcome the body sense you find that you are subduing the lower nature of man, you are providing no channel for the world mind, you are overcoming all levels of human resentment and jealousy and envy; the baser passions. And Christ mounts the colt, just as Christ stood before the woman of Samaria and then sat on the well of her consciousness.

Now we're ready to ride into Jerusalem because we're in the new Consciousness. Man of earth, mortality, has been overcome. The new Consciousness is conscious of Immortality. Matter, man of matter has been overcome. The new Consciousness is conscious of Spiritual identity. Riding into Jerusalem on a young colt the Master is teaching us this is a pathway to salvation. Up till now in the human consciousness salvation meant being good, being honest, being virtuous, tithing, getting on your knees before the Lord, reciting doctrinal prayers and formulae, looking out and doing good to your neighbor; all of this was called the road to salvation. And everybody who followed it found it wasn't the road to salvation at all.

They didn't find salvation they found death and they found problems on the way to death. And when they had died they didn't receive salvation. They came back into more bodies and started all over again, looking again for salvation. Because they hadn't ridden into Jerusalem on a young colt. The young colt with Christ in the saddle is Divine wisdom, Truth. Truth that is ever Truth. Truth you can depend on to take you into Jerusalem which is the higher Consciousness. The glory of heaven on earth; new Jerusalem.

And they put palm branches in the way because those who saw were aware of a Presence and the palm branches signified inner peace. And from it we have our Palm Sunday which should signify the awareness of the presence of Christ in us as the Prince of Peace, making eternal peace within us. And these would strew the way to salvation but now salvation is something totally different than being good and then going to heaven. Salvation is spiritual evolution in consciousness leading to transition. Not dying, but making Ascension out of corporeality and it can only be done after the second baptism. We who have been baptized but once by human birth cannot make the journey into Jerusalem. The second baptism signified by Lazarus made possible this journey. The second baptism is signified again by Christ riding on the new birth, not the old.

Ishmael, the son of the handmaid, must go that Isaac may rise in consciousness. The natural birth must be followed by the baptism of the Spirit, the rebirth. And this rebirth done here now on earth is a phase in the second baptism which leads to riding on the colt into Jerusalem.

And now this has been accomplished on the earth and to some extent part of the world is aware of something going on which calls for palm branches in the road and hosannas implying an awareness of the Presence and the possibility of salvation.

But between this beginning of the journey and the end there will be sorrow because the journey carries with it many trials and many tribulations as you approach the Ascension. And we are not being led to expect all to be choir music and angels but rather to know that there are many thorns at this level. All very necessary ones. To lift us beyond a certain remnant of mentality into the immaculate Self lived in.

Now I, through Zachariah, predicted the new Consciousness. The young colt which was stepping out of the old man into the new. And then I, through Jesus, appeared riding the colt. And I then, am the Truth that is leading man into Jerusalem; freedom from mortality. The salvation turns out to be freedom from mortality, freedom from everything leading to death. I am the only way man can make transition. And I am the Christ of your being.

Whoever is not following the Christ within is not going to know Truth and is going to have to perform those acts which only the Christ can perform. So if your question is, "How do I know Truth?" The answer is you only know it when it is spoken by Christ in you, by Christ in the Bible, by Christ in a seer, by Christ in a prophet, by Christ and only by Christ is Truth given.

And it can be the Christ of Buddha, the Christ of Mohamed. But it must be the Christ, not a man. No opinions of a person. And when you hear it in yourself you can tell whether it is the Christ or the world mind. You develop the capacity to distinguish between the wheats and the tares, to recognize your Master's voice and even when the voice is silent, you hear it with the inner ear and you feel it with the Christ mind.

Now this path to Truth is the narrow way. It erases all opinions, all guesses, all speculation and all authorities, all experts. It tells every theologian that unless Christ is speaking through you, you have nothing to tell me. And it sets every religious authority in proper focus because unless a man speaks out of Christ he is not speaking the Word. And if you follow that word that is not spoken out of Christ you're not on the new colt. You're riding the old jackass and it won't get you where you're going.

Says Jesus, *"Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt."* Now Zion, or Sion, are one and the same. You'll remember this is the elect of Israel, those who have been chosen to know the Word; to attain the fullness of the Christ. And here, you might say, Christ is assuring us that inevitably, inevitably, mankind will ride up on the colt that the Christ Consciousness must appear on this earth. There is no power to stop it.

This is the assurance. *"Fear not, [oh] daughter of Sion: behold, thy King cometh, sitting on an ass's colt."* This is the assurance that Christ Consciousness will form your consciousness. It is the assurance that it was on the earth at that moment that he spoke it. And who would know better than the Christ, if it was on the earth or not.

It was leading those who had ears to hear. And so it is at this moment that when you behold floods and various other forms of human destruction, you are also beholding the invisible Christ Consciousness. You may not see it at the moment but it is the very Christ Consciousness on the earth which makes that appear which we call the flood. Perhaps we'll see that in a little while.

"These things understood not his disciples at first: but when Jesus was glorified, then remembered they that these things were written of him." - such as Zachariah's prophecy - *"and that they had done these things unto him."*

And so we find here that the disciples who are partners in the march into Jerusalem were completely unaware of the meaning of it. They were there in body and they witnessed the physical events. But John wants us to know at that time they didn't know what was happening. It was only after the glorification of Christ Jesus when the miracle of no death had been presented to them, they could understand and connect it up to the entry into Jerusalem of the new Consciousness which never knows death. They were like children. Long before they really understand what you're doing you train them and then as they grow up that training becomes very effective and finally they understand what they couldn't understand when you trained them and here the disciples were part of that early training.

What it meant they didn't know but they had to do what they were told to do. You'll discover, or have wondered, who went to get the colt. And I think you'll find that Peter and John were the two who were sent - although it doesn't say so. Because that colt was the new Consciousness and these two were the most advanced of the disciples.

Now you may remember that we discovered last week that, or several weeks back, that the resurrection of Lazarus was an invisible event. So I was very pleased to discover here a confirmation of it, in the next verse of John. "*The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.*" Now the people who bear record of the death of Lazarus and the raising out of the grave was probably John himself. That editorial 'we'. Just like Joel says, "We know you can stop an earthquake, we know you can stop a tidal wave." And who's the we who knows it? Joel. The people who were with him when he raised Lazarus from the dead are John. Mary and Martha were there too. But it was an invisible event. And so John bear record of it. He could witness the invisible. And he confirms that even further here. "*For this cause the people also met him, for that they heard that he had done this miracle.*" You see, some see within, and then others hear without.

And so thanks to John we have the record of these invisible happenings and again the record of the meaning of the ride into Jerusalem on the colt, emphasizing the young colt. And Mark emphasizes a colt that no one had sat upon. This was the new Consciousness on the earth that no one had sat upon. The realization of Spiritual identity now, immortal Self now, child of God now; not a dying creature.

And yet the significance of that is still not fully understood and we're going to have to deepen our significance, our understanding of the significance of what it means to be a child of God, an immortal Self now, a Spiritual identity now, an Infinite being now, and we are going to have to do that today.

"*The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.*" And so the Pharisees in spite of thinking they were merely making a comment, they were prophesying a truth. "*Behold the world has gone after him.*" They too, without really realizing what they had said had predicted that the world would turn to Christ. And it is.

The situation was getting out of hand there. Those who had seen the miracles of Jesus were not aware of what he was teaching but they were following him. He wasn't fooled by this outer demonstration of palm trees, palm branches and hosannas. They knew nothing of what he was teaching. They were going by outer signs. He was teaching the Truth comes only through the inner Christ and that Truth is power, that Truth is ordained, that Truth is the pathway to transition which is the only salvation there is. Salvation is transition. Transition is salvation. Salvation is the big promise of religions. But it does not promise transition - it never heard of it. And transition alone is salvation. Transition from man of earth to child of

God living in your spiritual Self. This is salvation. This isn't a future heaven, this is a heaven now. This isn't a future peace, this is a peace now. The pathway to Jerusalem here, is the pathway to Life eternal.

And you must be in the Truth of the new birth. For only the new birth is one with God. Only the new birth is in the one Divine Consciousness. Only the new birth takes us out of duality. The baptism of the Spirit, the second baptism, takes us out of the duality of being a creature separated from God into the one undivided Divine Consciousness which alone manifests its own Selfhood as our being.

Christ on the colt is the union of identity and Truth in you as one Self. Moving, guided totally riding on the Truth of Christ identity. I'd like to plant the seed then at this point, of the depth that we must go to realize Christ identity. You've all been willing to say, "Yes, we can see that mortal mind influences us to see things that aren't there, that weren't God created." We've been willing to say that, "We're under a state of hypnosis." Something else is missing isn't it?

Suppose you close your eyes with me and think of a dream you may have had. Any dream. And remember how real it was. And how when you awakened everything that happened in the dream vanished. It was all in the dream. Suppose we invent a dream right now. Suppose in your dream you have a man who is building a house. And suppose he's going to move into that house with his new bride. And suppose he painstakingly builds it, using his hard earned savings to get just the right appearance, the right materials, the right location. And now along comes a flood in one of these eight states and wipes it away.

Suppose the man now is looking for the girl who is to marry him and move into this house - and he can't find her. Suppose she is one of the one third of a million who are homeless. And maybe among those who are lost. Suppose, as you go through this dream you see how deeply the man is hurt, how he's grieving, how he's worried, how his whole life has been put into jeopardy, how every plan has been shattered. And then you wake up. No house, no flood, no man, no bride, no tragedy. Where was it? It was in the dream. Everything that happened was in the dream. But what is a dream?. You didn't sit down and plan that dream in your sleep. It happened in the dream. Something made that happen and there was nothing you could do about it. It happened without your wish, without your desire, without your plan, without your premeditated thought. It thought itself right through you. And it was real. It was so real that you were very relieved when you awakened and found that it was unreal.

And in that dream the man was so real, the young man, the house was real, you could describe it. The colors, the materials, the view, the number of rooms, you could see the builders putting it up. It was all so real. But what was it? It was thought. It was your thought. But it wasn't your awake thought, your conscious thought, your planned thought, it was your involuntary thought. It was thought that was placed there by a force. A force that was dreaming its thought into you. Thinking its thought into your dream. And everything and

every person in the dream would have thought he had free will, a life of his own, a heart of his own, lungs of his own, a body of his own. But he hadn't.

The fabric of the dream was the thought of the dreamer. And the dreamer being asleep, not in conscious thought, there was someone else dreaming, thinking through you. As you lay in bed asleep something was putting this into your mind. And we're going to call that the world mind, the dreamer, forcing its thought into you while you slept. And you can accept that that dream was not your personal voluntary thought, you can accept that it was put there and you had no control over it whatsoever. It was uncontrolled thought. At least it wasn't controlled by you.

But now comes the Christ saying to us, "Awake thou that sleepest." And we must ask ourselves, "Is that what is actually happening to us?" Instead of our dreaming about a house going up, about a flood, about people whose lives are shattered, are we that boy in the dream? Will we awake and discover that what we are doing while we think we're awake is only a dream? The boy in the dream thought he was awake, it never occurred to him that he wasn't. It never occurs to us that we're anything but awake. Then why are we told to awake? Is it possible that we are the characters in the dream? That the houses we're building are made of the very same substance that we're made of, that the rivers around us are made of the very same substance that we're made of? That our world is made of the same substance that we're made of? That all of this is thought, of another dreamer than ourselves? That we are the characters in someone else's dream? Can you conceive of that?

Maybe you had better because you're going to be asked to go that far in order to know Truth. You're going to have to discover for yourself that your world is a dream. Not you're just hypnotized, not that it's a suggestion, not that it's an appearance; but that we are made of thought. And the world mind is thinking, dreaming, what we seem to experience. Now when you can go that far you will know that everything you're looking at is in the dream and it is the same substance as you are. It doesn't matter what you see. It's the dream. It doesn't matter what you think - it's the dream. Or touch or feel or hear; it's the dream.

And when you can go that far to accept or to even give thought to the possibility and then to meditate upon it until you can understand that you're not God's creation as a physical human being. Therefore what are you? If you're not God's creation as a physical human being, what are you? And finally we come to that conclusion; I must be a dream. The very self that I'm so proud of is not a mortal at all and it's not going to become an immortal. It's a dream. Everyone I know has to be a dream because that which is not God created is not creation. Does God create floods and kill God's creation? Does God turn one third of a million people homeless in floods? Does God build tombstones? Does God build battlefields? What's happening? You're seeing the world dream and you say, "It's impossible, it can't be a dream." And God says, "But that's all it is. My kingdom is Reality. What is the world? My kingdom is not of this world. What is the world?"

It's time to stop calling it hypnosis. It's time to stop calling it an appearance, it's time to stop calling it matter. It's time to stop calling it anything except what it is; a dream. And you're not dreaming it. You're as much the dream as the characters in your dream and they have no will but they think they have. They have no independence but they think they have. And the moment you stop and dwell upon it you'll find that you've never been able to control this dream. You can't control your life and the reason you haven't is because you can't control a dream. No character in your dream has ever controlled his life. It was controlled for him and the minute you awakened, his dream, his life, his dream life vanished.

Lazarus awakened. We cannot know it from this side of the veil but his dream life vanished. Jesus awakened. His dream life vanished. Whenever you awake, and there are moments when you do, your dream life vanishes but you're not aware of it. You say, "I feel so beautiful, so strange, it's all one. I don't see individuals. I feel a peace." Yes, because you're not in the dream. You're not in that controlled dream of the world mind.

The second baptism doesn't come while we're trying to make the dream a happy dream, a better dream, a comfortable dream. It only comes when we willing to face the fact that flesh is the dream. Corporeality is the dream, and the good of it and the bad of it are the dream.

We read about Adam. And in his sleep it says that Eve came out of his rib, formed out of his rib. It's more than just a symbol, it's telling you that he was dreaming. And he dreamed of woman. And then he dreamed of a world. And then he dreamed of evil. And then he dreamed of serpents. Everything after Adam is a dream. Right from Eve. We're the dream of Adam. We are still the dream of Adam. And it's only when you step of the dream of the world mind that you discover you never were the person, the mortal, the creature, the flesh, the form. In order to be re-born of the Spirit we must first accept the Truth that if God is All and God is not that which dies, then the flesh which dies I cannot be. It must be the dream

The channel for the dream is obviously the human mind. But the human mind isn't dreaming. The human mind is still the substance of the dream. The dreamer is the world mind.

Somebody asked me about Lucifer today. There he is. The world mind dreaming is Lucifer. That's the fallen. That's the conflict in heaven, the war in heaven. But it's all part of a purpose. It's only when we come to the realization that the world mind dreaming is dreaming the world that we are in. Then we can see that the world mind dreams its dream through your mind. Your mind becomes a channel for the dream of the world. It dreams bodies. It dreams rivers. It dreams planets. It dreams a whole universe of matter. And the subject and the object and the actions and the motions and the lifespans, even the reincarnations, are all part of the dream.

Everyone of the re-incarnated lives you may have lived are part of the dream. That is the substance of them.

I the Christ never is incarnate. The word incarnation is misunderstood. There is flesh, and there is flesh. There is mortal flesh which is dream flesh and there is spiritual flesh which is Reality. Christ is spiritual flesh. Lazarus reborn is spiritual flesh. Jesus Christ reborn is spiritual flesh. Now when you say Christ incarnate, that means in spiritual flesh. The word in incarnate is incorrect because it's connotation is material flesh. Christ manifest is more accurate. Incarnate is often used and then abused because it has two meanings. Its first meaning is: in the flesh, human flesh. When it's used by a mystic it means: in the spiritual flesh.

Now you have never been incarnate in material flesh: that's the dream. And so when you reincarnate that's just a repetition of the dream. And the reason the dream is repeated and repeated and repeated is because we're still in the dream. The pathway to salvation is out of the dream and so first, incarnation is the illusion of being in the flesh. That is the meaning of in-carnation. The illusion of flesh. Reincarnation is the return to the illusion of flesh. No actual incarnation exists because there is no flesh. And no reincarnation exists because there is no flesh to reincarnate into.

But until we learn we're in the dream and what to do about it, we never come out of it and as a result we don't make our transition, we don't attain salvation. We come back into the illusion of another incarnation. And so we're on the wheel of reincarnation or the wheel of illusion. Repeated and repeated and repeated until that day when Lazarus walks out of the tomb. When you ride on the colt of wisdom, Divine Truth, and it leads you on the pathway to transition out of the dream which is all that Ascension ever meant. To ascend out of the dream of this world.

Now most of us have accepted, in one way or another that Adam had a dream, or that we're in a dream or the world is a dream. But we have never really, really taken it as a must, to sit down and face this Truth and do something about it. We figure, "Oh well, something will happen." But you're wrong. Something won't happen. You have to lift the veil of the dream.

And so we've come to grips with that dream very quickly. And let's see that the dream is thought, that the fabric of the world is thought. And it isn't God's thought at all. God's not thinking forest fires, God's not thinking murders and suicides and accidents. God's not thinking diseases. In him is no darkness at all. Who's thinking these things? We are, and the world mind in us is, just as the characters in your dream were really your thought. They had no thought of their own.

We have no thought of our own but we think we have. The only thought we have is the thought which comes from the world mind through us and becomes what we think is my thought. "I'm going to do this today." What about the characters in your dream when they decided to do something? They decided to build a house. Did they really? Were they building a house? Where's the house? You awakened and the house was gone. You think you built

houses. Did you? Or did world mind build them through you out of thought which you accepted as your thought and called it a building. You think you're building a life. Are you? Or is the world mind through you building it's thought as the fabric of your life.

Now look, we're in the highest mysticism we can get at this moment and I want you to see very carefully that whatever you're looking at, everywhere in this world, you're not looking at anything at all except your own thought. That's all you can ever see. You're not seeing a mountain, you're seeing your thought about what you call a mountain. You're not seeing a river. You're not seeing anything except your thought. This is important. And when you know that you're seeing your thought you will understand why Isaiah speaking from the inner Christ said, "*My thoughts are not your thoughts.*"

Your thoughts are from the world mind, the Lucifer mind. You're looking out and you're seeing the thoughts of the deceiver which you're calling this world of things and it is not your Father's kingdom, it is not Reality. It is dream thought and you're looking at thought forms in the dream. Thought forms in the dream constitute the dream world which is not the Father's Kingdom. Oh, they're beautiful forms and some are ugly forms and some threaten you and some look like paradise. They're places to go on vacations that are just the most wonderful forms. And there are other places that are hell holes. And they're all made of the same fabric - thought. The good of it, the evil of it. the floods we are experiencing in eight states are human thought. You are looking at human thought and calling it a flood. You're looking at three hundred and seventy five thousand homeless people but you're not.

— End of Side One —

God isn't seeing what you're seeing because you're seeing human thought. Now whoever can't get this is going to have a difficulty riding into Jerusalem. And whoever hears it and doesn't dwell with it is going to have difficulty too. As a matter of fact it's awfully difficult to accept and yet it's the ultimate Truth that we have to face. We have to pull away the veil, the lie which comes disguised as separate forms, separate objects, separate conditions, separate things if we are ever to see and understand and live in the one undivided Self.

Your world, my world, his world, her world is the dream of a world mind. And we have been accomplices to our own suicide, to our own pains, to our own grievances. And oh, it's easy after you begin to accept it to find that you were told this in practically every word of the Bible. Everywhere you turn, it's telling you: you're living in a dream world. Look there's Adam sleeping dreaming about Eve coming out of his rib. Do you believe that? It's a dream isn't it?

There's all the children of Eve cursed by the Father? Why, it must be a dream. Look at all the killing, it must be a dream. One son kills another son. Do you think it's happening or is it a dream. And there's a flood and everything on the earth is buried except two of a kind. You believe it? It's all a dream you're being told again and again and again. Get out of the dream. And the secret of the dream is world thought, individually interpreted as human thought.

You're in a room right now, but you're not in a room. Who says you're in a room? Your mind says you're in a room. And your mind doesn't know where you are because your mind is a dream mind and all it can know is a dream world, a dream room. And so you look at the walls and you say, "There it is, there's the wall." We can burn those walls with a match, we can crush those walls with a hammer. We can't do that to God's creation. In the dream we can do every kind of devilry imaginable. In the dream we can kill people, that's because it's in the dream. And that's why in the dream we die. When the thought runs out the death occurs. The end of thought is the end of the dream for that individual.

Now science helps us. Science is, invisibly, one of the great arms that is giving us an answer for that which we couldn't understand even though science doesn't know they are giving us the answer. And so you look at the wall and you say, "There's the wall." But it isn't there. Science says that atoms. That's great. That's true. That's atoms. What science can't tell us is that atoms are part of the dream too. There isn't an atom in this universe that isn't part of the dream fabric of thought. The only difference is that the atoms are the thought of the world mind before your human mind gets to those atoms. The human mind only is looking at atoms. And what are you looking with? You're looking with atoms of your own eyes.

Now let's get the whole picture here. There is an invisible Spiritual universe right now, right here. And it's perfect. And it doesn't need correction and that's all that's here and in it you're living in your Reality. In it Christ lives. In it, the Christ you is living now and enjoying the fruits of the Spirit. Being Self. Being Eternal. Being the Child of God. That is the Allness. And that Christ did not incarnate as you. That Christ is all you are and you are that Christ now behind the veil of world thought

Christ never incarnates. There is no incarnation. Christ is Spirit. You are that Being. I am that Being. Everyone we know is that invisible being called Christ. And we all have infinite individuality in Christ. Christ John, Christ Jesus, Christ Peter. Christ you. You are there now. And then the world mind looks at this invisible Spiritual creation and forms it's concept called atoms. That's the first world thought - atoms. Separating the indivisible into little particles of electricity; separate little particles. That's what you're looking at when you see a wall. And you're looking at it with the atoms of your eyes and what makes the wall is the reaction of your eyes with its atoms to the atoms of the wall. You're looking at something you cannot see and the atoms of your eyes reacting to the atoms that are there form and clothe those atoms with a concept called wall. The difference in speed between the atoms where the

wall is and the atoms of eyes creates the wall. You clothe everything you see with the reaction of the atoms of your eyes to the atoms that you are looking at. You're looking at the dream thought of the world mind and that dream thought is atoms and you're looking out of human eyes which are made of atoms and the reaction is wall, person, thing, place, tree.

Then you say, "Well why do I see a bird, why does everybody see a bird?" And the answer is simple. You look at the atoms over there and you see a bird and I look over there and I see a bird, is because the atoms over there are in a pattern and if we look somewhere else we'll both see a giraffe. Why? Because the atoms over there are in a pattern. We're reacting to the patterns of atoms. Over there the pattern is such that we all see wall. But the atoms aren't there. God didn't put them there. The world mind did. God didn't put the atoms where your eyes are. The world mind did.

The eyes that you look with are part of the dream, the atoms you're looking at are part of the dream, the reaction is part of the dream. "*He hangeth the earth upon nothing.*"

And so you look. Atoms react to atoms. The patterns are set by the world mind and your reaction is modified only slightly by your heredity and environment. Past experience. But basically we're all looking at the same patterns and we're fooled into clothing those patterns with bodies of flesh which are nothing more than our own thought reactions. Now this is the inner formation of the dream. I'm sure in time, there will be some great minds who will reveal much deeper understanding of it and fill it out with all kinds of scientific explanations but I'm sure you can see that if the atoms of your eyes are going at such a speed and the atoms over there are going of a greater speed, your reaction to them can form an impression which you call steel, wood, tree, bird. The forms of the world are made that way. We clothe atoms with our minds.

Now then if you can't overcome your thought you're going to go on continuing to build a dream world which the world mind builds through you. You'll continue in Adams dream. And so it becomes so utterly clear why we're told, "*Take no thought for your life....Take no thought....Judge not after the appearances....Resist not evil....Be still and know.*" All of this is to break the continuity of the dream and to awaken us out of being a dream character, a creature who receiveth not.

(Pause due to sound of 'just married' horns in the background.)

I gather this one is going to build that house we were just talking about. (Audience chuckles)

(Pause till horns pass)

Now the reason we are facing this today is because we're on our way to Jerusalem. And there's no way there as long as we live in the dream. Now there are ways to start seeing through the dream. First of all we know that others have come out of the dream, have been enlightened. We know that others have made transition. We know that others have been able

to come into a way of life in which they are no longer controlled by world thought. And can look through appearances unaffected by them, unaffected by the appearance of two powers and have been reunited in Oneness with that which the world mind is trying to counterfeit.

Now there is no sickness or sadness or sorrow or limitation or lack except in the dream. And when you try to correct these things and seemingly succeed and find out a week later or a month later that which you succeeded in doing seems to fall apart again, it's because you were not aware that the total circumstance and the characters in it are world mind dream creations. Yourself included.

Now we haven't faced this have we? We haven't been willing to. Nobody wants to tell us to face it either. It's much more pleasant to go on ignoring it, pretending that if we just do certain nice things, things will work out fine. And that's what the world's been doing. I don't know anyone you're going to tell this to because if you do you'll discover you really have no one to listen to you. The only time you can tell this is when you have proved to yourself that it's true. And if you haven't, you have no right to say it, to another. You've got to prove it to yourself and if it's not true, fine, that's great. Even in proving that it's not true you've done something. But you might discover that it not only is true but it's the only Truth. And that until you meet this Truth and come past this Truth all that you try to do in the way of learning Truth is barricaded. That you'll continue living a dream lifespan. With dream people, with dream conditions, with dream financing. And it won't work.

The fabric of the dream is your thought. It isn't your thought, it's what thought is forced upon you to become your thought. And you've got to break it.

And that's where we'll take our break and rest for about a few minutes in a meditation before we try to find ways to come out of world thought.

Pause, (class break) ...

The question before me here is "Where does world thought come from?" And, I know that the answer will not be accepted because world thought doesn't exist. It's the dream too. And then the question is, "Well, how does a dream begin, how does it get here, why is it here?" And, the only answer you can get is going to be directed to a dream mind. Because only the dream mind wants to know why, how and when. It's part of the dream.

And the best way to answer the question is to go back into a character in your dream who wants to know. And you'll see that anything he wants to know he doesn't really want to know because he isn't there. He seems to be there and he seems to want to know and the point that you're not getting is that you're the dream. And therefore anything you want to know is part of the dream. And it's only when you awaken from the dream that you'll see that the mind that asks the question is part of the dream. And I don't expect you to accept it but at least the important thing to see is that we remain characters in the dream and everything we do in the dream is part of the dream. Even the desire to know.

The only mind there is, is God. The only thought there is, is God. Out of that Divine mind. Now, while we want to know where does world thought come from, suppose you were in the flood and your home was floating down the tide? Would you be more interested in knowing where it came from or would you be more interested in knowing how to be safe? How to survive? Would you at that moment want to know the why and wherefore or would you be more interested in self preservation?

Are you more interested in the Truth or are you more interested in knowing the why and the wherefore? The human mind is the natural mind, "*It receiveth not the things of God.*" The Truth can only come to you from Christ. In fact, Isaiah's statement of the Christ, "*My thoughts are not your thoughts,*" is the revelation that only Christ in you can dissolve the dream and the dream mind and only the Christ mind in you knoweth the Father.

Now, we would have to be the very infinite Spirit totally in order to be able to explain why these things happen as appearances in the world mind. But we do know that the Father says, "*Be ye perfect.*" Now who is saying to the Father, "Explain it to me why these things are happening?" Who is saying that? The one who is not saying that because the Father says it, it is so. There is no reason that the human mind will accept but there is a spiritual something which says, "It is so."

And if you're going to live within the realm of reason and want to know how it got there you're going to miss the point of the dream. Because the realm of reason is part of the dream. The illusion on the desert is there. That's a fact. The world is not your Father's Kingdom. That's a fact.

Now, if you want to know how the world got there, even though it's not your Father's kingdom you'll have to come into Christ because nobody in this world is going to tell you how the world got there and how there could be a world mind when the world mind itself has no existence. There is no world mind. That's why the complete illusion of the dream person, the mortal being, the mortal life, the mortal lifespan, becomes a dream. It comes out of a dream mind.

And you come to the vanishing point where you're left with a world mind that isn't there but which is dreaming a dream world. And the only way you can solve that riddle is to live in the Truth of that which is present. You can't solve it in a conversation or a discussion or a mind speaking to a mind. Two dream minds talking to each other will not get anywhere. You must join that Christ spirit in your Self which dissolves the world mind. And when you have the experience you won't need the conversation or the human explanation of it. The experience is the only answer to your question. Until then, you'll have to simply know that there is no world mind to have the dream of this world. And that the complete dream of this world is in a world mind which is a dream itself. And that is precisely why it's been so difficult for mankind it to step out of the dream because it isn't aware of the condition or

what's causing the condition. It only knows that somewhere in the Bible the Father said, "*Be ye perfect.*" And it's trying so hard to be and doesn't know how to be.

The homes are floating down the river and here's the Voice saying, "*Be ye perfect.*" How? How can any one of those who have been made desolate be perfect while their homes are floating down the river? But, look at it another way. When the Voice says, "*Be ye perfect,*" does it mean just on Tuesday or Wednesday or does it mean every instant? "*Be ye perfect.*"

Now then, if the homes are floating down the river, how can I be perfect? The answer is that I've got to see the Truth that there's no home floating down the river. That's the only way I can be perfect. As long as there's a home floating down the river you can't say you're perfect. The dream of a world that is in torment must be seen as non-existent. There is no world in torment. There is no world at war there is no world in grief. There is no world in disease. I don't need a reason for that. It's the Father's Word. "*My kingdom is not of this world.*"

There's no reason, it's simply the Truth. And that's why I say you must find absolute Truth. If you find Truth that's reason, it isn't Truth. The only Truth that's Truth is the Truth spoken by the Father. That's the point. And the Father says, "*This world is not my kingdom.*" That is all you need to know - it's a dream world. And until you're willing to accept the Father's Word without further question you'll always say, "I don't understand this." We don't have to understand the Father, you see? Those who want to understand are going to be on the outside looking in wondering why they couldn't attain the level of Christ Consciousness.

The disciples couldn't understand either. It said so. But they were obedient to the Christ which says, "Do this, do that."

Now if you don't believe the Truth of these words in the Bible that's another thing but if you do don't let your lack of understanding of them stop you. You'll see that in a minute. Here some Greeks appear. It doesn't seem to be of major importance that suddenly a few Greeks appear at a meeting here. But they go to Philip, Philip takes them to Andrew, together Philip and Andrew go to Jesus. And as soon as he learned the Greeks have come, He says the most amazing thing. All through the Bible he saying, "*Mine hour is not yet come....Mine hour has not yet come,*" he repeats it and repeats it but now a few Greeks show up at a meeting and he says, "*Mine hour is come.*"

Why don't they go direct to Jesus? Why do they go to Philip and then to Andrew? That's the answer to your question right there. First Philip. And then Philip goes to Andrew. And then Philip and Andrew go to Jesus. Do you see the chain of command? That Philip represents something in us, Andrew something in us? And both Philip and Andrew have to go to the Christ? And that the only way the Greeks can come to the Christ is through Philip in us and Andrew in us.

Philip is the mind that says, "I don't understand." Philip is the human mind. But it understands enough to know to go to Andrew. And Andrew does understand and Andrew has the strength, the will to be obedient to what he understands. The outer intellect says, "Alright I heard it." But Andrew says, "I not only heard it - I will do it."

This is Philip and Andrew and together they go to I am the Christ. It's the faith to live and to abide not in your understanding. You must transcend human understanding. As long as you want to understand - which is commendable - you're going to limit yourself to what you understand. There is a place where you do not understand and yet you go forth. And that's the point of, "*Lean not on thine own understanding.*" There's a place where Philip and Andrew together move to Christ still not knowing what they're doing but they are obedient and the word faith to accept the word of the Christ beyond your own understanding. Do you see that if you're going to say, "*I don't understand how the world mind gets there*" and stand there and wait for that understanding you're not going to do what Philip and Andrew do right here? Now the importance of the Greeks will also clarify something. It's really a long, long story. The Greeks are in contrast to the Jews. Later Paul will say, "*There is neither Greek nor Jew.*" The Jews have been set up as those who in us are the qualities of mind that reject Divine Selfhood.

The Jew in us says, "I'm a human being and I worship God. There's only one God and I worship him." And this is the rejection of the Truth that God is the substance of every individual on the earth. That God is the substance of the Jew, God is the substance of the Gentile, God is the substance of the Muslim, the Hindu etc.

But the Jew in us refuses to accept that the Spirit of God is our being. And so the Jew is in the dream. The Jew lives in the dream of the world mind thinking it's worshipping God. Now comes the Greek and the Greek wants Christ. The Jew has rejected Christ; the Greek wants Christ. There is another phase in us, while the Jew in us is rejecting, the Greek in us is willing to be converted; wants Christ. And is coming and seeks Christ and says to Philip "*We would have an audience with Jesus.*"

And Philip the outer mind turns to Andrew, the strength, the obedience to faith and says, "They want to see Jesus." And then the outer mind and the obedience that acts in faith to the outer mind goes in together to the Christ and says, "The Greeks are here." And the Christ says, "*Mine hour is come.*"

Why? It goes right back to Lazarus the resurrected consciousness opened that day on earth, is also manifesting as the unconverted, the un-Christed, the Greeks, coming to find the Christ showing the universality of Christ. And it goes way, way back. I think it might be well to take a minute to see it way, way back. It goes back to Egypt. It was from Egypt that the Greeks, you see, found the mysteries. And there was Orpheus. And out of Orpheus came what is called the Greek Orphic mysteries. It seems that long before Jesus Christ walked the earth, the Truth that he presented was known. In fact, Orpheus was called the Greek Christ. And that

was twelve centuries before Jesus Christ. They actually were teaching in Greece at that time that there is one Spirit, one God, one Soul, and that God is infinite and one in number and is the Unseen Spirit behind all that we call nature. Orpheus taught that.

In fact Orpheus did many miracles. Orpheus, it was said, played a harp given to him by the gods and you can see the meaning when you learn that that harp that he played was so celestial in its tone that great monsters came out of the sea just to listen to it. And that it could tame the storm, tame the tides. He could tame all manner of natural phenomenon. That even savage beasts would listen to its tone and they would lose all ferocity. This is the story of Orpheus. And this became part of the mystical teachings in the mystery schools of Greece. Actually 1200 years before Jesus they taught that God did not create corporeal beings. That atoms were the substance of all matter. The substance of all that was good and evil and was not Divinely created. They taught that if you did not attain your eternal Soul you would come back into this atomic illusion of corporeality. And then he had a seven string lyre that he played beside. And always it was called music of the gods. Celestial music.

There were many composers who discovered the power of Orpheus. Richard Wagner was one and later Igor Stravinsky. But there was in Greece a man named Pythagoras. And around 550 he made the teaching of Orpheus a part of his movement. And this is what fathered the understanding of Orphic mysteries right down to Socrates, Plato and Aristotle.

But by now, you see, the pure mysticism of Asia was tempered by science and philosophy. And so they took ecstasy as seen in the Asian and they gave it a sense of order. They took faith and they backed it up with knowledge. Things were given a form and a substance that up to then had simply been in the mystical world. But then it was lost. It became too much form, too much science too much philosophy. And so the Orphic mysteries became a forgotten mystery. It was picked up however by the Essenes. By Enoch among the Essenes. Not the real Enoch but the teacher among the Essenes who called himself Enoch.

And so the Greeks had lost it. In other words, that part of the world which had had the mystical Truth of the one Divine Spirit of the substance of all being, lost it.

I, the Spirit of God in Christ Jesus was the very Spirit of Truth of Orpheus, of Pythagoras, of Socrates, of Plato, of Aristotle. Is there another spirit than I, Christ?

And even though this is lost through the centuries and now pops up in the Divine form called Christ Jesus, the moment the Greek appears, you see, this is a tying together of all the threads of spiritual unfoldment on the earth. Because now that which was out of the mystical Truth, that seed which had been planted years before, centuries before, now is fertile and the Greek is turning to the Christ and east and west are meeting again. And so I the Christ, in Jesus, recognizes I the Christ in the Greek and this is a sign that the world has been tied into one. *“Now mine hour has come.”*

Much more that could be said but there are words to be used that we're not ready for. One of them is androgynous and you can look it up. Find out what it means and you'll have a clue to the meaning of the Greek appearing. Further you'll find that androgynous means neither male nor female. And Paul caught that. The union in ones Self in which one becomes pure Spirit is neither male nor female. And this was the mystical marriage signified to Jesus Christ by the Greek. The Greek chain of the Orphic mysteries coming into visibility for the story of Orpheus was the mystical marriage. Now there's so much you could say about this sort of thing but you'd really have to go back and back and study all of the things that were taught in the Greek mystery schools. And the reason it's always remind a mystery is because the basic teaching of the mystery schools, always shrouded in words, is that all corporeal existence is a universal dream.

There are passages here which I think you should see about the Greek stranger. Let's first see this. *"There were certain Greeks among them that came up to worship at the feast: the same therefore came to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus."* They came together. Understanding came with faith and the will to obey that. That's why they came together.

"Jesus answered them, saying, The hour is come that the Son of man should be glorified."

There is precedence for this in various passages in the Bible. You remember first of all in Paul, in the Acts, that he worked among the Greeks. And there the Jews burned Jason's house. A symbol of rejecting the Greeks as being important enough for the Truth. And yet Paul stayed with the Greeks and did a great work among the Greeks, wrote to the Corinthians and so on.

Now earlier in the Bible, in Isaiah we have a little hint about the Greeks. And that's 42:4. Some of this doesn't add up to reason but it shows you the thread of prophecy, how the Infinite mind which is working there works over here two thousand years later and it's really working in both areas at the same time.

In Isaiah 42:4 *"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."* The isles you see, means the Grecian Isles; it doesn't say so. It was on the Isle of Patmos that John was given the great Revelation about new Jerusalem. *"The isles shall wait for his word."* The Grecian Isles had lost the real deep Truth but they would return to Christ. Isaiah, the Christ speaking through says, *"The isles shall wait for his law."* Here the Christ in Jesus hears the Greeks have come. You see how it ties up? The One Self announcing what it will do and then doing it. But more so, we see in Genesis a very strange combination. And this is really delightful if you're a Bible lover, because in Genesis we tie up Greeks and jackasses and the whole thing is right there.

“Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children....Judah's a lion, a whelp: from the prey, my son, thou art gone up....The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.” Now Shiloh is the Christ. *“And unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.”*

Now here you see that the Christ, will come on an asses colt way back in Genesis. And it talks about the red wine and you remember the Christ changing water to wine. You see how it begins to pull in the thread of prophecy way back in Genesis up to Zechariah and then in the actual appearance; but it's always the invisible Christ. That's why it appears that way. It's inevitable. And whatever the invisible Christ ordains in you is inevitable. There's no power on earth to stop it.

Now again a stranger thing perhaps in Kings. And this is why again Jesus Christ was so sure his hour had come because the Christ had so predicted. 1 Kings 8:41. *“Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for my name's sake.”*

You see the vast movement of mysticism out of Greece, being lost and then coming into fruition in this visible little group of Greeks coming as predicted way back in Kings. And an asses colt way back in Genesis and again in Zachariah. All this being woven together in one appearance. Do you feel the deep thread of Truth of the Word how it's inevitably the only thing you can follow? What else can know? What else can be Reality? Do you see why that vein in you must touch this I Christ Truth?

“Mine hour is come.”

And now the Greek represents the conversion of the world to Christ. This then will be the beginning of the universal nature of Christ accepted on the earth as an actual fact to be realized and it appears within our generation.

Do you know why there was to be an end of the world? And what it meant now? Why would the heavens roll up like a scroll? When you awake from the dream - isn't that the effect? Isn't that exactly what happens when you awake from a dream? What is the end of the world? The end of a dream. *“Be ye perfect,”* because God didn't create these evils; they're in the dream. Where else can they be if God didn't create them? They must be in the dream. Cancer is part of a dream, pain is part of a dream. Every limitation, every imperfection is part of a dream. It rolls up like a scroll when you awaken from the dream. And now there's a Greek here awakening from a dream. He's reaching for Christ.

The something in us that reaches for Christ is ready to awaken from the dream.

Let's go a step further. Where the dream is, God is. The dream isn't there. God is. That's why it's called a dream because it isn't there. But if God is there, isn't perfection there? What are you going to correct. Can you correct perfection?

Now then when you know it's a dream, when you know perfection is present where the dream seems to be and you change your consciousness to the realization of that perfection in spite of what the dream appears to present: isn't that the healing Consciousness? Do you see that you can't really have what God didn't create? It has to be a dream? And if God didn't create a bad vision or a bad back or a bad heart; how can you have one? And if your heart is capable of being imperfect, how could God create it? Anything that can be imperfect cannot be God's creation. What is it? It's a dream.

And so you're being told that you don't have a heart, you're dreaming about a heart. You don't have lungs, you're dreaming about lungs. You don't have a physical form, you're dreaming about a physical form. And when you awaken from the dream you come into that consciousness gradually which enables you to feel that which is not the human heart but which is your spiritual Self. And gradually you're awakened out of the false sense called incarnation. Until there is a new born consciousness, a colt, you're out of the false sense of self. "Man," said Job, "*is born an ass.*" And that's a specific quote. "*Man is born an ass.*" But the Christ says, "That's fine but he can be re-born a colt with a new Consciousness." Christ sitting in the saddle riding into the higher Consciousness, the mortal dream is broken.

And now this turning as you are walking, riding, on the new Truth that you're not the dream. The dream is imperfection: it's good and evil. That's the tree of knowledge of good and evil; the dream. But right where the dream seems to be, ye be perfect; which is the same thing as, "*Be ye perfect.*"

And so your riding on the Truth right where the dream seems to be and you're going with the faith of Andrew and the strength of Andrew coupled with the knowledge that Philip has brought to Andrew. And the Greek, that deep desire to be converted to return to the Father's house is reaching for the Christ. It's all been welded into the one universal Self, out of the dream.

And to make sure you know it; listen. "*Verily, verily I say unto you, Except a germ of wheat fall into the ground and die, it abideth alone: but if it die, it brings forth much fruit.*" Now the Orphic mysteries taught about a germ of wheat and it taught about man being that germ of wheat. The mysteries of Greece

Now you know the husk has to fall off for the fruit to grow. This human body, this dream image is the husk. The human lifespan is the husk, the world is the husk. The world dream is the husk. And when you conquer it you overcome the world dream, you're awakening from the dream. But what's awakening? That which is awakening is not in the dream. And right where you seem to be there's something in you awakening. That's the slumbering Christ to which the dream is asleep. It's only when you're willing to shuck off the

husk, the world dream, that something in you comes alive to your consciousness. And that's the meaning of "*Except a corn of wheat fall into the ground and die, it abideth alone. But if it die,*" If you let the dream be accepted. You see you can only die to the dream. You can't die to Reality. "*If it die,*" If the dream dies, "*It bringeth forth much fruit.*" Then out of the dream rises the Reality of your being.

That's why it's important to recognize the dream. And the best way to recognize it, is to go inside and just rest there and imagine, or recall a dream, anything you dreamed and you see how quickly that condition within the dream, whatever it was, is a perfect parallel of a human condition which we do not recognize as the dream, although it is.

"He that loveth his life shall lose it." Why would they want you to lose it? You see, because it's a dream. "*He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.*" And why would the Christ be saying, "*He that hateth his life in this world shall keep it.*" Are you to hate your life if it's the life of God? And if it isn't the life of God is it not a dream? He that recognizes that his human life is a dream is he who "*Hateth his life in this world and he shall keep it unto life eternal.*" The moment you recognize the dream life you're really recognizing the hereditary life is the dream, the physical life is the dream, the human sense of life is the dream. It's the atomic dream. All based on invisible atoms that we don't see. And as soon as you break the bubble of the atomic dream you find your Life.

In a meditation the other day we were given an interesting start on breaking the dream which I would like to share with you.

We visioned within ourselves, first that all being human thought, if I can step out of human thought, the dreamer, the world mind has no channel through me to dream. And so, in the stillness, the Sabbath, the fast, taking no thought I am out of the dream.

But you see you have to establish the habit of looking at everything knowing it's thought. It doesn't matter what you look at you have to recognize it as thought. It isn't just in your meditation. So the habit to start is to identify the world around you and everything in it as thought. And here's the one way to do it.

In the quiet now we envision this man running. He's racing. He's trying to do a four-minute mile and he's in his athletic suit and he's running up the hill on the track - fast, fast, fast.

You see him in your mind. Now if you were to see him visibly in the outer world that would be the same as seeing him now in your mind. In your mind as you see him run now bring him into slow motion. So that you have a man who isn't running as fast as he was but he's moving slowly. Just like a movie would be brought into slow motion. Every step real s-l-o-w even as he runs, you are controlling his pace to slow motion.

What you've done is to slow down world thought in you. So now the man running fast is running in slow motion. It's still your thought but it's slower thought. Now from slow motion, slow him down to no motion, so that he's not running at all. It's your thought controlling his movement - he's not running. All of this you're voluntarily controlling within your mind. And in running slower and then not at all, is all your thought. And finally dismiss the man and you have no man. No thought of a man. All in your thought.

Now as you develop this, you should be able to look out as if the man actually were in your view and if you were to see such a man you should be able to do the same thing in your mind while looking at him. Until you realize that what you're looking at, whether it's inside your mind with your eyes closed or with your eyes wide open, you're not seeing a man, you're seeing your thought. And your thought says, "He's running fast." And consciously bring him into slow motion and then into no motion and then into disappearance.

Now as you do this, you will develop the capacity to come into no thought. This graduation or diminution from the running down to the no running and finally no man, this becomes a habit. So we look at anything that moves and we go through the same slow motion, no motion and then finally no object. What is out there actually? If you were dreaming about an airplane would it be there? If you were dreaming about freeways would they be there? They'd vanish when you awaken. When you awaken from the mortal dream there are no freeways and there are no airplanes. You see the Christ teaches this is a dream civilization and everything you're looking at is world thought and only when you are willing to form the habit of identifying it as world thought and then knowing that you're looking at thought, don't give it the power that you thought it had. It isn't the man running. It isn't a tiger. It isn't a serpent. It isn't a bomb. It isn't a flood.

I know the mind says, "Oh, you just send that flood right through here and it's going to drown us. What do you mean it's not a flood?" Don't forget the Christ walking on the water "*Peace be still, it is I.*"

The mind that says these things, "It's not a flood," or it is rather, isn't accepting the Truth of Christ. You're putting your mind over the Truth of Christ. We're not doing that. We're accepting the Truth of Christ which says "*Peace be still, it is I.*" Meaning it isn't you, it's I. And that storm is still because I, the Christ, am the Reality there and the storm at sea is world thought. Don't overlook the miracles; they are revealing that world thought appears as the problem and Divine thought appears as the solution. When you're not in this world thought and you slow down the world to slow motion and then no motion and then no world. As you begin to look out that way, you'll begin to feel the non-power of what had appeared to be matter which was nothing more than your mind clothing the world with a material garment. As your thought is refined out of thought, Divine thought will take over lifting the Son of man.

The ear of corn must die. We must overcome our mortal sense of life which is human thought. That's the fabric of the world; the fabric of mortal life.

Now I've given you quite a number of things to do and it's in the doing that you find the capacity to stand before the so-called powers of the world knowing that they exist only in your thought. There are no external powers because there is no external world. There is only your thought appearing to you as a world.

Now that's pretty big stuff to sit and digest in one meeting but if you are able to listen to it on your tape - or you'll be hearing more of it again I'm sure here - you will begin to see that thought, thought, thought is the nature of the world. And Divine thought is the nature of the Kingdom. You ride to Jerusalem on Divine thought, not on human thought. And heaven replaces earth.

This is the mystical message of the Infinite Way. Not the letter of Truth. Don't worry if you don't understand it. The disciples weren't picked for their great understanding. They were picked for their obedience and their faith to the Word of the Christ. Understanding then came later.

Next week is July 4th and we'll be open.

You might try to be somewhat inventive although we had a runner running the four-minute mile, slow down and slow motion. You could take the tides of the ocean and see that they are nothing but thought; slow them down in your mind. Don't expect the tides out there to slow down and don't expect the runner to slow down out there. But you get the habit of recognizing this is thought. And instead of thought controlling you ultimately you'll decide that it's very possible for Divine thought to come in and dissolve human thought as you diminish your thought that way. That's how we're going to break the veil of thought.

CLASS 18

TOTAL IMPERSONALIZATION

Herb: We're in the sixth chapter of the Realization of Oneness. The title is somewhat deceptive in the sense that it says one thing that we've all been seeing it now for some ten years and many of us still don't see what it is saying to us. It is called "Living the Principle of Impersonalization." And that word Living is emphasized in the title as well as Principle as well as in Impersonalization. And even though it's there in black and white, even though it was in the Bible, in black and white, even though it was heard upon the earth by many leaders, the word impersonalization still is a great enigma to most people.

Now in the June chapter - there was also a letter that you see came out in June - there is a little section at the end called "Is the Infinite Way Truth?" And it would appear to be part of the chapter. However there was a special point to this little series of paragraphs at the end and it becomes more apparent when we go to the letter of Joel issued in June of that year. The year was 1964.

He apparently wrote it in May of '64 and he did something in this letter that he very rarely does. You recall that first there would be a letter from Joel to the students all over the world and that usually was taken from a tape so that it wasn't really a current letter. And to make it perfectly current he would add a little series of paragraphs called "Across the Desk."

And that would be the total letter plus a few things at the back but on this particular occasion he did something quite different. After completing both the letter and the "Across the Desk" message, Joel then included an important notice for practitioners and teachers stating that if they were selling books please be sure to know that they were only to sell Infinite Way books. And you expect that this definitely would be the end of the complete mailing but instead he now found it necessary for some reason known, to him to include an additional letter. A letter to all the students about Truth; Infinite Way Truth. This appears as the ending of your chapter 6, "Living the Principle of Impersonalization" in the book Realization of Oneness. But it really is this added letter to the letter of June 1964. And so let's read it in full because it applies to what we discussed last week about Christ Truth, namely that many people follow what they think is Truth and then discover that they really made a detour because Truth is very deceptive to the human mind. Only when you find Christ Truth have you really found Truth itself. There is no such thing as human truth and so let's read this letter very carefully of Joel's which begins:

“Dear Students,

It is inevitable that occasions will arise which cause you to question whether The Infinite Way is really truth. Many have questioned the truth of Christianity even while the Master walked among them. Did not the disciples fall away at times? Lao-tze became so discouraged by the lack of recognition and acceptance that he just walked away from it all and disappeared.

This is to assure you that The Infinite Way is truth, but students - even practitioners or teachers - may at times fail. It is not the teaching that is power, but the measure of the student's attainment of consciousness of Infinite Way truth. Only in proportion to our attuned consciousness of truth are we the light that dispels the appearance of darkness. The principles of The Infinite Way will develop that consciousness in proportion to our study and meditation.

The Infinite Way is truth, and it [capital I, It, meaning Infinite Way truth,] cannot fail. Our devotion to the truth and practice of its principles will enable us to attain the consciousness of truth, which reveals Divine harmony, where material evil or good had appeared.” I’ll repeat that, “where material evil or material good had appeared.”

“The object of The Infinite Way is not overcoming or destroying or rising above evil, but rather attaining that mind that was in Christ Jesus, or the Buddha-mind, which reveals the Spiritual man and universe where evil or good humanhood had claimed existence.

Let us for a while forget about “doing good” or “saving the world” or “helping our fellow man” and give our entire attention to our own spiritual enlightenment until we are sought out. Be assured as we attain a measure of realized Christhood the world will beat a pathway to us. Actually, we can only benefit others in proportion as we are attaining some measure of Spiritual realization ourselves.

The multitudes came to the Master - he did not have to seek them. The multitudes still seek the Master. So be That, even in a degree, and the multitudes will seek you for the Light.

He concludes with a quotation

“The vine consumeth not its own grapes.”

Signed.

Joel.”

Now that was after the whole letter had been written that we’re discussing here today. It was after “Across the Desk” had been written. You can make of it whatever you will. He had rarely made an addition to a letter after writing something called “Across the Desk” after the letter. Now that was in May of ‘64.

Now the Truth then is independent of the practitioner and the teacher. The Truth may be misused or misunderstood or misapplied but it remains always itself. We must learn the

Truth. And now we find, standing before the world an individual saying, “I have taught you the Truth and now I’m prepared to demonstrate that what I’ve taught you is the Truth because I’m willing to die for that Truth just as I was willing to live for that Truth.” And so we have the statement of the Master. In John 12:

“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.” If you’re not following the Truth which will enable you to reach that point and make that declaration then you’re not following Truth. Each of us will be called to stand at that point of consciousness saying, “Now is mine hour come,” and I cannot say to the Father, “Let this cup pass, for it was for this hour that I came unto the world.”

Now we want to understand why his Soul was troubled. We want to understand that message there. And I think the best way we can do it is to look at our chapter Impersonalization with the assumption that everything we’re to learn in Impersonalization is part of the consciousness of Christ Jesus. To put it simply, to impersonalize means to see no person. We have all avoided that, we have said the evil isn’t there, sickness isn’t there, the error isn’t there, there’s no error in that person, there’s no evil in that person. You’re not going to reach the hour of conviction without qualms if you still think that the evil isn’t in that person because that’s not going far enough. That’s right, the evil isn’t in that person because there is no person.

Now then, “Living the Principles of Impersonalization.” To live them we must know them and we must have reached the conviction that only these principles are the Truth that we can live. That we can’t quibble, we can’t work both sides of the fence and so we must finalize those principles in our consciousness. And you must begin with the basic principle that God is All. It doesn’t matter where you study or what you study. It could be anyone of the 85 religions of the world or anyone of the metaphysical groups that meet throughout the world; it would still have to begin with the acceptance that God is All. That’s not a doctrine. That’s a fact. That’s the Christ message - God is All.

Now when you begin with God is All, you can only live that principle if you refuse to adulterate that Truth with pseudo truth, with half-truth, with make believe truth, with dilutions based upon opinions, fears, doubts and complete ignorance of the fact that because God is All, whatever is not God does not exist. And therefore when you look out on persons, if you accept them as you see them you are denying the Allness of God. One person is sick, one person is dying, one person is suffering, one person is poor, one person is facing surgery, another person is an amputee, another person is something else - and the principle of Christ is that God is All. And God being All there must be a re-adjustment of our belief. And a re-adjustment of our reactions because of our beliefs. A total, intensive re-training process.

How can I practice living impersonalization and the Truth that God is All if I accept that there is sickness appearing before me as a fact or lack or limitation? I would have to first

accept that God is sick or lacking or limited. And because God is All I cannot accept anything that God is not as being there. And so your impersonalization is: that which I see as person must be something else. That can't be a sick person, it can't be an ailing person, a suffering person, a dying person. And God isn't a person so it can't be a person. And the mind while it rebels is refusing to impersonalize. It is satisfied to make some declarations but now, faced with the fact that there is no person there, the mind doesn't know what to do. And so we have to feed that mind something to do. We have to say, "Look little mind, that's not a person. You're unable to see what's there, that's all; you're looking at the Spirit of God. We want you to start identifying what is there correctly. Every time you look out and see a little dimpled darling you're not seeing what's there. And every time you look out and see an amputee or a lame person or a blind person or a sick person - you're not seeing what is there. The principle is; God is there. And that is it. And so you must identify what is there correctly. You must acknowledge the Presence of God is there."

And every time the mind skips a note in the scale and refuses to see that God is there you take the mind and bring it right back to the point where it has made the wrong interpretation. Just like a child playing the piano you say, "No, I said middle C," until the child hits middle C. And you say to your mind, "That is the invisible Presence of God and I won't let you go until you affirm that Truth."

And then you practice and as Joel says, "You practice and you practice again." You work hard. You have to retrain the initial impulse to identify person rather than to identify the invisible Presence of God. And as you retrain, as you very scrupulously refuse to let the human mind malpractice you or malpractice anyone, you consciously remain spiritually alert identifying every form you see as the invisible presence of God. And you don't stop with persons. The animal, the bird, the fish and the fowl, the flower and the tree, the stone in the road; everything you see invisibly must be the Presence of God. And everything therefore that you do see is not what is there. We must impersonalize only because that which we see is not what is there.

And so we find we're looking at image projections of the carnal mind. And we're giving them labels. We're calling them person, place, thing, condition and these very labels that we give them turn right around and they half beat us to death sometimes. We say, "That's a nice little atom bomb. And that over there is a germ and this over here is a freeway and this over there is a weapon." And while we name these things in our mind they return to the sender. Because they are concepts of our own mind. The very fears that beset us we ourselves have set in motion by our unwillingness to see that invisibly only the Presence of God is.

And so if you're not contemplating that, meditating upon it and consciously with your eyes open, re-identifying everything, everyone that you see as the invisible Presence of God you're in direct malpractice, you are violating the first commandment, "*Acknowledge Me in all thy ways.*"

And you're going to suffer from it until you "*Acknowledge Me in all thy ways.*"

And now it is important then to see that from that point on, your doing of this is going to determine the fruitage or lack of it that you experience. It's also going to determine the degree to which you are able to walk in the kingdom of God or in the world. Because while you are identifying the objects and the forms and the persons and things around you as your eye tells you they are, you are walking in the world. And only as you go through what you see, to the invisible Spirit that is present are you beginning to walk in the kingdom.

And so that is principal number one in our impersonalization. God is the only presence. And beside the presence of God there is no other presence whether it's called tin or gold or platinum, rubies or sapphires or emeralds, wood, or any substance known to man. Or whether it is called flesh and blood. Or whether it is called fur. Or whether it is called a blade of grass. The only presence is the invisible Spirit of God. You have reduced the visible world to it's true invisible denomination - the Allness, the Indivisibility, the One, the only Life that exists. And when this becomes magnified in your consciousness the fruitage of it must appear because we are told that if you "*Acknowledge me in all thy ways,*" you will bear fruit richly.

Now because we have God as the only presence it follows that there is no other presence and therefore there is no person present. And when you have been willing to see that the one you called person is your concept about something else you will look for that something else and there you will see the invisible Spirit of God not with your human eye but first with the eye of faith before you see it with the eye of Soul. And as you are willing to go past the visible form to identify the invisible Spirit that is present, you will become conscious of other qualities that are there. The inner door is opened. The activity of Grace begins to express in this consciousness that is willing to expand beyond the visible scene.

And now we know then that where you are is an invisible substance called Spirit, an invisible being called Spirit, an invisible light which is the very light of God, the Spirit of God and the being of God; right where you stand. You're making every place on this earth Holy ground. By recognizing that it is Holy ground And you're willing to stand without wavering in the face of everything that appears to deny it. Whether it's a loved one or an enemy. You're seeing neither saint nor sinner, neither rich nor poor, neither Greek nor Jew. You are seeing only that which the human eye cannot see and you're seeing it with the eye of faith, there, invisibly and everywhere invisibly is the living Spirit of the living God. And you are accepting that whoever appears before you is truly the temple of the living God.

You are impersonalizing the appearance and accepting the invisible Christ everywhere.

Now I know that there are certain people in our experience that make it difficult for us to do this and they are the very ones who will help you the most because when it's easy to do, you will not develop the capacity to do this under every and all circumstances. And the very ones in your human experience who seem to you to be the most objectionable are those

who are planted there to make you overcome your human instinct of labeling, of judging, of criticizing, of resenting, of condemning. All of this is world mind in you and world mind in them reacting. And we must come above this carnal mind which makes us look out upon those we feel we have to judge.

And so Joel tells us, "Never say - that man is a thief." You could have said many other things that you could never say about that man or that woman. Why? Because you're mistaken. We are not here to improve upon God or to correct God or to call God a liar. We are here to learn the nature of God. And God says, "I am the only, beside me there is no other. Seek ye first the kingdom of God." And that's what we're seeking.

First, we identify only the kingdom of God, not the person. Sow to the Spirit not the flesh and that's what we identify; the Spirit. Cease ye from man - and so we do not identify man. Choose you this day - God or mammon. And we choose every instant to see the invisible Spirit that our eyes cannot see. And now as we dwell with this we know that nothing can come into our experience except the Spirit of God because nothing else is present.

Only the Spirit of God being present, we can drop all consciousness about that which is not the Spirit of God. We can drop the consciousness of fear because it's built upon the belief that something beside God is present. We can drop the consciousness of anxiety, of doubt, of impatience, of frustration, of self guilt. All of these emotions are based upon the belief that something besides God is present. And so, as long as we maintain these emotions and give them reign to act freely we are permitting ourselves to deny that only the presence of God is present.

We continue to purify, we continue to impersonalize, until a conviction is reached. It matters not where I look today or tomorrow. It matters not if my eyes are closed. It matters not where I am, what time of day or year or what kind of weather or what kind of world situation. It matters not what happens to my physical form. It matters not what happens to my human mind. All that is present, without exception, is the presence of God.

We will have to some day, to stand upon this. Nothing is here but God, nothing is there but God. No hate, no violence, no animosities, no greed no corruption. In every level of the world experience we purify our belief that another presence beside God is here. And now we have at least in intellect come to a place where we can say there is no material universe. Matter is not God created and therefore matter is not present ever. Only Spirit which is God is present. That is my substance, that is the substance of those that I have loved, that is the substance of those that I have hated and despised, that is the substance of those that I have feared. But if they are Spirit and I am Spirit, who have I feared? Who have I hated? Who have I despised and who have I loved?

We come down to the one Infinite denominator – Spirit. God. None other. Always with the object of living in Truth, for only Truth will take us into the experience of Reality. Spirit contains no evil, no error, no sickness, no aging process, no death. And therefore in the

impersonalization, which brings me to the conviction of the Allness of Spirit, I come to the conviction that all that appears to me as death, aging, lack, limitation, disease, hate, fear: all this must be untrue. It cannot exist in Spirit and Spirit is All. As long as I have the first principle that the Spirit of God is the only presence, the only substance, knowing it contains nothing unlike Itself, I can know within myself that all evil on the earth has no existence.

And I can discover that it exists only in what we have called the carnal mind.

It does not exist in a person for a very simple reason. That which I have called person is not there. The Spirit of God is there appearing to my mortal limited sense as a person. And so of the evil that I have pinned on that person, it only appears to my limited mortal sense. It isn't there either. There is no person in whom evil can exist because there is no person. There is no person through whom evil can act - there is no person. There is no person who can accuse me. There simply is no person there. There is no person who can defeat me. There is no person there. There is no person who can overrule me. There is no person there to judge me. There is no person there to hate me or to love me. There is no person there. The Spirit of God is there and it is pure perfect Spirit without blemish. That which has appeared in the human scene is world mind, carnal mind, the dream mind projecting it's dream, impersonalize, that which the world mind places before you by standing in the knowledge of one Presence, Spirit alone.

The qualities of Spirit cannot be absent where the Spirit is. Therefore the qualities of evil, the qualities of hate, the qualities of error, are not present but seem to be. Only Goodness can be present. Only Intelligence can be present. Only Wisdom can be present. And though you do not see the harmony; only harmony can be present. And you must impersonalize the absence of harmony, impersonalize the presence of discord. Because even though the harmony is not visible it must be present. Just as Spirit must be present. The presence of Spirit guarantees the presence of harmony no matter what the picture seems to be. And again we live on the principle of Truth that, "*If ye know the truth, the truth will make you free.*" The Truth is that Spirit alone is present and therefore the qualities of Spirit which include harmony, is our present and no other activity opposite to the qualities of Spirit can be present. It isn't a question of does it appear or doesn't it? It's a question of Truth. And Truth is always present. The appearance or nonappearance does not change the Truth. And only when you know the Truth will that Truth come forth to show you that in the knowledge of Truth all unlike Itself must dissolve.

And so the re-training continues. Not a statement, not an affirmation, not a remembrance or a memory but living; practicing, practicing, practicing that only Spirit is present and only the perfect qualities of Spirit are present. We're not walking in the world then, we're walking in our Father's kingdom. We're not sowing to the flesh, we're sowing to the Spirit. We're not living in the imperishables, we're living in those indestructible qualities

of Spirit which are ever present. And we are becoming no longer a blotter for the world mind. We're becoming free in Self, in Truth.

Now this is a firming up process. And as you strengthen yourself through the practice of the Allness of God, the only presence of God, you've accepted Omnipresence which automatically eliminates the presence of persons. And the presence of evil and error in persons. Only Goodness is happening. The only activity is the Presence of Spiritual activity. That's all that can be happening now and all that ever will happen.

And now unless this is practiced, physical form intrudes upon us. The first thing you know why, we're back in the physical form consciousness accepting the images. We've lost our whole impersonal life. And we're personalizing again. We are back into people and grading people and sorting them out and preferring this one to that one. And you start the whole pyramid of untruths all over again. The Allness of God, the non-person, the presence of that Spirit where person appears, the presence of the qualities of Spirit where human personal qualities seem to be. And so somebody may lie to you, somebody may resent you. You can say that this person is lying about me or this person is casting doubts about my honesty. Or you can know the Truth that here is the Spirit of God while carnal mind is impersonating that Spirit into the appearance called person, into the activity called evil. But they cannot be there because only the Spirit of God is there. There's no one there through whom a lie can be told. There's no one there to hate me. There's no one there to challenge me. All that is there is the Spirit of God.

Pilate isn't there. The cripple isn't there. The blind man isn't there. All of the miracles tell you that what the human eye thought was there, wasn't there. Something else was there – the Spirit of God. And you through impersonalization become a witness of that Spirit. And as you do this you feel the lifting within you of the Christ mind.

Now let's see some higher Truth as we continue our impersonalization.

All activities of persons are merely symbols of Invisible spiritual activity. Carnal mind is interpreting spiritual activity into persons and personal activities. But carnal mind is changing nothing. All that is present is Invisible Spiritual activity. It is always perfect. It is always self fulfilling. It is always present. For it is the activity of the Spirit which is always present.

Now it might help you if you could do this. Wherever you're looking, you're looking out of the carnal mind and consequently you're going to see that which is called incarnation. It's actually the so-called incarnation of your carnal mind.

Now part of the higher Truth to come to is that there is nothing out there in the world except the images in your mind. And take all of these images in the world and bring them right back to your mind and see that the world, the world complete, is in your mind. There's nothing in the world except what is in your mind. Nothing else is out there. Everything in

your world is in your mind. And if you hear the dog barking twenty feet away, just as you are consciously impersonalizing person to know that the only the Spirit of God is there, just as you are consciously impersonalizing dog to know that only the Spirit of God is there - see if you can add this step. Not only is only the Spirit of God there but the dog bark which I hear is not out there. it's in my mind. I know it seems to be out there twenty feet away but the dog out there is in my mind and the bark of the dog is in my mind. If Spirit alone is there, then the dog isn't there. There's an image called dog and what makes images? The mind projects images. And therefore the dog so called out there, is right here in my mind, not out there. Everything out there is right here in my mind. Now when you are dwelling with this a while you're not only impersonalizing but you're locating the identity of the image within your mind. And obviously if you're in the dominion over your mind you're in dominion over the image. The moment you recognize the image in your mind and not out there, you're taking control of that image.

Now what in your mind has power? If it isn't out there and it's in your mind what power has it? The only power it has is that you thought it was out there; but it isn't out there. That barking dog out there isn't out there; it's a dog barking in your mind. The fur, the shape, the size, the sound - all in your mind. And when you have impersonalized that dog to this extent, how's it going to bite you? Can your mind bite you? You come to the understanding that external to your mind is nothing but the Spirit of God. You had thought a world was there because you had not reached the conclusion that only God is. And when you have reached the conclusion that only God is, you know God isn't a dog. You know that God isn't a dog with hydrophobia. You know God doesn't bite people. What's there? You've located in image in mind. In your mind. And you can locate five million more of those images until you know that every image in the world is an image in your mind.

And that meditated with, dwelt with, lived with, begins to show you the sense of power without yet even attaining a spiritual realization. The moment you know this is all in my mind you take it and be still with it. It really isn't out there at all, any of it. The Spirit of God is out there. The Spirit of God is out there and everywhere out there and all that is in the Spirit of God is the activity of the Spirit. It includes no material activity, it includes no destructive activity, no diseased activity, no unhappy activity, no problematic activity. Where is all this? It's in our universal mind repeated in our individual carnal mind.

And so we are learning to readjust, to reappraise and to stand fast without reaction, not without reaction to a dog but without reaction to the images in our minds. Once we place them in our minds where they are, we will find it's easier not to react.

Nobody in the world has ever insulted you. Nobody. Nobody in the world has ever hated you. It would appear that way but the appearance was deceptive. Only the Spirit of God was there.

Now as we continue this impersonalization, bringing all images back into the mind where they are and then dropping them, we find they lose their power. And we are willing to accept after a few trials of this that because only Spirit is present, only the power of the Spirit is present. There is no power besides that power of the Spirit. There is no self besides that Self of the Spirit. There is no second self. No second self other than the one Divine Self. No second power other than the one Divine power. And to some extent we can begin to live with this because we know that the tricks of the human mind have made images which seemed external called powers, things, places and persons. As we're able to hold to the Truth of the one Spirit, the one Divine self, the all present Life of the Father, the all present qualities of the Father, the never ceasing Truth of his presence - all else begins to diminish. The false powers, the false appearances, the false conditions, the situations which had us up nights wondering what to do. There simply was no such situation. Except in the world mind repeated in the individual mind.

Everything that has threatened us, everything we have ever suffered from, everything we fear, every condition that appears to be pointed at us using us as a target and a football, is a denial of the All Presence of God and we're suffering only from our conscious or unconscious denial. You have a Father within you and your unawareness of the Father within proportionately brings about your awareness of the lie without. To the degree that you deny the Father within, to that degree you admit, accept and fear the lie without. But when the Father within you, the living Spirit of God as your being, is accepted, when your days are spent accepting the Father within and not denying the Father, the external world is seen to be a sham. It's deception has no power and it has no person in you through whom to work because you have impersonalized you. The Father within is your very being, your own substance, your Spirit.

Where is the Father within? It is your identity. We have been denying the Father within as if there were no such thing. But "*Seek ye first the kingdom of God.... Of mine own self I can do nothing.... The Father within doeth the works.*" Always the revelation that the Father within you is your own spiritual Selfhood.

Now we've impersonalized the world, the persons in the world, the living creatures in the world, the objects in the world; we're down to me. And that's what Jesus is down to right here. He's down to him. Shall he pray to God and say, "Save me?" When for this very purpose, to reveal there is no him, he is come to the world. To reveal there is no physical self, to reveal the spiritual nature of mankind. To reveal the lack and absence and total inability of any power in the world to change your spiritual Self, or to destroy it.

But he says, "*My soul is troubled.*" And so the world has put a connotation on that, that he was somewhat afraid, he was afraid of what lay ahead. How silly considering that this was only a rerun; he had already passed the point of no return. Your Soul would be troubled if you were leaving your children. Your Soul would be troubled if you knew they needed you

but they needed something else more than your presence as a physical person. His Soul was troubled just as yours would be but not for himself.

Troubled because those he had to leave had not yet reached the point of understanding. Troubled because the world had not yet come to the point of Christhood. Troubled because of the seeming tribulations that lay ahead for all of the world because of its inability to know that only God is present. Could Christ be troubled for Christ? Yes, it would seem there was a duality there, even to be concerned about those he was leaving. But you'll discover that the appearance of duality dissolves as we move in closely to this. You'll discover that in you, in you will come the same appearance of duality as you learn that you are to make your transition. You will say, "I hate to leave those around me. Not only those I love but all those in this world because if they only knew, if they only knew what I could tell them which they are unable to hear." And so your Soul would be troubled and yet what could delay your transition when you had reached that level of understanding.

Strangely, when Joel wrote this little note about how Infinite Way is Truth and that it was independent of both teacher and practitioner, it was always Truth no matter what you did with it or didn't do with it, he was about to make transition to. He also was saying in a way my Soul is troubled. And that's why he wrote his little note. He had to leave. And he had to leave the Truth that had come through him in this world and he wanted us to know that Truth is dependable Truth. And when you take and live with it - not just the sixth chapter - with the Truth itself, it dissolves all that is unlike God. And then that which is called form is seen in it's nothingness and that which is Life just continues living - ageless, free, independent of form. Impersonal - not personal, not person but something else. Christ, Spirit. And we are learning to impersonalize so that we can come into the experience of being that which is the impersonal Spirit, which is now independent of form, which is now independent of disease, which is now independent of death, which is now independent of all human conditions.

We're not learning about it to enjoy it in the future. We're learning to live in it now, to make it our daily way of life. All of our previous studies in Truth based upon learning things, were a prelude to living as the Spirit of God.

All of these early pioneers like Paul, Peter, working closely under the direction of Jesus Christ, they did things that paved the way for us. They learned to look out at a Spiritual universe the hard way. They had nothing to go by. They were right there in the jungle.

They didn't have the perspective of time. And when they were told that you have to suffer like me - they just went out and suffered like him. In Matthew somewhere before going into Jerusalem he says to his disciples, John and James, "Your mother wants me to make you important in the kingdom."

— End of Side One —

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..she wants one of you to sit on my left and one on my right. And I think you've got the wrong idea about the kingdom. I can't do it. There is no such Kingdom and there are no such persons. But I can tell you this" he says to them, "You're going to have the very same baptism that I am going to have. You're going to be baptized just like I am you're going to drink of the same cup."

And it's very surprising to find out what he meant because the baptism which he drank of, the cup which was his baptism later became the cup that James drank out of and that baptism was when he was killed by Herod's sword. That was his baptism like Jesus. And Paul says "We have to suffer." John says, "I am your partner in tribulation." And the more we read about our baptism, the more we read about suffering and tribulation, the more we say, "Well what do they want us to do? Must we suffer in order to come into Christhood?" And the answer is yes, we must.

Whoever said it was a path of roses? It is the suffering and the suffering is that you have to die to person, die to mortality, die to concept, die to physicality, die to form, die to conditions, die do everything that isn't God. And we call that suffering. Being born into the awareness of God presence to us is suffering. But to Paul it was something he would rather do than live any other way. Living in Christ is suffering in humanhood. And the suffering continues until you know the Truth. When you know the Truth you know that all suffering is an image in the mind. It's as unreal as every other belief about God which is unreal. Only God is present. God isn't suffering. Only Spirit is present, Spirit isn't suffering. The suffering is the anguish and the conflict of trying to cling to unreality. Once the conflict is over in the consciousness, the suffering is over. And it may continue for a long time unless we are willing to *totally impersonalize*. We must know the depth of that impersonalization that is expected. Only God exists and as long as there is an existence that you accept besides God in you or anyone, then you have set into motion that which comes back to you as karma.

It isn't there for the pure at heart. But it continues for a long time because being the pure at heart is not attained overnight. So if you want the promise that there won't be any suffering you can't get it from me. I know there will be. And yet it's a joyous suffering because it's only suffering that this be so until I reach that level of consciousness in which that which is not can no longer make itself manifest. This is the willingness to accept suffering. As contrasted to the involuntary suffering we do suffer through our total ignorance. This is suffering toward a goal, instead of suffering without purpose.

And so mine hour has come and I cannot ask the Father to postpone it because for this cause came I am unto the world. And what is this cause, for which the Christ came unto the world in a form called Christ Jesus? What is the cause? To reveal that Life is always Life; it is never less than its perfect Self. That there isn't an appearance on the earth whether it's the destruction of a continent or of a person that can change Life from being itself. And that you and I, here now, in our invisible Reality are living Self. We are that Christ.

Now we could all wait for transition and then wonder why we didn't attain some measure of the Truth of our being, why we had to repeat. Or we could accept that the only reason we look out now and are unable to experience that Life is because we haven't come to the seventh day. Remember that, "*Destroy this temple and in three days I will raise it up again?*" Destroy this body and in three days another one will appear. Now see it for what it means. That we're in the fourth day. That's where we are and we're looking out from the fourth day consciousness. We're not in the fifth day or the sixth day or the seventh day in consciousness. But in Reality you are all seven days. You are the fullness now but in human consciousness you're only in the fourth day. And so as you look out from the eyes of the fourth day you see the universe of the mind which is the fourth day.

And unless you can accept that the fullness of your being is here and live in the consciousness that although I cannot experience the fullness of the seventh day at this moment it is the Truth of my present being. Only the Spirit of God is present and the Spirit of God isn't in the fourth day. The Spirit of God is in the seventh day, the day of rest where his work is done. All is finished, complete and perfect and all is that Spirit and though I've only reached the consciousness of the fourth day of Genesis, I can accept the Allness of Spirit as the guarantee that I am that Spirit and I am in the fullness of it now and I can live in the conviction that this is the seventh day. "*Destroy this temple and in three days I will raise it up,*" because I am the living seventh day. And you dwell and you supply those missing three days to everything you see. Sure, I see your cripple. But that's the fourth day. In the seventh day which is there, invisible there, is the perfect image and likeness of the Father. And over there I don't care what you call that person, if I could see in the seventh day, the seventh degree the fullness that is there, I would see the perfection that is there invisible to my fourth day consciousness.

Everywhere we're fragmenting the whole invisible seventh heaven down to our fourth day consciousness and wondering why it doesn't appear better. And then trying to correct the images in our fourth day consciousness as if they were real. Supply the missing three days. Accept on faith that if you could see the seventh day that is there, you would see Reality. But it's always there. Those three days are the glass darkly; the three days we're missing. The three levels of Genesis, the three levels of consciousness to which we have not yet arisen. We will pass through them from this mind - the fourth day - to the Soul, the fifth, to the Spirit, the sixth and finally to the infinite Self, the seventh.

But now, now are we the Sons of God. And now we must live in our oneness even though the human consciousness is only up to the fourth level. You see that? So you impersonalize all that is untrue or unreal, all that is seeming, all that is imaginary but so real to the fourth day consciousness. And you break the bubble of cosmic mind. You step out of the Adam and Eve consciousness. You open yourself to the fullness of the garden ever present. You impersonalize this world. And as you work at it you find the glory and the adventure of learning that here the Truth that you know really breaks the bubble and does make you free of the world consciousness.

Let's just be quiet with it a moment.

Silence, (pause) ...

I hope we can face the depth of what is happening here in this 12th chapter of John.

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I into this hour." The cause then is to reveal the Allness of God. The non-power, the non-reality of death. The spiritual nature of Life. The spiritual identity of mankind. The unreality of all evil on the earth. And so he then says, *"Father, glorify thy name. And then there came a voice from heaven, saying, I have both glorified it, and will glorify it again."* Do you think that meant that the name of the Father had been glorified once? Or countless times?

Let's look at that. Jesus Christ was glorified when he stepped on the banks of the Jordan and John the Baptist pointed and said, "On him whom I see the descent of the dove, I have been told this is the Son of God." And a voice spoke and said, "This is my beloved Son. My only begotten Son." That was glorification. And every time the power of the only begotten Son shined through and a miracle occurred on this earth that was glorification. And every time a prophet spoke and uttered the words of God; this was glorification. And every time Buddha spoke and Krishna spoke and the great leaders of old walked this earth and demonstrated the presence of God - that was glorification. And when the Master here was transfigured before the eyes of Peter, James and John that was glorification. When the Word was passed on to those of our time who could comprehend, who could be transparencies; that was glorification. When you have heard the Word, when you have witnessed the activity of Christ in you - that is glorification. And the Father says, "I have glorified my name and I will do it again. And again and again and again, until the earth is Christed. Until every knee bends. Until Christ walks the earth as the living Self of every individual on the earth."

But if Christ walks the earth as the Self of every individual, are there individuals or only Christ? When Christ is glorified in you and when Christ is glorified in me, when Christ was glorified in Joel, Jesus, Peter, John, James - who was there but Christ? Do you see that we are all this one Self, this one Being in the glorification is the revelation that, "I in the midst of thee, who am mighty, I am the Christ of God. I am the Self. I am the One. Now."

And so the revelation here will be, “Father glorify thy name, reveal that I am not Jesus. Reveal that I am not mortal. Reveal that I have not been produced on this earth by the union of a male and a female. Glorify thy name. Reveal my identity as the Son of God, as the Spirit never born, never dying, never living in a dying body. Reveal that I am standing here now in a Spiritual body. So that all who seek will know that the Truth of me is the Truth of them. That there is no one on the earth who was born of the union of a male and a female, that no one walks on the earth in a dying body. That all who walk the earth are the invisible Spirit of you, the Father. Glorify thy Name in me, glorify thy Name in them.

And because we haven’t been sufficiently high in consciousness to make such a demonstration we have watched this demonstration unheeding, unaware, that what is happening there is the Truth about us. And that’s the whole point of it. What good is glorifying a person? Or even one called the Son of God, if it is not a Truth for you and I to live by? The glorification of Christ in Jesus is the revelation of Christ in you.

And so, when Christ is revealed to be Spirit undying, there is God itself impersonalizing Jesus. God is looking at Jesus and saying, “This isn’t a man, this isn’t flesh and blood, this is my Spirit, my Son, my substance. He is perfect as the Father. He is the Spirit of the Father.” Is it any different when the Father says, “*Be ye perfect as your Father?*” Isn’t that telling you that you are the Spirit of the Father, perfect as your Father? That if you too were crucified today in the flesh, you would not be less than you are, that the Spirit of the Father is indestructible and it is your Being.

The message is loud and clear. The glorification of Jesus Christ is the revelation of the identity of man as the living Spirit of God. We who take it upon ourselves then to accept this and to live with it, are doing precisely what he said when he said, “*If you believe on me, the works I do you shall do.*” What shall you believe on him? You shall believe that he is the Christ revealing to us that there is no flesh there to die. That the flesh is the illusion of the world mind and the glorification is the revelation that where the flesh appears to be, only the Spirit is.

And then we come to our own human sense mind which says, “I can’t accept that right this instant. There’s other things that must be done.” And you see that mind has been saying it every time it has been revealed to that mind. It will go on saying it. Until a quality above that mind says to it, “I’m taking you right now by the scruff of the neck, you can’t wriggle out of this one. Now be still. Because I who speak unto you, I am the Spirit of God.” And from that time on the mind becomes no power. Oh it will get up and fool us quite a number of times. But we’re onto its tricks. We know it’s pretense of power. And we know it’s not even a mind. God is All. Who is this little human mind? That doesn’t see the Father, that lies about the Father, that distorts, that paints a fragment to us, that finitizes the Infinite. Who made such a mind? Nobody. The only mind there is, is the Infinite mind. And so in the final

analysis we overcome the belief in a human mind and we know that everything it's has told us, every lie that it has painted is because it itself has no real existence.

We finally accept that God being all, only Divine mind can exist. And in Divine mind there is no darkness, no error, no evil, no limitation, no lack. What is this mind that has been painting these things to us? The belief that God wasn't all. Boomeranged. And caught us believing that there was a mind and that it was telling us the truth when it pointed out to us evils in this world. It told us that our heart had to be watched very carefully because if we took too much of a load it wouldn't be able to function. It told us to look carefully at our bloodstream, it told us to get charts, to get diagnoses about our various bodily organs. That was the mind that made us fearful and cautious. But it was also the mind that didn't know God. And so all it could do was build it's false sense of a Divine image and it called a person. A person that God through Christ, has stated, does not exist. And the mind which conceived that person is the world mind.

Now I want you with me to look closely at the Bible to see how it confirms what the Infinite Way is teaching us. And when the Infinite Way says impersonalize it is echoing the Christ message that came through Jesus and came through Paul. Always, the words are different but the meaning is identical.

"The god of this world," says Paul, "is the cause of every problem." We haven't really believed there was a god of this world and the God of the kingdom. We thought God was God. But Paul differentiates. He points out that this world is run by the god of this world. And who does he mean? That false mind that we have accepted which paints for us a world out here. We have to impersonalize because the god of this world, the false universal mind has painted a world. And mankind is worshipping the false world mind and calling it God. Not knowing that the world mind is the only god they are worshipping. They are worshipping the god of this world and they're saying to the God of this world, "Help us, take away these problems." And the Spirit is saying, "Don't look out at the world mind with your sense of mind you'll be worshipping a false God and pretending to yourself that these things are there. Step out of the bubble, out of the false mind, out of the world mind; out of the god of this world. And accept that God being all there is, only the Spirit of God is present." Now what do you want to correct? The Spirit of God? What's wrong with your life? The Spirit of God? What's wrong with anyone you know? The Spirit of God? That's all they are and that's all you are. Get rid of your false god, the mind of this world.

That was a god to us because we believed it, we never questioned it. We got on our knees before the mind of the world thinking we were worshipping God. And finally we discovered it wasn't God at all And it had no power to help us; none whatsoever. And half the world thought this god was dead because it couldn't help. And they were right - this god is dead. It isn't God that's why it's dead; it's the world mind. Practically all of science has rejected the religious concepts of the world because the religious concepts of the world

worship the mind of the world and call it God. But it's only the god of this world. When you find the God of the kingdom you've found God. You've found Reality, you've found perfection; you have found your own spiritual Being. And you've found the spiritual Being even of those who are rejecting the Spirit.

Isaiah received the Voice too. And it was the very same Voice that spoke through Jesus. Here they say, "*Jesus answered and said,*" after the Father had been asked to glorify his name, "*The people therefore, that stood by, and heard it, said that it thundered. Another said an angel spake to them. [And] Jesus answered and said, This voice came not because of me, but for your sakes.*" That doesn't sound like somebody who was worried. You see, Christ is saying, "This voice that you heard is the voice of Christ. Isn't this the same Voice that spoke through the prophets? Is there a prophet who spoke anything but that which this same Voice spoke through him? Had not the prophets told us that the sky would open up, the waters would clap their hands, the trees would clap their hands, the rivers of the earth would flow freely because there would be Christ consciousness on the earth?" Illumination is the awareness that Christ is on the earth as in heaven. That Christ is present wherever a heart is open to know the Truth.

And so this Voice comes not for the sake of Christ Jesus because it is the voice of Christ. This Voice comes for the sake of us who have not yet stepped out of the god of this world into the God of Reality. And again you won't find the Voice in the other gospels because those who have heard the voice were not the disciples. They were John. He who had the inner ear. And the Voice that said, "I will glorify thee, I have done it before and I will do it again," was Christ itself within. And the moment, you turn to Christ within though you cannot hear, it says, "And I will glorify thee I have done it before and will do it again." This is an eternal promise. Christ within is always glorifying Itself in you.

Now something important is about to happen in our study here. As the Master says, "*Now is the judgment of this world: now shall the prince of this world be cast out.*" The prince of this world is the false god of this world, the universal mind, the universal carnal mind which looking at the Spirit converts all that it cannot embrace into visible, tangible, carnate appearance. That's the prince of this world. "*Now is the prince of this world being cast out.*" How? Because the prince of this world, the god of this world has decreed death for everyone who lives in this world. But now the bubble of death is being broken. The power of the prince, mass hypnosis, is being removed to show that there's no power in the prince of this world. When faced with the Truth of I, Christ, the living Spirit of God am the only Presence on this earth.

But more than that, you'll find in a flash of insight something very beautiful to know. Not only is the carnal mind of the world been annihilated and revealed as a nothingness by those events that will follow but if you listen closely with your own inner ear you will discover that Christ Jesus was never speaking to the Pharisees, never speaking to the Jews,

never speaking to the Greeks. Christ Jesus was never speaking to persons. It only seemed that way to you and to me. Christ Jesus was always speaking to the prince of this world. When Christ Jesus spoke, he spoke to the world mind. Every address, every remark, every insult, every talk that we thought he was addressing to people was addressed to the world mind. Because only Christ could defeat, break the hypnosis of that mind. Always, examine your gospel carefully and you'll see that Christ Jesus is not speaking to a person - not even to one. When he speaks to Nicodemus he is not speaking to Nicodemus.

He is always speaking to the world mind, he's always opposing the nothingness, the darkness, the non-reality. The fullness of Christ is standing as a bulwark against the non-reality of the carnal mind. And it may appear in persons but it's always the carnal mind which is the only adversary that we've ever had to agree with. He says to the chief priests, whereas he'd always said, "*Mine hour is not yet come,*" at one point he says to them, "*This is your hour;*" meaning the world is still in carnal mind. He's talking to the carnal mind when he says that although the chief priests appear in front of him, he's saying "*This is your hour;*" he saying it to the world mind.

You see the action is not where you and I see it. We're just seeing the results of that action as best we can. The action is on a universal basis but this action takes place as our consciousness when we see that our function is not to face the individual scribes and Pharisees, not to face the chief priests - we're always facing one world mind which is painting an illusion called the world; a dream. You don't have to pick it apart with the little things in it. When you get to know that that's your only adversary and your agreement with that adversary is the understanding that this world mind is the god of this world. It has created that which is not creation and it is my function to suffer through this seeming creation in the knowledge that as I stand in the Truth of identity everywhere, excluding none, embracing all with the Christ recognition, the one indivisible Spirit seeing God in all, that I too break the bubble of the world mind. And the prince of this world for you is cast out. But you can't do it fractionally, you must do it as the Master showed us; you must accept the invisible Christ of everyone. You must accept the indivisible one Spirit as the only Self.

And as you are able to do this, the world mind, the prince of this world the god of this world, is no longer a god. But a non-existence seeming to be a power over man. The identity that you have accepted is the invisible God. And that's how you break the back of the world mind. You don't defend against it, you don't fall into the trap of correcting it's errors. You know that nothing exists besides the infinite Spirit of God. And that's how you're going to come out of the fourth day into the fifth day.

When this happened, world mind was broken. When it happens in you, you are following the Master. You are accepting the baptism of the Spirit and as you face this climactic event if you are prepared you won't say to the Father, "Remove this cup," but rather, "for this hour have I come to be revealed as the living child of God, independent of the

material creation.” And having earned your way to that point by living aware of the nothingness of the material creation until the power of Spirit in you manifests that you are in the Truth.

Again and again you discover Joel saying, “There is no God in the human scene.” That’s just another way of saying what Paul said, “That the god of this world is a deceiver, a liar and a thief, a murderer from the start.” From the start meaning from birth. The god of this world borns and then kills its births. Everything it gives birth to it kills. Why? Because it isn’t god. And the human mind like a lamb at slaughter, unaware of this, continues to worship the world mind although it doesn’t know it’s doing it. And so the method had to be given us. And it was. And Jesus the Christ explains the method right here. *“Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.”*

We can’t even say, “Well he didn’t mean me too.” He will *“Draw all men unto me.”*

And so the Christ speaks and says, “If you lift up I, you will be drawn into the kingdom of God.” And the one standing there saying this to you is one who is demonstrated that because I am in the midst of me Christ has been lifted up and accepted as a spiritual Reality of the universe, I am imperishable. And I, when I am lifted up in you, when you have accepted I Christ as the spiritual Reality of the universe, you will discover you are imperishable.

Now it’s just a matter of, I guess, human time before we realize that the words mean what they say. Christ accepted in you is lifting up I in the midst of you. *“I am in the midst of thee am God.... Be still and know that I am God.”* And as you impersonalize the world around you, you are removing the sense of power from the god of this world, from the mind of this world and releasing yourself from the prison of human thought: from the prison of images, from the prison of flesh, from the prison of time and space, from the prison of the world - that exists only in the world mind.

There’s a beautiful statement in this chapter by Joel, “There is no person on earth to malpractice you, no person through whom evil can function, there is no person through whom non-Divine qualities can function.” In the flash that this makes an impression on you and it’s precise meaning is clear and accepted, you discover there is no person to in any way act against you. There simply isn’t any. They do not exist. They exist only in your belief that they exist. *“Release man, cease ye from man.”* Wherein is man to be accounted if God is All and God is Spirit. Spiritual man, yes, that’s something else again. Spiritual man is One, not many. Spiritual man is All and you are that One and invisibly the one you had feared is that One. All are that One.

Now one more thing in the teaching about Sapphira and Ananias, Ananias and Sapphira, in the communal project when the hard put disciples had put all their funds together and Sapphira and Ananias left out a few of their possessions hoping to salvage a little for

themselves; Joel explains why they both dropped dead. They had directed evil but there was no one there to receive it because the disciples had reached a place where they knew themselves to be pure Spirit. And so where did the evil go? It found no one to receive it and it returned to the sender. While you are not impersonalizing, you are not malpractising the one you're not impersonalizing but you're sending out false thought. It's going to return to the sender.

Every time you are not seeing the Truth of another individual you are seeing the lie about yourself. The personalization that you send out returns to personalize you, right out of Spiritual identity into false identity. And so malpractice of our own self is the karma that we suffer. We actually inflict upon us what we have at some time attributed in a way to God. God's punishment, Gods wrath; it wasn't anything like that at all. It was our own malpractice of our own identity returning to the sender.

And so we go past the doctrine of karma and punishment, past the doctrine of karma and incarnation and reincarnation. We come to the doctrine of Christ which says, "Be thy Self," and once you have established identity of your Self you must go all the way with Christ which says, "Unto the least of these my brethren you must give Christ recognition. For not only must you *"Acknowledge me in all thy ways..... [you must] love thy neighbor as a thyself."*

And Christ then becomes your neighbor. Not the appearance, not what you thought was your neighbor but the impersonalized Christ becomes your neighbor; who always was your neighbor. And there's nobody in this world then that you can call an enemy, a foe, an adversary. There's no one you can be hostile to. There's no one you can accuse. Why? The only neighbor you have is Christ, your Self. And when you have established this degree of impersonalization you have discovered your own true Self. And then your hour will be a shining hour. You'll discover that all the so-called suffering led up to that moment of triumph when there's nobody there to suffer. All there is, is Christ.

And you find that the God, the Son of God, the Child of God never suffers. The only thing that will ever suffer is the false sense of self.

Alright, our impersonalization today is God is All. And therefore God not being a person, there are no persons. God not being an animal, there are no animals. God is Spirit and where we see the forms the Spirit is. Sow to the Spirit. Know the Spirit. Accept the Spirit. Impersonalize the form, accept the Spirit in your consciousness. And then when there are conditions in form you cannot accept them because only the Spirit is there and in Spirit there is only Divine qualities.

We're coming up, we're lifting up the Son of God within ourselves, within our neighbor and this is all underground. It is all secret. It is all simply knowing the Truth silently. It has nothing to do with tapping them on the shoulder and telling them who they are. Because there's no one to tap on the shoulder to tell who they are. That's why it's secret. The minute,

you've got someone you want to tell - who are you telling? We are recognizing here and now the one invisible Spirit of God. We are lifting ourselves behind and above the level of a conscious thinking mind which recognizes individuality, separated bodies, separated forms. We are accepting the invisibility of the one Christ. That's what breaks the bubble of the world mind. That's what stands before death untroubled. That's the Master we're following. We're impersonalizing the world of individuals.

Now when you read this chapter again, and I hope you will, just jot down a few notes of the basic principles in it. You'll find there's some repetition but that's good. And then see if you have not accepted them and if you haven't the ones that seem difficult to you - those are the ones to work on. Until this is a habit because unless you readjust your reflexes you're going to go out and identify forms instantly. It takes a reflex readjustment because we're all in these conditioned responses. These ruled responses are just automatic. Dog, cat, bird. No, no, no. That's the Spirit of God invisible which my mind calls dog, cat, bird. You think you haven't done something when you've done that you'll find you have. The minute you do that you invite a whole new sequence of understanding. You release spiritual activity into experience.

And you can put together all kinds of combinations of this. The moment you start doing this, I can guarantee to you that things will start to happen and bring you circumstances for proper identification. You'll have more to do than you can handle. The moment you show a willingness to identify spiritual activity everywhere instead of person, place, thing you'll find that you're busier than a one armed paper hanger. And you'll enjoy the work. You'll find that it's a challenge and you can just about get up to it and finally you'll say, "Well I think I can do this better if I let the Father do it." And you'll find Christ in you being lifted.

Please re-read the chapter. Next week we're going to re-read it again together with a fine comb. And we going to continue in 12 of John because in a very interesting way the very qualities we are developing are the backbone of this final Christ release into the kingdom of God on earth which the Christ Jesus is bringing about in this chapter.

There's a dovetailing here and it'll become more apparent as we move in deeper.

In the last part of the chapter Joel says, "There is no God in the human scene." And there will be no God in the human scene. The experience of God only comes through the constant impersonalization of the human scene. Impersonalization means no person, no material form and therefore no conditions of material form.

And you'll have to dwell with that quite a while in meditation until you can come up to a level of, a sort of a peace level, where you're not fighting it and where you're not trying to analyze it but you're getting the feeling that something in you is lifting you up behind and above the individual conditions of form and bringing you to that peace level where you can say, "Well, I feel a Oneness, I feel a whole invisible universe knitting together as one. It isn't my job as a human being to do it at all. It's done. It's simply my job to come to that level of

consciousness which feels the peace of the presence of that Spirit and then I too am a channel through which it functions instead of the world mind.”

Now impersonalization is a major tool towards that Peace Consciousness.

CLASS 19

THIS WORLD IS IN YOUR MIND

Herb: We are still in chapter 6, the “Living the Impersonalization of Error Living the Principle of Impersonalization of God.” We’re at a place in the book of John where there is a preparation for the last supper. And in this preparation there is much Truth teaching, great discoursing about the nature of the purpose of Christ on earth. And I think that it would be wise for us to see what Christ says is Christ’s purpose rather than for you or me to decide what his purpose is.

And so the purpose of Christ is stated as thusly. We find it in several places in the book of John. Here I’m looking at John 9:39, “*And Jesus said, For judgment I am come into this world, that they which see not might see.... that they which see not might see; and that they which see might be made blind.*”

And so we see a plan there which is a total reversal of all human concept for we who think we see are to be made blind and those who see not are to be made to see. And this reversal of concept, this awakening, is from the dream of mortality. And the closer we get to the Truth the more uncomfortable it becomes, the more we are in a state of rebellion against it. Unless of course we have so been touched by the Spirit that even the degree of newness and strangeness of the new Life that comes upon you is welcomed with a great inner joy. And if the Truth frightens you to the point that you want to back away then that is a sign that you are not yet among that remnant which is called the seed of Christ, who are ready to move into that which is unknown to the mind of man. And if you’re not ready to release your concept and to be made blind, so that you can see and to give up what you see, knowing that in Truth what you see is not what is there, you’re not in that frame of consciousness which says to the Christ, “I am ready. I’m ready to yield. I am open. I have no concepts about the outer world.”

Now again, in other places in John, to clarify this purpose of making the blind see and that those who see, not see, we come to such passages as John 3:14, 15 and 36.

“*As Moses,*” always Jesus is speaking, “*As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.... the Son of man [must]be lifted up.*” And I guess by now we can probably say unanimously that we know the Son of man to be our spiritual Selfhood. Born of woman into the flesh, and therefore son of woman in the first mortal birth. And then re-born of the Spirit we are called Son of man, no longer of woman. The Son of man, the awareness of spiritual Selfhood, must be lifted up.

“*That whosoever believe in him should not perish, but have eternal life.*” That whosoever believeth in his own spiritual Selfhood should not perish but have eternal life.

And so, if we were to fear leaving our loved ones, it would be because we have not yet reached a place where we have accepted their spiritual Reality. And if we have reached the place where we accept their spiritual Reality then we know that our function is to lift them up to the awareness of that spiritual Reality. For the Son of man is not only our own individual identity but is the individual identity of all those we know.

And so our function now is to lift the Son of man, here, where I stand, there where you stand, there where the child is born, there where the old man appears to be dying. Always there is the invisible spiritual Selfhood called the Son of man. And so lifting up the Son of man is coming out of the blindness, it's coming out of the false sense of sight which doesn't see the spiritual Son, but only sees the first or natural birth, the physical man.

We're trying to see what the purpose of Christ on earth is and it would appear at this point that the purpose of Christ on earth is to awaken us to the Spiritual nature of all Being, to the Spiritual nature of the universe, to the invisible Reality that underlies all physical form. But if that be the purpose, and we are told that when you awaken to spiritual Selfhood, when you have lifted up the Son of man, ye shall not perish. And what are we really being told about the concept of life that we entertained before we awaken to spiritual Selfhood? We're told that we shall perish and we're also told that if we're to leave it, to rise above it, it cannot be Reality. Why should Christ come to take us out of Reality? And so we have to face that Truth which that, which is, that where we are, what we are doing as human beings, in mortality, is the dream and unless we have accepted that, we continue to live in that dream.

Now we've had our various talks about the dream. The question now is: are we accepting that it is our function to awaken from the dream of mortality? Let's presume that the message so far has made an impression sufficiently to arouse us to the need to awaken from the dream of mortality. And that would constitute the coming out of the blindness. And now we have to look out at a world and say, "Well, what is it?" If it's a dream; how do you live in a dream? And how do you step out of a dream? And the minute you move in this direction you find an answer. "Well what did Jesus do? How did Jesus live in the dream and how did Jesus step out of the dream?" And then suddenly it's clear that his purpose, his mission, was to teach us how to step out of the dream.

To step out of the dream of mortality into the presence of spiritual Selfhood, clearly is the mission. And with every mission there must come a method.

Let's go further. John 3:36. "*He that believeth on the Son hath everlasting life.*" Now then, the Son is no longer Jesus Christ, the Son is your spiritual Selfhood. He that believeth on his spiritual Selfhood hath everlasting life. "*He that believeth not the Son,*" - he that believeth not in a spiritual Selfhood - "*Shall not see life; but the wrath of God abideth in him.*"

Always the wrath of God and the vengeance of God has been misconstrued. The wrath of God is the doctrine of karma. Karma remains the fate of the individual who is not

living in spiritual Selfhood. There's no karma, no Divine wrath. It's all it means - karma. There is no Divine wrath or karma in spiritual Selfhood and there is no death in spiritual Selfhood. And there is no reincarnation in spiritual Selfhood.

Now it gets uncomfortable then because we're past the stage of being able to use a quotation or to remember a Truth and expect the veil or fog or mist to lift. It's the way you're living in or out of spiritual Selfhood that determines whether you are in the state of karma or not. And so again the mission is further clarified: to dissolve the mist of the dream that man may walk in the kingdom of God in his eternal spiritual Selfhood.

And further, to be underlined I think, is the fact that this would not be given to us if it were a remote possibility. If it were not ordained that there would be those walking in the spiritual Selfhood there would be no purpose for such a mission. And then further, in as much as the mission of Christ is actually infinite Spirit functioning infallibly, those of us who cannot walk with this mission are merely walking against that which is inevitable. Spirit doesn't fail. And so all you can do by turning away is to turn away from that which is invincible. And the continued karma is the turning away from that which is the ordained will of the Father on earth. In other words, walk in your spiritual Selfhood, or continue to perish and re-incarnate is quite clearly the message at this point.

Live in the dream and suffer the double sidedness of this world or find your way out of the dream through the principles prescribed by the Christ, by The Infinite Way, by whatever measure or teaching in the world enables you to awaken from the dream of mortal selfhood.

Again in John 8, to further clarify the Christ mission, 8:28. "*When ye have lifted up the Son of man,*" meaning, when you have attained your spiritual Selfhood by walking in it, know your Self to be Spirit indivisible with the Father, immortal, eternal, omnipotent. When you can recognize your spiritual Selfhood everywhere, without division, then ye will know, "*Then shall ye know that I am he.*" The Christ speaking these words, walking the earth in the appearance called form **is** your spiritual Selfhood. And you are given an opportunity to first, out of human vision, out of human understanding, to come face-to-face with your own spiritual Selfhood functioning on the very earth you walk. When you have raised the Son of man in you, "*Then shall ye know that I am he.*" The very Son of man raised in you is the Christ speaking to you saying this now. And this is revealing the infinity of Christ. That Christ in you is Christ in your neighbor. And this is the Truth then that must be accepted or it is violated by ignorance. Christ in you, is Christ in me. Christ in everyone you know is your spiritual Self. The Son of man is the invisible Christ which is the one indivisible Self on this earth.

The knowledge of this, the practice of this, the living of this until it is realized, understood, demonstrated and experienced is the meaning of lifting up the Son of man. And then in 8:24 "*I said therefore unto you, that ye shall die in your sins: for if ye believe not that*

I am he, ye shall die in your sins.” And so your own Self, the infinite Christ says, “Until you accept your Self, you shall die in your sins.” And your sins are primarily living in a second self which is not the invisible, infinite Christ Self. And we all have died in our sins many times and have reincarnated many times because we did not know that we are that one infinite Self called Christ, the Son of man . We all thought we were sons of women. We all thought we were that which came forth in form. But Christ tells us, ‘No, you’re not that. You’re the pure Spirit of God, one with the Father.’” That which dies can never give birth to Life. There’s no woman on the earth who can give birth to Life. Life is the Spirit of God. It is the constant behind the changing, visible, material world of flesh. And always both the child and the mother are the one and the same invisible Son of man

Now this then is the purpose and we can elaborate it of course. It is to awaken us from the dream of mortality into the realization of the Divine Selfhood which is indivisible. So that instead of four billion forms we are living in one invisible Christ and then we can accept the powers of Christ as the only present powers. And so from that, from the knowledge of Self we can come to the impersonalization of both God and error. God ceases to be person. And because Christ is all, because the invisible, infinite Christ is God. And this is the Allness we learn to, by accepting Christ, look upon that which is called the world as imagination. It shows not the full perfection of Christ. We are looking at limited individual states of consciousness everywhere - none fully aware of Christ, some in high states, some in lesser states - always we are looking at an up and down awareness across the universe. This shows forth then as our world.

Now it is difficult but very important for us to make a turn again in the practice of stepping out of the dream. You know the world that is there being both an appearance of good and evil is not the Divine creation. You know the world that is there is but an overshadowing of human consciousness where the infinite, invisible Christ is. And so you can accept that the world is not there but only appears to be there. Christ isn’t sharing the world. Christ **is** there. The world **is not** there. There’s no God ‘and’.

And so we come to this conclusion - and the conclusion in mind and intellect is not enough but it’s a start - the world is not there, it is in the world mind. In the world mind there is a world and whoever lives in the world mind sees the world. And so if you’re in the world mind, you see everything that’s in the world mind. If there’s a flood in the world mind, as a person you too are in the world mind and therefore you must see the flood. If there’s a hurricane in the world mind you as a person being created as the very fabric of the world mind; you must see the hurricane. Everything in the fabric of the world mind must appear in your experience because you are the fabric of the world mind. Until you have lifted up the Son of man.

And so as creatures, persons, human beings of flesh, we are made of the fabric of the world mind. Not Divine, but of the dust. And as we continue to walk in the fabric of world

mind, the evil, the good, the opposites, the pairs of opposites of the world mind must continue to function in our experience because everything within the dream functions in the experience of those who live in the dream.

If there's a sky jacking, you have to witness it because as a creature, the very sky jacking in the sky and the people on the ground are made of the same fabric; the world dream. There's no escaping the activities within the world dream as long as you are made of the fabric of it. And we are all made of the carnal mind. We are all in our second selves. The false sense of self which is the fabric of the dream. The mission of the Christ is to awaken us from that fabric of the dream into Divine Selfhood and lo and behold the process is to walk through the dream, awake.

You're not going to demolish the dream with Truth, you're going to have to walk through it with your eyes wide open; awake, not sleepwalking. Mortality is sleepwalking. Awake to the dream we accept the power of Christ behind the dream. And Christ being all Power, all Presence, all Mind - Christ functioning, Christ being here, Christ being there, Christ being Self - we are in the Reality, the Cause, accepting the Cause and therefore not resisting the dream; not fighting the dream. Aware that the power of Christ is functioning even though the dream may show forth another power than Christ.

The power that is showing forth in the dream is a dream power. The power of the hurricane, the power of the flood, the power of the sky jacking - all this is the dream power existing only to the persons in the dream. But when you have raised up the Son of man when you recognize that only spiritual Selfhood exists; for you the dream is but an appearance without substance. And you stand in the knowledge of Truth, in the living of Truth and you reject all apparent power in the dream knowing there is no power anywhere in the universe that can oppose the power of Christ; which is the power of Love. And so right where the flood, the hurricane, the sky jacking, the disease are; there is the power of Christ. Your function is to walk in that power rejecting the pretense of power which would appear to be true to every creature. And with the mind you're not going to be able to do it, until you have come past certain levels of that mind.

Now this is difficult. We'll have to go slowly please. There is nothing in the world outside your mind. Absolutely nothing. The entire world - everything in it, including the skyjacking, including the flood, including the hurricane, including every person you know, including every ocean, every star and every planet - it is all in mind. It doesn't exist outside of mind. Whatever you know about this world you know in your mind. Every sound you hear is not out there in the world, it is in your mind. Every sight you see, is not out there in the world - it is in your mind.

Your complete human experience is not out there, although it seems to be - the mechanism of it is probably beyond us to describe but let's do it briefly. It's like throwing a ball against the wall, it bounces back. World mind sends an impulse. It hits your mind and it

bounces back. It becomes the sound out in the world but it's only a sound that entered into your consciousness and bounced back into what appears to be the world. Similarly with everything you see and feel and touch.

Now, put a television set where your chest is and just put your head above it and your feet below it as if you were a walking television chest, television set. And now watch. Here right where your chest was is this television set and now there's an activity on the set, on the screen. It's outside where people can see it on the screen where you are. But the only way it can come to that screen is to come through the mechanism of the set. If there's a scene of a complete football game on the screen of your television set, right where you're wearing it, it has to come through to that screen through the mechanism of the set. It cannot come into the appearance on the screen until it has come through the set.

Now everything that happens in this world is the same way. It seems to be out there but before it gets out there quotes, "It comes through you." And then you see it as a distance thing - twenty yards away, thirty yards away, fifty yards away; but that distance is supposition. It's happening in you. It's happening in your mind and it's planted there by the world mind and so it seems outside you. It's as if you were two minds in one - you're the world mind and the individual human mind and in between them, through this mechanism, you see an external world where all you're seeing is your own mental activity which is controlled by the world mind.

Now then, as you practice some exercises we'll now take, you'll find that you can control your reaction to what happens in the world. Every sound can be realized to be within me instead of outside me. So that as you take this into a specific exercise and just sit in your living room or on your veranda or wherever you care to sit and for twenty minutes during the day, just listen for sounds. Any sound. And the minute you hear it, place the location of that sound within you, not outside. And please realize that that's where the sound is. It's within you.

You can hear an airplane zooming and to the eye it's in the sky but that sound is within you. It doesn't matter what the sound is out there, there's no sound in this world that is out there. Any sound you hear is within you. And when you are sitting there doing this, you won't feel much at first and you'll say, "Well, what about it?" There'll come a time when suddenly there's a quickening within you as if a new lever has been pushed or moved. And suddenly you feel, "Oh, that sound really is in me. It seems out there but it's in me. Somebody's talking on the platform but there's nobody up there really talking. That sound is within me."

And when you know the sound is within you, you know that all sound is part of the dream. It's all in the mind. And after you reach a certain point in your meditation on this, you will place every sound within yourself knowing it's not out there.

I would recommend that you only work with sound on one day, nothing else. And then on another day I'd like to suggest that you work with sight. And recognize that everything you're seeing, is not out there. It's within you. It works the same way – the world mind is planting an image within you and you are seeing that image external to you. But it isn't there because God is there. Nothing is external to you but God. The first image which causes the problem of more images is your own image. Having accepted this as you, you're seeing things external to this which you call you. But when you raise the Son of man, the spiritual Self, you'll not accept this image of you and you will know that there can be nothing external to an allusion.

Now practice seeing with the eyes but knowing that what I see out there, is not out there. If it were out there God would've had to put it out there and God didn't put the flood there, God didn't put the hurricane there, God didn't put the diseases there or the sky jackings there. God didn't put the avalanches and earthquakes there. God didn't put the cruelty and violence there. What am I seeing? I'm seeing a dream. What do you see a dream with? Your mind - with a dream mind. That which I am seeing out there is within me.

Now important to those who are moving out of this dream world, is that you must be patient in your meditation on this subject. You will seem to be getting nowhere. It isn't enough to repeat and repeat and repeat and say, "There's nothing out there, it's all within me." I'm talking about the experience of it within you. The positive, inner experience that that which I am seeing out there is within my mind. You'll find that you're lifted above a state of belief which accepts the Reality of that which seems out there. You're not only are transcending the mind but you'll have the experience and the surefooted knowledge that the visible world is in my mind. And you cannot get it by reading a book; you must practice the constant re-identification of all that you see as not being external but being in your mind. And it doesn't matter if what you're seeing is it is big as the sun, as big is the earth, as big as a star - it's still in your mind. And again the process is that the world mind sends to you, to your mind, that which you think you're seeing external to yourself.

Now you must come to the place where you can feel this. You must come to the place where you can close your eyes someday and know that everything in the world is in my mind. It doesn't matter what it is: if it's a collision on the corner, if it's a bomb falling out of the sky, if it's the worst kind of holocaust ever described in Dantes' inferno - it's in my mind. It's all part of the dream world in the dream mind. And therefore **it is not a power**. It is only a power in the dream. There's no person out there, there's no place out there, there's no action out there, there are no conditions out there; there is a dream out there. And right where that dream out there appears to be, the invisible Spirit of God is. Perfect, harmonious; the presence of the kingdom of God on earth is right where my mind under hypnosis is conceiving a dream world. The Son of man in you rises in proportion as you are willing, able and disciplined enough to redeem the world. The sights, the sounds, the tastes, the smells and the touches. And I would suggest that each day you take another sense; the sense of touch, the sense of

sight, the sense of smell. Why even the food on your plate is not out there. It cannot be. God didn't place it there. It is the world mind idea instantly telegraphed to this spot where you are; appearing as the food you're eating. External to the dream form, it is dream food.

Now, this won't change your eating habits - at first. But it will make you cognizant of the fact that you are manufacturing this physical world every moment with your dream mind. And that all those around you are doing the same and it is only by redeeming the physical world sitting in the constant knowledge that is in my mind that you will transcend the mind, that you will come into a state of control whereby your instant reaction to an outside stimulus will not be based upon that which is there but rather upon your knowledge that the stimulus which seems external is in the mind. An earthquake in the mind has no power, the hurricane in the mind has no power, a disease in the mind has no power because your next step is; but I have no dream mind.

There's only one mind – the mind of God. And the mind of God is doing absolutely nothing about these dream activities. The mind of God is doing nothing about a million people on the earth who die of heart disease. Another million who die of cancer, another million who die of something else. The mind of God is doing nothing about it. Why? Because it happens only in the dream of the human mind.

Now you've talked about the unconditioned mind, transcending mind, living in the Christ mind. And the Christ says, "Fine. Well, let's stop our talking. Do it! Redeem the dream world, break the bubble." And you must practice in order to do it because it takes a consistent conscious awareness of the dream for you to break the dream. The dream has five senses bringing into you a world that is non-existent except in those five senses. And unless you retrain your reaction to those senses, to a state of non-reaction, to a state of knowing, of being still, non-resistant to the sense images, you continue to move in the dream, captured by the dream and dying in the dream.

Every sound, every sight is part of the dream unless the sound and the sight are in your inner senses. Unless you hear the Voice that no one else can hear; unless you see the Sight that no one else can see.

The dream fabric makes cats and dogs and people, oceans, stars and planets. The dream fabric makes all of the substances of our world. And they are not substances in the kingdom of God. They are only substances to the dream mind and we must be still in that dream mind. The laboring in the vineyard is the conscious practice that I will not live in a dream world of images but rather I will redeem the images, be still, living in my spiritual Selfhood, free of the images making a transition from image to Reality. And this nurtures, gives birth to, the living Christ released as your conscious mind. You find your Self unmoved by the evils of the world and finally unmoved by the good of the world. And so that you overcome the sense of good and evil. You overcome the belief in powers of the world. You understand why Joel emphasizes that because God is all power, all else is non-power.

Now this is a turning because whenever you are able to practice this, you will discover that the world which had given you so much to fear and doubt and worry about simply loses the power to do so. You'll find you do not fear a world or an event or a circumstance when you have instantly found that it is only within your mind. And the day of release is when you stand on that knowledge and discover the Truth of it; that there is no Reality in the flesh. There is no Reality in matter, there is no Reality in material condition. There is only the invisible Son of man. Spiritual Selfhood everywhere and lo and behold that invisible spiritual Selfhood everywhere can now be experienced as your Selfhood because you have purified the world of that which is not there.

Until then your world was cluttered with images. With thoughts about things which weren't there. And the moment you have denuded that world of that which isn't there, only that which is there becomes your consciousness. You can feel at first, a thin layer of Spirit, as it were. And then a thicker layer. And finally the very texture of Spirit everywhere, as all that is there. And it is your Being. You come to one Being. My Spirit is there. How can an earthquake be there? My Spirit is there, how can a flood be there? The omnipresence of your Spirit automatically flows into recognition when you have removed the forms, the conditions, the sense evidence of a world that never was. And then the Power, the Omniscience, the all Presence of your Spirit is a living Reality and no longer words that you memorize. You find what is called, "*The arm of the Lord,*" the presence of spiritual Power is automatic because all that is present, acknowledged, experienced; is that Spirit.

Now when you reverse your raincoat or reverse a piece of cloth, you're doing what the Bible was telling us to do when it said, "*Repent,*" - to reverse the activities of the mind. At the moment the activities of the mind are saying, "This is there, that is there and this is there and let's do something about this and that. Let's have a crusade, let's take up a collection, let's elect this fellow and not that one. Let's do these things in this life." And the reversal of that is: let's not do these things. Let's turn back. Let's turn away from the old way. Let's not just do it a better way. Let's just get rid of the old way completely. Let's do it this way. Let's let the Spirit do it. Let's bring the world into our mind consciously. And rest there. Knowing all that remains is the invisible Spirit everywhere. And let the Spirit do its work The return to the Father's House is the removal of the world, the return to the knowledge that only the Father is present.

Again this too is part of the mission of the Christ. To enable you to pull the world into your mind and then rise above your mind, turning back to the Father. Spirit returns to Spirit by dropping the conscious awareness of all that is not Spirit.

Now let's try it again so you'll see what we mean. In front of you is a dinner. It's out there and you're going to put it in your stomach. But the form that you're thinking of putting it into, is not your spiritual Self. Your spiritual Self isn't sitting on a chair. Your spiritual Self doesn't sit behind the wheel of an automobile. Your spiritual Self is never finite. Your spiritual

Self is what the world calls God. God is your spiritual Self. Your spiritual Self is where the world seems to be. Everywhere. Without division.

Now who's going to eat this food that's set before this form? Another self is; a person. That person is not the Christ. That person is not the Son of man and yet that person has been claiming to be you all these years. Now you can go right ahead and eat that food as you've always done or you can raise up the Son of man. And to do it you must see that the spiritual Son of God is not going to eat that food at all. Your sense of self is going to eat it; the person you have called yourself. And while you do this you're not raising up the Son of man. You're just living as another human being. And therefore in your spiritual exercise you know that, that which stands before you is part of the dream world. That's why apples can rot. That's why food can deteriorate. That's why without refrigeration certain kinds of food cannot stand more than a day or two, not because it's made by God but because it isn't Spiritual substance. It's the dream substance of the dream mind.

So with the corruption of human flesh. It's the dream substance of the dream mind. And that which perishes is going to eat that food which is perishable. That's part of the dream. That's for those who have continued to walk in the world. Professing to acknowledge God and to love God with all their hearts but it's not for the Divine seed, the remnant who are stepping out of the dream. And so our exercise is simply to know that this form and that food are not external. They are simply dream fabric. The food and the form are made of the same dream fabric. One dream fabric makes the food and makes the form. And then it gives the form a capacity to think that the food is external. And now the form wants to take the food within.

None of this is of the Father. That's why you can be poisoned by food sometimes. It's not of the Father. There is nothing in the world that is of the Father. Nothing. And yet where everything in the world seems to be, only the Father is. And so with your inner senses where the food is as you take it in to mind and know that's where it appears - although it seems to be outside it's in mind - what is there? Spirit is there. Your own Self is right where the food is, appearing to you as food. And your own Self is right where the form is, appearing to you as person. And that's the relative level of your consciousness at that moment. Person and food are what we in this state of consciousness see, feel and experience. But we're going beyond that.

We're going into a state of consciousness where there is neither person nor food but only Divine Self; Self complete. And this isn't done mentally, it's done by the conscious awareness of the falsity of that which we have experienced with the senses and the feeling, the experience, of a Self that is independent of both the food that is on the table and of the person who is eating that food. Your Self is independent of the form that is eating the food and the food that it is taking within.

Now that is an experience that comes to you when you practice the Truth of Being and it is a very important experience. When you can find your Self - not where the food is and not where the person is - you'll know that you're living the mystical life. And you'll know that the dream for you doesn't hold as many threats as it once did. This is quite different then, our reading of Truth as you see.

In fact, everything we're doing in this class is for the purpose of a living experience of a Spiritual universe: a spiritual Selfhood. We are all learning how to lift the Son of man and the experiences are quite different than any we may have experienced in our readings or in our human sense of life. They're new and there's no way to prepare for them by anticipation. They come upon you. And they come when you're ready. Just as a teacher appears when the student is ready so does the experience appear when you're at that level of consciousness that is ready for the next experience. And it's you who determine this. As you move through and up, you are paving the way for new experience. Each experience becomes a preparation for the next. You're in the progression of Spirit. And as I said it becomes uncomfortable but that's the badge of honor you wear; the capacity to move through the somewhat uncomfortable experiences until you find that they are very normal and they are the signs of your level of awareness to your Self.

When you share them, you share them with those who like yourself are dedicated to the Spirit. But always you find that you are going through experiences that no one else is. And they are going through experiences that no one else is too. None of us go through identical experiences. We are all released in different ways. But the time for release is now. The mission of the Christ is to release us. To lift us beyond the normal concepts of the world. Some of us are frightened by these experiences. I remember my fears and I probably still have them, but when you're lifted out of yourself, even for a moment, there's always the wonderment about where will I go, what will I do, I don't know what's ahead. You're not going anywhere and when the fear is there it's very normal and it's nothing to be guilty about. But remember it's a sort of a brake and the moment you have the fear you put a brake on the activity of Spirit and you come back in the mind and that's the end of that particular experience. The moment you're back in mind, you're back in the dream.

Leaving the dream can be a harrowing experience. But staying in the dream is much more harrowing. It's just that we're conditioned to the tortures of the dream. We're not used to that which is unexperienced up to this point.

Now then, you're going to find more of the new experiences as you start practicing according to this suggestion made today.

— End of Side One —

[Now then you're going to find more of the new experiences as you start practicing according to this suggestion made today.]

Daily, for twenty minutes take a sense and then everything that you experience in that sense, do not accept it as being external to your body. The body, you see, is never really there. You can't be experiencing something external to a non-real body. It's in the mind, just as the body itself is in the mind; both of the same fabric. Just sit there in the quiet with that as you hear those sounds or see those sights or taste those things or feel certain objects and know this is all in mind. Take one sense a day and if you can go to the next sense the next day till you've covered five days and then see if you have attained some degree of mastership - just the knowledge that I have found the world to be within me. And from that point on, if you do, the Master within will take you out into the universe that is really there, in its own inimitable way with no for-ordained outlining by any human mind. That's the exercise recommended for this week.

If you will, let's meditate a moment now with the knowledge that there is no external world - of any kind. Within my mind is the entire world that man has lived in. I'm not going to hold it up until it staggers me, like Samson holding the world on his shoulders. Or was it Hercules? I'm going to just release this knowledge gently, within myself, even now dissolving that very mind which holds the world within it, into the one Mind - the Mind of the Spiritual universe where all is in a state of harmony and peace. That is what is truly here; Divine Reality. There are no persons in this Divine universe. There's only pure Consciousness, only Children of Light. All who walk here now in this Invisible universe are the Son of man. They have been raised up beyond the level of the dream; they are present this very moment. They live, move and have their Being in the Spiritual universe that the dream mind cannot see or experience. That is the universe in which my Self now is.

Silence, (pause)

Whatever God did not make does not exist in our real, Spiritual universe on earth. There are no exceptions: what God did not make does not exist. Whatever dies God did not make. Whatever is temporary or transient God did not make. Reality is permanent. Reality is present. The spiritual Son of man is that Reality. And only by learning to take the world into mind, in a sense to crucify the images, to redeem the world, are we repenting, returning to the Spiritual universe which is our home. There is nothing in it not made by God, of Spiritual substance. And whatever appears to us of another substance has no Reality.

The five exercises, one daily, will help you come to the place where you can say, "I accept this." You will find that you will not be frustrated to the point that you're always outside looking in and wondering where it is. You will find you have a method that clears the way for you.

I think we could rest awhile now and come back to the Christ message.

(Class break....)

We have always thought that the Pharisees represented some form of opposition to Jesus Christ. But we were looking through human eyes. The Pharisees were just too small, too unimportant; a segment. What was happening was the Christ was meeting mortal mind at that area and whenever mortal mind came through the Pharisees it came through as an intellectual experience. The Pharisees represented that level of mortal mind which was both the intellect and the human sense of high righteousness. These were phases of world mind expressing.

And these phases of the world mind called the Pharisee were unable to perceive the nature of the man called Jesus Christ. And so what he would say, *“The Son of man must be lifted up,”* this to them would be a rather peculiar statement because all the prophets had said that God would, the Lord would, rule forever. You could go through every prophet, principally Isaiah, Ezekiel, Daniel and Micah, Jeremiah and they all said that, *“The Lord would rule for ever.”*

Now here comes this man, Jesus Christ, saying, *“The Son of man must be lifted up.”* And it was perplexing to the human intellect. The world mind was in opposition to the fact that Christ is the only identity on the earth. And the world mind being the counterfeit identity, it counterfeits the Christ in every possible way.

Now the counterfeit says to the original - we're in John 12 - *“The people answered then,”*- 12:34 - *“We have heard out of the law that Christ abideth for ever: [and] how sayest thou, The Son of man must be lifted up? Who is this Son of man?”*

Mortal mind, in the form of the Pharisees, is saying, *“Who is the Son and who is Spiritual man? Never heard of him.”* And as long as we live in the human mind we continue to live in the dream which says, *“Who is Spiritual man? I never heard of him. I'm a human man. Who is this Son of man that must be lifted up?”* And this is the abiding conflict in man's mind as it clings to its own creation, its own personal self, it is crucifying its own true Self by saying, *“Who is this Son of man that must be lifted up? We never heard of him; the prophets told us that the Lord would live forever. Where did you get this other individual called Son of man?”* In other words the mind of man is incapable of recognizing its own identity as the Son of man. That's the nature of its dream.

“Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not where he goeth.”

And so we find that those who have become aware of, and have tried to raise the Son of man, the spiritual Selfhood, are endeavoring to walk in the Light and those who have not, those who still walk in the constant knowledge that, this that you see is me, they are walking in the darkness thinking they know where they're going but the Christ says, *“They don't know where they're going.”*

And so we are in a state of darkness or Light, knowledge or lack of it, depending upon whether we have re-identified this world and the people who walk upon this world, by whether or not we say they are the Light or they are the darkness. If we identify them in darkness then we have divided the Christ and we have identified ourselves in darkness 'cause there's no such thing as: they are the darkness but I am the Light.

The authority on that again - we will turn to John. In 1 John, the second chapter, 9 to 11. "*He that saith he is in the light, and hateth his brother,*" meaning seeth his brother in darkness, "*is in darkness even until now. [And] he that loveth his brother abideth in the light, [and] there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.*" It would be like saying, "There's only sun on my side of the street; the sun doesn't shine anywhere else or it doesn't shine in that ghetto or in that country." There's no such thing as a place where there is darkness. Spirit is Light. And so we come to the place where we have to accept Light everywhere though invisible to human sense and this is our way of walking out of the dream.

That Light everywhere is what is there although your senses are telling you about sights and sounds and tastes and touches and smells. The Light everywhere, is what is there.

And so identifying the Light is the opposite side of the coin of bringing the world back into you, in mind. This is part of raising up the Son of man.

Now you see the two sides of the coin then? On one side you're impersonalizing the error, the evil, the darkness, the material self and on the other side you're impersonalizing God and seeing that all that is present is your Self. The Light of Being is everywhere and the images we see in the Light are not there.

The training of the consciousness to rest in this knowledge is laboring in the vineyard.

In Joel's chapter, "Realization of Oneness, Living Principles of Impersonalization," chapter 6, quote "God is the true identity of every human being, animal and plant. Of animals, vegetables, minerals, even rocks and stones; the Self of you and of me and all living things in the universe."

Now let's clarify this. There's a statement that God is the Self of everything in the universe. And this is the same as telling you to raise the Son of man in you. It's telling you that God is the spiritual Self behind every thing in the universe. Now Joel says, "God is the identity of every human being," - you know what he means.

And just for your sake to be sure that you know what he means let me tell you about an inner experience I had in which a woman was allegedly dying and I tried to reassure myself that God was the Self of this woman. I was told in no uncertain terms that I am not this

woman. I am God and I am no other. And the meaning was; there's no woman there, there's only God there.

When Joel says, "God is the Self of every human being," he doesn't mean that there's a human being there which is God. He means that God is there and no human being. He means the way you are; there is God and no human being. The human being is the dream and God is the Reality.

It's taken ten years before we could talk this way. God is where you are and the you is not sharing that space with God. And it's only when you're willing to take this person into mind just as you take the world into mind and see that's the only place this person is - come finally to the place where only God here is accepted as the Presence, you've lifted the Son of man. When God, where you are, is accepted as the Presence; that's the meaning of Christ realized.

When you come into the knowledge that God where you stand is all that is there you have just declared that Christ is your name. Jesus had reached the place where he could say, "I am not here. All that is here is God." That's why his name was Christ Jesus. That's his meaning when he says, "Thou seest me, thou seest the Father."

Only until you can know and practice that where you are is God invisible and the visible you is but a concept entertained in mind; only then have you accepted the Son of man, the Christ, as your identity. Where God is recognized as Self, that is Christhood realized.

And where you are seeing sickness and disease you're not accepting that God is there. You're accepting that you are there, or Mary Smith is there. Where you're accepting God is there, you know Mary Smith isn't there. And that's the meaning of "God is the true identity of every human being, animal and plant. Of every animal, every vegetable, every mineral, even rocks and stones." You know God isn't a rock or a stone. He's telling us that where the rock and stone appear they're not there; God is there. Qualities of God are being re-interpreted by world mind and then your mind and my mind into what we call rock and stone.

Now this is difficult because it's self annihilation of that self which is the dream self. It's practiced quietly and secretly until that Self begins to bubble up which is there to replace the sense of self we had entertained.

Again Joel says "*All there is to humanhood is a belief in two powers.*" Well that's disposing of the whole human race pretty quickly. "*All there is to humanhood is a belief in two powers.*" Without that belief there is no human race any more. There's only Immortal Being.

You see we go through the pangs of self annihilation but all we're destroying is that which never was, in order to come to the Immortal Self which is. We've been trying to have a physical person here as well as a spiritual Self. And the physical, the mortal we'd like to say is my temporary self and then my Spiritual is my permanent. But that's the division. That's

living in the Kingdom and the world. Half in the dream and a half out of the dream. And that's still the dream.

All let's here is your spiritual Self, Immortal, Spirit without boundaries. And every day should be spent becoming more aware of that Reality and more aware of the unreality of the forms around us so that we trace the forms back to the invisible states of consciousness which produced the forms and then go beyond those states to the spiritual Self that is present and always knowing that spiritual Self is my Self.

When you have removed the sense of mortality, you have removed all evil from the earth. Because evil exists only in the world of man. There's no evil in the kingdom of heaven on earth. And because evil exists in the world of man, you can know that it wasn't created by God; the complete world of man - neither the good nor the evil because that which we call good today becomes sometimes, evil tomorrow, sick tomorrow, ailing tomorrow, fractured tomorrow. It never was good, it was never there.

Now you walk in your spiritual Selfhood only by breaking the dream of a mind which imprisons you in a physical selfhood. And so this mind cannot be continually used, it must be rested. You must dwell in your spiritual Mind. You must be quiet to this mind and alive in that Mind. The complete Christ experience shows that Christ never died. And the Christ of you is exactly that way - it never dies. The flesh dies. The Christ is always alive. The illusion of the flesh must be captured by the silence of the mind which is the creator of the sense of flesh.

This is walking in the Light, not in the flesh, not in the darkness, for darkness and flesh are one and the same. The Bible has always used words to camouflage what the unprepared thought could not accept. When it speaks of darkness it means human flesh, material flesh. It means the physical world and that is the darkness. When it speaks of Light it means Spirit, the spiritual Universe - walk in the Light; walk in the spiritual Universe. If you're going to do that you can't walk in the spiritual Universe **and** the darkness at the same time. And so this constant awareness that the darkness is the dream, the Light is the Reality, the Spirit is the Reality and it is here.

Omnipresence must become a realized, living fact; a way of life. Everywhere is your Spirit. Everywhere is my Father's spirit. Everywhere my Father's spirit and my Spirit are one and the same Spirit. You walk through the appearances of sin and disease, lack and limitation but to you if they are accepted, you're in the dream mind. If they are rejected there's nothing to do about them other than to reject them. Because when you have rejected them by accepting the Presence of the perfect invisible Spirit, it is only a matter of human time before the perfect invisible Spirit manifests as that which is not limited, lacking, sinful, or evil.

"All there is to humanhood is a belief in two powers." Those powers were the power of good and the power of evil. And when you are walking in the Light, you do not believe in the power of good and the power of evil. You believe only in the perfect power of the Light,

as a constant fact without variation. Here now is the Light and therefore there is no other power present. I know they appear to be. But they appear to be only to the dream mind. And when the dream mind is still, then the Power that is here can manifest through the Divine mind which functions in the absence of the false sense of mind.

You might say that we're coming down to this: is God present or absent in your consciousness? Is the Spirit, the Light, present or absent? If you have an absent god you have the presence of duality. And if the Spirit is present, is the power of Spirit present? Is the activity of Spirit present? If you have the presence of Spirit, the power of Spirit, the activity of Spirit, then you know that the opposites are not here. Two powers disappear. They only function through the dream mind which did not have the presence of Spirit, the activity of Spirit and the power of Spirit uppermost in consciousness. Not in memory, in consciousness - practiced, lived in, believed in. Something you can stand on.

"Remember," says Joel, *"The promise is that you are to bear fruit richly because of your identification with God, your Father within you."* He's just told us that there's no humanhood, so your Father within you must mean who you are. Your Father is Spirit, Spirit within you. Your Father within you is your Spiritual identity. And the within you is all there is of you. There is no within and without. Spirit has no within and without. When you're told about your Father within you're told about spiritual Selfhood. Your Father within is the Son of man .

The Son of man, Spirit, your Father within you, is your identity. *"You will bear fruit richly because of your identification with God, the Father within you."* What is that identification? I am That-Father within me. We're talking about my Self. And that's how we bear fruit richly. *"There is no God outside your being to see that you get mercy, justice or kindness.... No God outside your being."*

Well, when you come down to a statement like that; *"There's no God outside your being,"* it's told that you're being is God. Alright?

Now we can look for God or who can say God is absent except to deny who they them themselves are. Who can say, "I'm sick?" Except by denying who they are. If you're being is God the Father within, the Spirit, who is sick? The false self; the second self. The dream self.

The more we dwell on this, the more we'll discover that we shuffle off this dream self. God is never lacking or limited, my Being is God - who's lacking or limited? Every error, every evil, every fault, every problem comes right back to a denial of, I am that Self.

And conversely the rejection of the problem as an impossibility because of your Self, is the way you break the dream mind.

Again says Joel, *"Since God does not function in the human scene, no belief or faith in God will make it function there."* So you can believe in God humanly all you want, or you

can have faith in God all you want; you still can't make God function in the human scene. Why? Because God will not enter a dream. And so we don't waste our time trying to make God come into the human scene. There is an invisible Presence within you, which goes before you, as you withdraw thought and emotion and let the inner Invisible live and work through you. Again we're right back to Self.

And so when the Master says, "*While ye have light, believe in the light, that ye may be the children of light,*" he's telling us to identify as the living Spirit called the Son of man, the Father within, the Spirit, the Light and to reject that identity which is called the mortal physical self.

Everywhere, as John told us, we cannot leave our brother in darkness and say, "I am the Light." And so we must look at each other, seeing the Light that is not visible to the human eye and that is how we circumvent this dream mind which wants to see the physical person. And we learn that the person standing before me, is only in my mind. He's in the mind of everyone else who looks at him. That's where he is. And the me he sees and the me that everyone sees, is in their mind. They're looking at me with the dream mind and they're seeing the dream me. But the they looking and seeing the dream me and the me looking and seeing the dream them, is the mortal man living in his dream world of Adam and Eve.

Right there is Self. And right there even if an avalanche comes down at that moment, Self remains indestructible, untouched because Self is the Christ, the living Spirit of God. And that Self I am, here and there and everywhere. And if they want to skyjack me in a plane they're going to have to do what they did to Jesus - they're going to have to crucify a form in their own mind because there is no form in that plane. And the very plane itself and the form that does the sky jacking and the crew and the pilot and the passengers are all in the dream mind that perceiveth not the Invisible substance called the Spirit of God.

And that's where you live. That's where you identify. And you take all of the planes out of the sky. That's your function. Wherever you are is the Spirit of God. Everything in that outer world for you exists only in the dream mind which has no real existence. And right there, you replace it with the omnipotence of God. That's your Bible; the presence of God, the all knowing mind of God. And you refuse to accept that the all knowing mind of God can witness the terrors, the cruelties, the inhumanities and stand there and permit them to continue to happen because that would be the way you continue to crucify God in your consciousness as the world does.

Your stand is the other way - because God is there it can't happen. Because the power of God is there, it can't happen. Because the presence of God is there, because the mind of God knows all and is there, that which we see is a world barrage individually accepted and you are out of the dream.

And now you must be prepared to demonstrate it, to live it, to prove it to yourself again and again and again until you know that you're walking in the kingdom of God and not

in the world. The world is the dream, the kingdom of God is the present Reality and it is perfect as the Father.

“Walk in the light....while ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.”

When Jesus hides himself from them that means that the intellect cannot understand. It really departs from the Christ. Christ never departs from us, we depart from the Christ. But it's phrased that he departs from them. They're departing from the Christ appears outwardly as Jesus moving away. You see there are two comings of Christ. There really are. One is in the appearance of flesh and the second coming is not in the flesh. The second coming is in the Spirit. And although the Pharisees were under the belief that there would be a second coming of a Messiah - and the world is under the opinion that there'll be a second coming of Christ Jesus - they're wrong. The second coming is Christ in the Spirit. There'll be no Lord ruling over this world: that's the whole meaning here. God doesn't function in the human scene. The function of God is to function as the living Self of the spiritual Universe. The second coming of Christ is when the Son of man in you is lift it up. And there stands who? Christ, your Self realized. And that's the second coming: your own Self realized by walking in the Light.

Finally, says Joel, *“We include the entire world in our realization of God as individual being..... [We do not recognize any] selfhood apart from God.”*

Well, we just lost a few sky jackers. We lost evildoers, we lost all of the villains, all of the murderers, all of those who we have thought were committing evil. What was happening? We were caught up in the world mind of the dream. We were seeing things that cannot exist in God's universe. And when we were seeing them we were saying in ourselves, by the acceptance of them, that we were not in God's universe, And that God was not present where these things were occurring. That's the dream.

“Turn ye.” God is present and therefore this did not occur. God is present and evil cannot be. God is present and there's no flesh to deteriorate, there's no heart to fail, there's no bodily organ to go out of whack. There's no human being to go through the throes and trials and tribulations and the sufferings and the atrocities of the world. Why? Because the Spirit of God is present and it is all Knowing and all Powerful. And it is all Love. Awake from the dream and you'll find that you're right in the kingdom of God now. You're walking in the Light. All evil must be impersonalized. It cannot exist because if it exists you've lost God. If it exists you have lost your spiritual Selfhood.

“But though he had done so many miracles before them, yet they believed not on him.” And so always we find that when the Christ appears whatever the miracles might be, whatever the human eye may see, whatever happens, the intellect says, “I need more proof.” And so there must be more proof.

The funny thing is that whereas in that day they relied on Jesus for proof, you're going to have to rely on your Self. The proof is going to come from you. Your inner Self is the Christ and it will furnish the proof that you may believe on that Christ.

"Everyone," says Joel, *"Is the temple of the living God."* There's no such thing as evil then, in any man or in the mind of any man. Evil is always, absolutely impersonal. Evil never becomes a man or part of a man, evil is an impersonal claim of a power apart from God. But the only mind is the mind which is the instrument of God. And therefore the carnal mind is never enmity against God. The carnal mind is nothing. Now let's re-identify the carnal mind. As a matter of fact that word carnal mind is very fine, it's served its purpose very nicely but it doesn't indicate that the carnal mind creates a dream. And so if you you'll see the carnal mind as a dream mind you'll understand. The carnal mind incarnates and that's what we see. The dream mind is that mind and it is a nothing once you know the carnal mind is a dream mind you don't have to call it a nothing. It's self evident

This world mind then which has been called the carnal mind, the universal mind and various phases of conscious and subconscious mind; this world mind is the dream mind, the image maker which imagines what is not. And then broadcasts its imagination to itself everywhere so that our individual minds take up the dream and see what the dream mind sees and wants us to see. This dream mind is a nothing and we're dying to it.

All there is to this dream mind is the belief that there is good and evil. When you overcome the belief that there is good and there is evil, you have overcome the dream mind. And you don't have two of anything. You just have the perfection of Spirit, the one undivided, invisible Self called Spirit.

See how these exercises come during the week and watch how it carries you along to the place where you're ready for the last supper and its meanings will be very clear. Get rid of this world, bring it into mind. You practically crucify it without trying to and then you'll see what it is to eat of my flesh and drink of my blood.

Spirit salutes Spirit and I thank you for being here today.

CLASS 20

WASH YOUR MYSTICAL BODY

Herb: There's a passage, a passage that I'd like everyone to actually remember forever. It's Matthew 16 verse 28. You may never have really noticed it before. It bears a vital import to everything we do. It's the Master speaking and he makes this statement:

“Verily I say unto you, There [shall] be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.” I'd like to repeat that. *“Verily I say unto you, There [shall] be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”* Now that's Matthew 16 verse 28.

And the meaning of it is electrifying and bears a close relationship with today's chapter 13 in John. If you were to hear this and were to include yourself, it would be telling you that you cannot die until you have seen the Son of man coming in his kingdom. Now the kingdom of God is within you, the Son of man is Christ and if you have been chosen then you cannot die until Christ enters the kingdom of God. In other words, you have been chosen to receive Christ Consciousness and it is impossible to die until Christ Consciousness comes to you. And of course the meaning further indicates that when Christ Consciousness has come to you and you die, you're not dying; because Christ is Life.

And so he is saying here, that all who are disciples of Christ who are truly opening their hearts to the Christ of their own Being, who are not here for the loaves and the fishes, who are not stopping at the letter of Truth, who are not seeking things of this world but who are seeking God for God's sake alone, who have chosen the Christ as their goal in realization, who know that through Christ they are one with the Father eternally; that these are the chosen. And that it is impossible for them to die until they have received Christ, until the Son of man is in his kingdom. And then when they die, it is a different kind of death than a human death. It is a transition to a higher level, to the realm of Soul, to the fifth world.

Now this is his statement to all who follow, seek and accept the Christ identity. You cannot die, if you see Christ within you, until you receive Christ. That's the importance of this and the importance further takes another turn when we consider the 13th chapter of John which I think we could give the title for the moment - not all of it but the portion we're to discuss today – let's call it “Washing the Mystical Body.”

Because after having given us a complete course in what the Christ can do on this earth, the Christ does not stop there and say, “See, what I have done,” he says, “Do likewise, follow me.

The path that I have outlined is the path for every man. The kingdom that I have hinted at by revealing the invisible harmonies of God wherever man has seen discord; this kingdom is at hand now, what are you waiting for? You can't walk in it as a mortal being. You've learned about Christ; now be Christ."

And so he takes this quietly into a deeper level of the teaching. There is a supper. And it's just a few days before Passover.

"Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

"He loved them unto the end." Does it mean the end of the life of Jesus Christ on earth? Or does it mean what was said later - *"[I can never leave thee] even until the end of the world.... He loved them until the end."* We have Christ being omniscient, could see the fullness of that which is. And the love of the Christ extends through to the end of this world. Through to the end of mortality.

In other words, having been touched by the love of the Christ - and you know when this happens - you can be certain that the love of the Christ which has touched you, which you have received, which you have realized as ever present; this is a forever love, unto the end. It can never depart.

And so when you have reached that level of assurance that you have in some way experienced the love of Christ, you may rest confidently that wherever you go, whatever you do, whether you live in what the world calls sin or not, the love of the Christ is forever. It is your permanent heritage. It can never be removed. There is no power on the earth that can remove the love of the Christ until the end. And that end is only when you have made your transition into being Christ. That end is the beginning of Christhood and the end of mortality.

This is the assurance that Christ never departs your Being, but is your Being.

Now those of us who have doubted, who have felt perhaps that we had been forsaken; it is actually we who had forsaken the Christ. We, in experiencing the things of this world, the pains and the pleasures, the dualities, the complaints, the resentments, the fears, the hates, the discords; all we are doing is denying that we are that Christ.

Every pain says, "I am not Christ." Every fear says, "I am not Christ." Every form of hostility toward another says, "He is not Christ nor am I." For Christ is none of these things. And so carefully we watch our actions to be sure that we are serving the inner Christ. By recognition, by acceptance, by love, by humility. By all those things that are Christ like. And every time we act out of character we invite the karma of the world.

The love of the Christ being ever with us, when we are in another form of emotion than Divine Love - when we are in hate, animosity - we are turning from that Love which is

ever present. Ever ready to forgive, to erase, to look through the physical activity into the Spiritual harmony ever present. This is our dispensation which we have been ignorant of as human beings.

But now as we come closer to the Passover, the transition, the real Passover, we are being made aware of the ever presence of Divine Love, felt only by those who have opened themselves to the acceptance of it.

“Supper being ended, the devil now having put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.”

Now it may not have been too long ago that we discussed this passage. Now we all know that he was recognizing the inner Christ of Peter and the other disciples by washing their feet. He was saying, “Abba Father.”

But that isn't the whole picture. In your exercise, as you took the world in, through each sense, as you recognize that the outer is really the inner level of your consciousness externalized, as you may have come to the conclusion that the entire human world is mental. It never gets outside of our thought, and our thought never gets outside of our mind. As you reach this level knowing that all this world is within your mind, you are partly in control of the dream called 'the world.'

And if you learn the way of releasing your thought and receiving Divine thought, then through what maybe called transmutations of thought, the thought in you being Divine instead of human, it will externalize as your world instead of mortal thought and you will begin to outpicture Divine harmonies. And so that is the meaning of earth being transformed into heaven. *“The meek shall inherit the earth.”* Those who are meek unto the Divine word, the Divine thought, are able to be a channel through which earth is transformed into heaven by the process of externalization of Divine thought.

But this of course, brings us to the need for, not the mind of man but the mind of Christ. For the mind of Christ does precisely that. Divine thought moving through the mind of Christ externalizes as the kingdom of heaven on earth. But if ye be perfect as your Father, if ye be the Christ of God, if ye be the child of God; then you must have the mind of the Christ.

It isn't a question of acquiring it. It must be yours now - as a fact. And therefore the mind of Christ, which is yours now, is what you are denying when you're in mortal or human thought. You're in that mind which is not the mind of Christ. And therefore it becomes necessary to sup at the table with Christ.

Now this supper is a spiritual supping where they are learning spiritual Truth. And we have all learned much of the letter of Truth but abruptly the Master rises. He rises from the

supper. Now we must rise from the supper too. We have been learning the letter but ye must be re-born of the water and the spirit. The letter is not sufficient and so though you sup at the table where you learn the letter of Truth, you must rise from the supping and you must go forth and do. The outer acts of the man must conform with the inner teaching. It is not enough to know. The inner must be the Master of the outer and the outer must obey the inner and go forth and rise from the letter to the activity of the Spirit made visible.

In Luke we are told that there was dissension among the disciples; each had his own ideas about where he would be in the new kingdom. The right and the left, what position he would occupy, how the world would look at him and admire him for being one of the chosen.

And this was a perfect moment for the Master to rise and show them something completely different. This promise made in Matthew, that some were there who would not die until the Son of man had entered into his kingdom; this could not be fulfilled by those who were concerned about who would sit on the right or the left or who would be secretary and who would be treasurer, who would be a deacon and who wouldn't be. They had to know about deeper things.

He had to rise from the letter and take them now into the washing of the Mystical Body. You, when there's dirt on your arm or your body, you wash it off. So it is with the Mystical Body. And the thing you have to wash off of your Mystical Body is your mortal body. That is the darkness that overshadows the Mystical Body. Just as we wash dirt from the arm we must wash mortality off so that the Mystical Body can shine through. And that is not an outer baptism, it is an inner baptism. It is the second baptism. It is the baptism of the Christ. And until we go through the baptism of the Christ, we are not washing away the dross of mortality so that the Mystical Body can shine forth.

And now every act has a meaning. Very carefully he's going to show precisely what each one must go through. But first there's an important statement here. *"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God."*

Before he rose from the supper that statement is made. He knew all things were given into his hands. Jesus being the Christ, we should say then, that all things were given to the Christ. But what does that precisely mean for us?

Let's go back now, let's go back to the prophecy made at the time of his birth. You'll find it in Luke 1, 28 to 35. Where the angel appears to Mary and tells us about the power that will be given unto Jesus. Luke 1:28. *"The angel came in unto her, and said, Hail, thou [that] thou art highly favoured, the Lord is with thee: blessed art thou among women."* A few more verses. *"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord [God] shall give unto him the throne of his father David: And he shall reign over the house of*

*Jacob for ever; and of his kingdom there shall be no end.... of **his** kingdom there shall be no end”*

Now this is speaking of Christ. And this is the Christ who stands up, rising from the supper, who knows that all things are given unto him. This then is the Christ of God appearing on earth, teaching disciples ostensibly, but actually teaching everyone everywhere throughout time who is a disciple of the inner Christ.

“*All things were given unto him.*” Now let’s clarify that. We’ve seen that the prophecy was made at the time of the Immaculate Conception; that Christ would be omnipotent on the earth. That was really a statement that Christ **is** omnipotent on the earth. That is the statement that Christ in you is omnipotent now. That Christ everywhere, is Christ in you. And that only the omnipotence of Christ is on this earth. And all that is not that omnipotence is not power whatsoever but illusion of power. That all so called power in sin and disease, evil and death, error and destruction is illusion of power. For Christ is power and Christ is love and therefore that which we give power to in whatever is not Love is our denial of the Christ omnipotence, the Christ identity; the Christ everywhere being the power of Love.

Our denial doesn’t change the fact. Our denial merely separates us from the experience of that which we are denying.

All power was given unto him. This is the omnipotent Christ. And Christ is your Name. And so the Mystical Body is going to depend upon your accepting, your accepting the omnipotent Christ as identity in order for you to experience the Mystical Body.

Christ is going to demonstrate in the outer, in the visible, a pantomime which will tell you about your Mystical Body. And this is the Christ who is omnipotent so that if you were to understand, if you were to accept, if you were to follow, if you were to live as directed; if you had both the capacity and the will and the desire to live as directed by the Christ, then the omnipotence of Christ becomes to you a living experience of your Being. And you walk in a Mystical Body in the kingdom of God on earth.

That is why those who receive the omnipotent Christ in themselves as their Reality cannot die. Because Christ is Life and if you have set your goal upon the receiving of the Mystical Christ as your Being that alone is sufficient for you not to die until the Christ arrives in your consciousness.

And so in this particular chapter we’re moving out of the letter, crossing the threshold of words. We’re moving into the inner Self, that realm which when it is attained becomes the activity of the outer self and we are made whole in Christ.

I think it’s worth our time to carefully delineate other passages in the Bible speaking of the omnipotence of Christ. One of them is the prophecy of Daniel. This is before the angel Gabriel came to Mary. You’ll find that in the seventh chapter of Daniel in the thirteenth verse.

You must remember that the prophecy made through Daniel, although uttered through his lips, was made by the very Christ about Himself. That is why a prophet can prophesy Spiritually. It is Christ in the prophet who makes the prophecy. And then it is Christ in Mary appearing as Gabriel who makes the same prophecy about the appearance of Jesus.

Daniel 7:13. *"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion in an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."*

The kingdom of Christ is being spoken of. A kingdom that shall not pass away. A kingdom of dominion and glory. That is the kingdom of Christ in you. This is to accentuate the need to turn to the Christ of your Being out of the mortal sense of self.

First, from Daniel, a prophecy - from many others incidentally - then Gabriel to Mary. Then finally Jesus the Christ makes his own statements about it. We find in Matthew 28, the 18th verse.

"All power is given unto me in heaven and in earth."

Christ Jesus says, Christ in you says, this is the important point, Christ in every one of us says, *"All power is given unto me in heaven and in earth."*

We know where to go for this power. In Matthew 11:27. *"All things are delivered unto me of my Father."* To the Son in you, Christ, the Father delivers all things. There's no mistaking its intention; it's to teach us that Christ in us receives all things of the Father. *"And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."*

If you wish to know God you can only know God as Christ; not as a mortal being. God does not know you as a mortal being; God knows the Christ and the Christ knows God. And no matter how we profess love of God until we are living, being Christ Himself, we do not know God. We have not risen from the supper. We are still talking words.

And so it's very clear that to know God aright, you must accept the Divinity of Christ within your Self, here and now. And we're going to learn some beautiful ways to live as the Christ, to open up the heart and Soul. Some ways I'm happy to note that many of you are already practicing very diligently.

In Revelation we find a glorious statement for all of us. The seventeenth chapter, it's about the omnipotence of Christ in you. This is the seventeenth chapter and the fourteenth verse. *"These shall make war with the Lamb"* And they're speaking of the beast and the beasts' delegates. And they're referring to all of this as the ten horns, *"These shall make war with the Lamb"* The Lamb is Christ in you. The beast is the world mind. The delegates are the

mind of man and the body, the material world which is the creation of world mind and the mind of man which is the creation of world mind. These constitute the beast and the delegates. World mind, individual, human mind and matter, form, body. *“These shall make war with the Lamb,”* the Christ.

“And the Lamb shall overcome them: for he is Lord.... Lord of lords, [and] King of kings: and they that are with him are called, and chosen, and faithful.” Clearly again, only in Christ identity are we a match for the world mind, the powers of the world, the might of the world, the dualities of the world. The Lamb in you, the Christ, your Self, living, overcomes all dualities in the world.

Now let’s look at some in John because we’re accentuating here that until Christ is identity realized, accepted, lived in, experienced, we’re just targets for the world mind. And we’re not living in God.

Chapter 3, John, 3:31, 35 and 36. *“He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.... The Father loveth the Son, and hath given all things unto his hand.”* Why is this statement here that the Father has given all things unto the Son? Because if you want things of the Father you must be the Son. And when you say, “I am,” you must know what you’re saying. When a mortal says, “I am the Son of God,” he’s not speaking the Truth; God made no person. There’s no person who is the Son of God. Christ is the Son of God. When you say, “I am,” you’re saying, “I am not person. I am not flesh and blood. I am not physical form. I am not human being. I am not a temporary lifespan.” When you say, “I am,” you’re saying, “I am the living Spirit and substance that God is. For the qualities of the Father only function in the Spirit of the Father. The Father gives all things to the Son. The substance of the Father is the substance of the Son and is not corporeal, is not flesh and blood, is not physical form. And therefore, “I am” means, I am not physical form. I am not human self. I am not person. I am that child of God which is the living Spirit called, the Christ.

That transition in consciousness makes possible the transition out of form into spiritual Selfhood, into the Mystical Body. How can there be a transition into the Mystical Body without a transition in consciousness?

“He that believeth on the Son.” - whoever knows himself **to be** that Christ - *“hath everlasting life. He that believeth not the Son shall not see life; but the wrath of God abideth in him.”* We repeat these things because there should be a clear cut direction for all of us to be living in Christ, as Christ.

I think we can all agree to that. The question then becomes how?

There are more passages that must be looked at. In John 5:22 *“The Father judgeth no man, but hath committed all judgment unto the Son.”* Now then, that clearly states that you are either in Christ or not. And so you make your own judgement about yourself. If you’re not

in Christ you cannot expect all that the Father has to give to the Son to flow into your experience. If you're in Christ, all that the Father hath is thine. And so the judgement is in Christ, in the Son. The Son completely expresses the Father and if you're not in the Son, you do not express the Father.

Going just a bit beyond where we are in John, let's look at 17:14. Chapter 17 verse 2. This is right close to crucifixion and in his prayer the Master says, speaking of the Christ, the Son, "*As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*" Christ in you has power over all flesh and gives eternal life to as many as are given him. When you turn to Christ in you, the omnipotence of Christ in you has power over all flesh and can and does assure eternal Life

The further the dominion is explained in Corinthians as, "*He has put all things under his feet.*" In Peter's letters it is called, "*He is sitting at the right hand of God.*" In Ephesians it is said that, "*In the fullness of the time all things are gathered unto Christ.*" These are all expressions of different levels in which, for you when it is the fullness of the time all things must be gathered into Christ who sits on the right hand of God; meaning the omnipotence of God is in Christ.

He has gathered all things onto him. The earth is his footstool.

You're learning that Christ in you has no opposition. And there's a passage in Ephesians that tells you that Christ in you has no opposition on land, on sea and in the air. That dominion is over heaven and earth. All this about the You that mortal mind turns away from.

And in Hebrews we have a very beautiful one again. This is the first verse, first chapter of Hebrews and the very second and third verse in which we learn that only Christ in you is the Divine image and likeness of God. We have been looking for the Divine image and likeness of God thinking it was mortal man, in some way, and yet here we are, "*God.... Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and [the] upholding all things by the word of his power....sat down on the right hand of the Majesty...[his] Majesty on high*"

Christ in you is the image and likeness of God. The image and likeness of God is sustained forever.

Alright.

Now let's look back here at John. [13:3]

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; [He] riseth from supper, and laid aside his garments; took a towel, and girded himself."

Let's take that phrase, "*Laying aside his garments.*" You may know by now that Christ Jesus was replaying for us that which he had already completely experienced. That he was an Immaculately conceived individual by virtue of the fact that he had already made transition before birth. And you have heard from Joel that when you have made transition you have a choice of returning into form, the appearance of form, on a mission. In other words, you return not to expiate karma as everyone usually does, but you return because as a transcendent individual, you have a mission to perform on the earth. So you come back not because karma compels you to; you come back voluntarily.

Now that would be called, "Laying down your garments." You see, you lay down your Heavenly garments having transcended, you live in the Spiritual universe, in Spiritual garments, Heavenly garments and volunteering to return to the appearance called form you would lay down those garments and come back and you would take a towel. You would trade in your Heavenly garments for the garments on earth.

Now Jesus in this very simple statement, through pantomime, was telling us that he has already transcended in a previous life span, he has returned voluntarily, he has laid down his Heavenly garments. And that Christ, through him, is expressing a teaching about how we can make the same transition that he accomplished before the Immaculate Conception through Mary.

Now we are going to lay down our garments in a different way because it's going to take a bit of time before we can come to that place where we are in the world after transition. We lay down our garments. We lay down certain attitudes. We lay down that garment of mortality. We lay down the arrogance of humanhood. We lay down the desire to be somebody of importance. We lay down all that detracts from the free expression of Christ.

We take up a towel. This is symbolic of being willing to serve and we serve the Christ within ourselves. We follow the Master who has volunteered to return to instruct, to guide, to lead, and we do the same with our brethren. We are willing to lead, to guide, to teach, to love; to serve in the highest position or the lowest, whichever is directed. To perform the most menial tasks if required. That is the towel. And the reason is that we are learning to step outside of our personal sense of self.

We must break that outer crust which says, "This is a me." And we must see that there is no me present whatsoever: Christ is present, and not localized within this crust called me. Christ is there and there we begin to expand the expression of Christ. We rise from the supper. We live out the awareness of Christ in everyone. Instead of looking out with the eyes that see the world of persons, on faith we look out with the inner eye that sees the one invisible Christ in all. And this is taking up the towel.

This is beginning to establish the need for a sense of Love that the person is not capable of. A sense of Love that transcends our normal attitudes. This is a sense of Love which emanates from the knowledge that Christ is Love and I cannot be outside of Love. Nor

can I be ignorant of Love, immune to Love or opaque to Love. I must express Love for that is the nature of Christ and until I express Love I am denying my own Christhood. Until I express Love I am not accepting the universal nature of Christ everywhere.

You'll find from this point on, more and more of the gospel turns to Love because this is how you accept Christ. This is how you express Christ. This is how you renounce mortality. You'll find Love and Humility play a higher and higher part in all that you're required to do. And this is how you wash the Mystical Body. Washing is a purification.

And as he bends down to wash the feet he pours water in a basin. This is new water. This is Christ water. This is a Living water. Living water flows from the Christ of your own Being. And the basin which symbolizes the human sense mind is refilled with this new water. The old thought, the human thought in that basin is emptied out. Divine thought, the thought of Christ is flowing into that basin so you're receiving Divine thought, you're accepting Christ within and listening to Christ within and it flows into your consciousness.

Your consciousness becomes the basin which receives the flowing living waters of the Christ which you have accepted within your Self.

And this is a purification. This is a removal of that which is not. And as the grossness, the density of human concepts is slowly dissolved, you are doing for your Mystical Body precisely what you do when you wash your physical body. You are washing away that which was not, so that the Light can shine through where darkness had made it unavailable to our experience.

He now stoops, he comes to Peter.

"After [that] he poureth water into a basin, and began to wash the disciples' feet, and to wash them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?"

Now you know all about Peter because there's a Peter who plays a part of everyone's consciousness. Great physical courage. Great faith but also very dark with human desire. Wants to be out front. Wants to be seen by the eyes of men. Wants to miss nothing, get into everything. A very ardent need to be idolized.

Peter has no awareness of the inner Christ. There's a phase of us which although it's eager to know God and to love God, it hasn't yet been trained to recognize the inner Christ. And so all of our enthusiasm and dedication often gets no further than the level of words. Because Peter was unaware of this Mystical Body. "What, you're going to wash my feet?" Unheard of. Why would the president and wash the feet of the vice president? Why would the Master wash the feet of a disciple?

But who is Jesus Christ except God teaching directly through this form what each of us must learn? That we must serve the Christ. Serve the inner Master of our own Being. Isn't

this the same Christ in the outer who's going to say, *"If I go not away, the Comforter will not come onto you?"* Isn't that outer Christ then also the inner Christ of Peter? Isn't it really the inner Christ who's saying to Peter, "Turn to me, wash my feet, as I in the outer am washing your feet." The inner comes to the outer, washes the feet of Peter and is saying to Peter, "Now do the same; turn within and wash my feet. Give me to drink. Wash **my** feet. Serve the Christ within yourself as I in the outer am now serving you."

What an incredible teaching that the Master within and without could teach from both directions.

And all the disciples went through the same experience because he had gone down the line till he came to Peter. It is Peter who wanted to be so important, who out of his sense of what he called devotion said, "Oh no, you can't do that to me." He was the one who didn't understand. Human pride or human false sense of love of Jesus. And just today, we see it all over - they love Jesus. They would probably have said to Jesus just as Peter did, "Oh you cannot wash my feet, I'll wash yours." I'm quite sure that would be the case in thousands of the Jesus lovers today. It was with Peter. And his love was sincere.

And so the Mystical Body is revealed when the Master says to Peter, *"What I do thou knowest not now; but thou shalt know hereafter."* "You're going to learn about this and very soon Peter, you'll understand what I'm doing."

"Peter saith unto him, Thou shalt never wash my feet.[And] Jesus answered him, [but] If I wash thee not, thou hast no part with me." Until you serve the Christ within you cannot come into the second baptism. The second baptism is the baptism of Christ. The first baptism is in the external symbolized by water but actually the receiving of the water of Truth. Unless you receive the inner baptism of the Christ you have no part of the Spirit of God. This inner baptism, the second baptism, is the purpose of the washing of the feet.

Well, if it's that great says Peter, "How about my head and how about my" - what else do you want washed here? - my hands. *"Not only my feet [but also] my hands, my head."* Oh that's a beautiful statement because you know what it's talking about. It's talking about every church ritual. All of the outer external movements, all of the things done in some kind of superstitious symbology. But none of it having anything to do with the Truth of the inner Christ body released, as an experience. Peter, you see, just didn't want to miss anything but if it was good for the feet, it was certainly good for the hands and the head. Again comes the Master and says, *"He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean,"* meaning his disciples, *"but not all."* Not all of you are clean.

Now why is it that if the feet are washed there's no more washing necessary? It's kind of like if you're buying a bolt of some kind of cloth, you get a sample and if the sample is what you want you know that the rest of the bolt is going to be that way. The washing of the feet is only a sample. The moment you have washed the foot you've washed away the concept of physical form. The whole bolt. He could've gone out and washed the heart, washed the

liver, washed the five senses, washed the elbow, washed all there is of your physical body but the foot is the contact with earth. When you stand on earth that foot makes contact and that is the mortal sense which says, "I am walking on the earth." There's nobody walking on the earth but Christ. And Christ is walking in what we call earth which is heaven.

And so the washing the foot is the revelation of many, many, many things. It's revealing that in your true Self, here and now you are incorporeal being. You don't even have a foot. "Peter," he might have said, "I want you to stop being a person. God didn't make any. Peter, I want you to stop being a physical human being. God didn't make any. Peter, I want you to resurrect right now. Remember Peter, that I said, that whoever receives the Christ will live forever. And Peter you know this physical form doesn't live forever. You're living forever is in Christhood. And after you've lost the form Peter, if you haven't found Christ by then you're going to just have to come back and do it all over again."

"And so now Peter, resurrect. Wash the foot. Wash away the concept of a physical Peter because there really isn't any. How can you be Christ and Peter too? How could I be Christ and Jesus too? How could you be Christ and John too? You are Christ. You can call yourself Christ John, Christ Peter, Christ Jesus, but Christ is your name. And you might say, John or Peter or Jesus is your individuality but your life is Christ, your substance is Christ, your Self is Christ you're oneness with God must be in Christ. Wash away the foot Peter. Wash them both away and then work up until there's nothing left but the Mystical Body."

And this is the washing of the Mystical body; the slow realization that to be the Christ body I must not accept another body. And to be the Christ body, I must not accept another mind. Only in the Christ mind will I know myself as the Christ body.

Now there's something I've discovered for myself that helps me tremendously. I hope you can find some help from it.

— End of Side One —

You have a pain in the arm. The first thing you want to do is find out why. Why? And then you want to get rid of it. You try to trace your movements. When did I bump it? Who hit me? Did I do it while I slept? Is it returning to something back in the years that have gone by? Was it something I ate? Or am I getting something and this is a sign of it? All these things run through your mind.

Now let's see first of all that whether it's your arm or your business it makes no difference. The same principle will apply. And I'm only using this arm to start with.

Now that arm is your mental concept to begin with. The arm itself, before its even hurt. It's your mental concept. God didn't make that arm. God made nothing physical. God isn't protecting that arm and that's why it hurts. It's your mental concept just as the world is outside, seemingly, but is actually in your mind; so is your arm. Your arm is within your mind. Whether it's a happy arm or an unhappy arm, it's within your mind. If it's broken, it's broken in your mind. If it's cold, it's cold in your mind.

Let's forget the arm then and let's go to that mind. In your mind is your arm. And therefore in your mind is the pain in that arm. In your mind is the swelling in that arm. Now let's rest there a minute. Whose mind are you in? The world mind or the Divine mind? You're in world mind. You're in a mind beholding iniquity; a mind in which there is the darkness. A mind which beholds that which is not created of the Father.

What is your problem? The arm? Or that you're in the wrong mind? And so have ye that Christ mind. And notice the difference. And that is another way we're going to come into the realization of Christ

We'll do it now, so you see what I mean. The mind that you are in normally as a human being is capable of beholding a healthy or unhealthy arm. That is the wrong mind because it is not the Divine mind. In him is no darkness. The Divine mind is too pure to behold darkness. Therefore you're in a mind that is not a mind at all and that is your real problem. But, you are the Christ and the mind of the Christ is the Christ mind. It must be present. It is present where Christ is. Christ is in the kingdom of God where you are.

All you've got to do now is be still in that mind and rest in the awareness that the mind of the Father which is the Christ mind, is right here now. Forget the physical completely. Rest in the Christ mind; in the mind of God. It is present - just acknowledge and rest in it. And as you rest in it, knowingly, you'll discover that it is invisibly manifesting that which you have distorted in your mind to be an arm that hurts. But it invisibly is manifesting a perfect, original image within its own mind from which you are making a distorted image called a painful arm. Release your mind into the Christ mind and rest. Knowing it's perfect image is present in the Christ mind here and now. And I haven't the slightest doubt that whether or not you experience something within five minutes or ten or not, that ultimately you will discover this simple exercise is one of the most beneficial you can know.

Release the body and rest in the mind which is taking the Divine Self into Divine image. And just rest there knowing it is perfect, out of your sense of mind. And you will find that the Divine mind will quicken you. Lighten the weight of your so-called form, lift you up and release you from the concept of body, of arm, of pain, of unhealthiness. In fact, the Divine mind is the only mind present and every time you are aware of this and rest in it with just that in mind; Divine mind alone is here, it is manifesting invisibly its perfection, it is sustaining you, it is omnipotent. The Divine mind is omnipotent now. I can rest in it with confidence. I

believe in the Divine mind. I have faith. I need no knowledge of anything other than the Divine mind's presence and know that it is out picturing its own perfection where I stand.

There is a tremendous release as you do this and the quickening lasts for a long, long time. You never have to heal a body - ever. In fact you cannot. You simply forget that body completely and rest in the one Mind and you'll find it's taking care of the Divine body and there is no other. From this quietness the Divine body begins to become more of your expression than the un-divine mortal body. Until you're released. And it's nice to walk away from this lighthearted and light footed because the moment you let go of your mind and rested in the real Divine mind that is present, you lose all of this friction of the world.

Just don't get hung up with bodies; with arms and legs and backs. Remember the Divine body is the only body present and you can only know it, experience it through the Divine mind which is not your human mind. Rest in the Divine mind knowingly; confidently.

It's quite a luxury. And it can be a total release. See there's no you to do any thinking, there's no you to have any responsibility about the body at this point. Your Father knoweth.

It wouldn't matter if you were talking about your business, about your plans or about anything in your life. Forget it. Get into the Divine mind and rest and watch what you were conjuring up in your mind is but a limited concept about the real thing which is ever present in Divine mind. And as you rest in Divine mind you'll find your peace, you'll find you never have to deal with any physical thing in the entire world. Let the Divine mind reveal the Spiritual perfection that is present where you have interpreted something into a physical thing. This too is washing the Mystical Body. It is the releasing of concept. It is the walking out on the water of Spirit.

Now you can apply this to any circumstance in your life. Release yourself to the Divine mind which is ever present, know that you are in the Divine mind. It is your mind now. It is functioning, it is manifesting, it is maintaining, it is perfect and beside its manifestation there is no other. It'll take you right out of duality. And that manifestation is the Holy Ghost which seeps through into your base and into your consciousness. It is Holy thought instead of mortal thought. And it manifests Itself in the purity of its own substance. It immaculately conceives Itself into expression. It does this completely, perfectly, in His name. As health or business or any relationship you are in need of, if it is within the Divine will.

Now this is an exercise to practice even when you have nothing wrong. You rest back in the Divine mind, releasing yours and you are fed. Whoever does this will find that the law of Christ, which is perfection in all things, accompanies you wherever you go, whenever you go. It becomes an integral part of your daily experience. The Grace of Christ is ever present in the Divine mind. If you do not set up a competing mind, a second mind, a mind that thinks it knows, this Grace will express as your experience.

You're out of a physical world. You're in a Spiritual universe. You're out of a human mind. In a sense you have washed your own feet. You have turned to the Divine mind of God within yourself, the Christ mind, and you are being transformed into that which is the Divine image and likeness, into that Mystical Body which cannot die and you are one of those who are chosen and faithful who cannot die until the Son of man enters his kingdom; until Christ Consciousness is yours. And then you discover that the second death, the death of form, has no real meaning for you. It cannot touch you. You have already died to the form that allegedly dies. You are the Mystical Body. And your life is eternal Life.

We'll pause, five or six minutes. Be back. Thank you

(Class break)..

We'll just pass over the betrayal for a moment. We can certainly see that Judas is not going the way that the teaching is going. Judas is thinking in terms of Judas. If there's any love of God he's concealed it very well. Peter loves God but doesn't know God. But Peter is going to learn to find the Mystical Self. Judas is not interested. He's going to cling to the idea of a kingdom right here on earth. And he's going to force the Master to defend himself and show his powers, he hopes.

And so you can find a bit of yourself in all of that; the awareness that through Christ you find the way and through the rejection of Christ as Self, you lose the way.

Well, we'll take up Judas in more fullness later.

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am....Abide in me." [We almost got into chapter 16.] *"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."*

When you sit back and dwell upon this, what Christ was doing outwardly was something that had long been done. These disciples had had their feet washed and their ears scrubbed many times by Divine love. He was merely showing them now that it was Divine love which had chosen them. Divine love which was teaching them. Divine love which was guiding them out of the darkness of mortality, out of the darkness of reincarnating lifespans into Life eternal. Oh, they had been washed before but now it was being brought to their attention - even then they could not understand that they had been washed by Christ's love since the moment he'd picked them out. *"Follow me."* Christ's love had already seen them as they were. And when we are told, "Do unto your brethren as I do unto you, wash their feet," this isn't something that you can say, "Oh I understand that, that's very nice, it's very sweet." It means go and do it. And as I said before I'm grateful that many among you are doing it. Not just seeing a nice neighbor, a nice fellow, a good person, a good old scout but knowing that you're looking through the physical form to the Mystical Body and accepting the invisible Christ there.

If we're not doing this at this particular point we're not opening ourselves, we're not washing the Mystical Body. We're not transforming. And you can't make any distinctions. Friend or foe. All come under the same washing of feet. And you can't take a basin and do it. You have to wash them with Christ recognition. And as you do it, it is the Christ in you which is washing the Christ of you in your neighbor, in your child, in your wife, in your husband, in your parent. Everywhere you wash the feet, you only accept the invisible Christ which stands before you appearing as form. You wash the feet of a complete nation. You wash the feet of the inhabitants of this earth. What they do, what they say to you makes no difference. What you know to be the Truth is where you live. In one little simple sentence he tells us how to open our self to the Christ.

"[You] ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Now that would stop all domestic rifts wouldn't it? Just imagine an argument at home, husband and wife. He says this and she says that and then one says, "One moment. John chapter 13 verse 14. You're just stepping out of your Self when you're not recognizing the Christ of me. And I, when I am not recognizing the Christ of you, I'm stepping out of my Self. And that third party that we both think so lowly of, oh dear, we've got to do something right there now."

There is no third-party there. Again the invisible Christ is all that's there. Until it becomes a habit to crucify your mental concept of every person on the earth and lift them, resurrect them in your consciousness to see them as they are. Lifting the Son of I everywhere. You may be assured that unless you are developing this habit of consciousness you are living in a second self which is not your Divine self.

These examples are not given to make pleasant reading. And you can't go around the world saying, "I believe in Jesus," and fulfill this. You can't hit a man on the head because he doesn't believe in Jesus as you do. You can't criticize him because he doesn't believe in Jesus as you do. You can't say those who aren't in my group aren't worthy of the kingdom. No, that's Christ there. The least of these my brethren. And so we become very Christ conscious in this physical world before we receive Christ Consciousness.

The physical you in the outer can be likened unto Jesus. The physical sense of you must get on its hands and knees and pour water into a basin and wash the feet of Christ in every individual on the earth by recognition: this is the invisible Christ. If you are unwilling to do this, then you do not believe on the Christ as the universal Self. And if you do not believe on the Christ as the universal Self, you do not believe on the Christ as your Self because your Self is the universal Christ.

We have to become servants to the Christ. And that means we have to impersonalize every form we see; for the form is not the Christ. And you know when Joel teaches us to impersonalize God that he has a meaning we haven't even discussed?

Who are you looking at? You're looking at God aren't you? Where can you look where God isn't? But you're seeing a person, when you impersonalize and take that person away who is there? God. When you impersonalize God you see that God is not that person. But God is there. And therefore when you know the person isn't there but God is, you have impersonalized God.

You have washed the feet of the form before you and it is taking you right through to the realization that here is the Christ which is the living spirit of God. Impersonalizing God is washing the feet of every form. And when you have done this sufficiently to feel your own essence which does not live in the concept called form you are then ready to begin to experience the infinity of Being. Form doesn't. Form can never experience the infinity of Being. But only when you have attained some consciousness of the Essence of your Self, the Christ Self, do you begin to come into the infinity of Christ.

And so after you've washed the Mystical Body a number of times by accepting the Christ, by luxuriating in the knowledge that I am in the Divine mind now, the Divine mind is my mind, you will come to the omnipresence of your Self. Not as words but as experience. Where is there a place where you are not? The form is only where it appears. But the Christ is everywhere.

As the Christ you will discover that the infinity of your Being, the omnipresence of your Self is a Reality that you experience. You'll see why the expression of Christ in you is the Holy Ghost coming into manifestation as the things of God where you appear in form. It will be the infinite Christ of you, which is the mind and body of you, expressing Itself that comes into visible experience where the form appears to be.

We can never experience Grace unless we are in Christ.

Now we've all known a parent who feels that he or she or they have to guide the child. And we accept that; that's the parent's function, to guide the child. But the parent has to learn to accept that the parents are children in God and the parents must be guided as children are guided. They must be guided by God. And they cannot be guided unless they are in Christ, unless the parents accept the Christ of the daughter, the son, the grandchildren, they are not accepting the universal Christ. Unless you release everyone to the knowledge that they are the Christ, how can you accept the Christ for yourself?

And when you do, when you release all to the Christ, knowing they are the Christ and accept the Christ as yourself, then you like a child guided by its parent - you are guided by your parent. The Infinite guides the Infinite individualization. Each of us being an individualization of the Infinite are actually resting in that Oneness which is called, "I am sent from the Father."

"You believe in me, you believe in the truth that the Father sent me." And as we rest in this One we are children of the light in Christ, receiving of the Father, just as we have been

parents in the flesh teaching and guiding our youngsters we become the youngsters in Spirit receiving of the Infinite. And we must begin to yield completely, for our Father knoweth what we in our human sense of life have no way of knowing.

For openers, we learn to bless everyone. You bless them with a nod, you bless them with an awareness, you teach them how to bless themselves. You lift them with kindness which is backed by the awareness that the love of God is present where they are and you're merely putting a match to it to bring it forth, to kindle the flame. That the essence of God is there. And you do all that you do not by sitting at the supper with your mouth. But by rising from the supper in deeds. The greatest form of humility is the kind that goes unnoticed. It is even unconscious of its own goodness. It has no idea of reward of any nature. It is simply living in its own true Self.

You can see here that the Christ in the form of Jesus never sought anything for Itself. Never. There was only Love. There was only meekness unto the infinite Spirit. And yet out of that Love and out of that meekness was omnipotence. So that no power could be used against the Christ. Out of your love, out of your humility - and humility takes a very new turn - humility is the awareness that I am not this person at all. I'm not even in this form. Humility is Self awareness.

As you are blessing the world, as you are recognizing the invisible Mystical Body everywhere - it's really your own body you're recognizing - you're becoming acquainted with your Self in everyone.

And I am hopeful that those of us who are reaching these latter phases of the work have accepted this responsibility: to see the Mystical Body in everyone and to let the Christ mind be your only mind. Confidently knowing that whatever **It** does is always the will of the Father. That It is sent. It can only express Divinity. And that It is omnipotent in spite of any appearance to the contrary, in spite of any commands or demands or impulses; It has total authority. And It disposes of all opposition without the slightest help from a human being. All you need do is rest in It: and behold.

The I, the Christ of you, is ever expressing its omnipotence. Right now, the Christ of you, which walked the earth and washed the feet of Peter, is saying to you, "Now do likewise. Let the human you, wash the feet of the Christ of you here where you are forever. Let the human you wash the feet of the Christ in everyone you see. That Christ is the living Christ. Its message is eternal. And Its image and likeness of God which you are, is always invisibly present, awaiting that moment when you have made the supreme human sacrifice of a self that isn't; to find the Self that is.

"For I have given you an example, that ye should do as I have done [to you.] Verily, [verily,] I say unto you, The servant is not greater than the lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

I have a couple of notes here, I don't want to forget. One of them is that John the Baptist, if you recall, baptized Jesus at the Jordan. But at the time that he did he said to Jesus, knowing this was the Christ of God, "You have come to be baptized but you should be baptizing me." You see and this is a continuation, right now, right from the earliest part of the ministry, John the Baptist recognized that his form of baptism by water immersion was just a prelude, a symbol of chastening or a purification, but that the Christ baptism, the second baptism, the inner baptism makes you whole. Why? Because Christ is the wholeness of Being.

And you may have noticed again in Paul where he says to his disciples when he sends a letter to them, "That ye are now washed, sanctified, justified by the Christ." And he speaks of those who are not in Christ as the unwashed. And so we are the washed or unwashed. We are in Christ or not. And if we are unwashed, we are going to be burdened by this world. If we are washed, we are going to walk in this world but of it because the Christ is never walking in a world. Always where the world appears, the Christ is walking in the kingdom of God where the earth seems to be.

The foot that you have washed is exchanged for the Christ which does not walk on earth but in the kingdom of God which we have, through the glass, called the earth.

As children, we cease to be parents. We are the children of the Father. And as the children of the Father we take our Father's word as the way of Life. And that word is; be a servant unto Christ. Listen to Christ. Turn to Christ. Accept the presence of Christ in you and wherever you are and everywhere; before you go, know Christ is where you're going. When you arrive know Christ is still where you came from. Become conscious of Christ in you everywhere until you can accept that as far as the eye can see and beyond, is Christ my Self. This is a practice. If you have heard this two years ago, today it's different for this reason. We were once supping at the table, now we are moving into the action of that which we have received in that supping. We are living it out.

We are making it flesh. Spiritual flesh. The Word is becoming your flesh.

Now we've taken, so far, about six chapters in Joel's book and I think we're ready for this seventh chapter. "Unconditioned Infinity."

Let's review quickly what we have done so we know why we're ready.

First chapter was "Pure Being." All is the essence of the Father. All is pure Spirit. There is no corporeality. "Release Man." "Get thee hence Satan." Overcoming world mind in both cases to see that all form, all matter is a super imposed concept of the world mind having no cause in God. Pure Spirit is the only Reality, the only Life, the only Self.

And then we came to "No And!" so that we couldn't confuse ourselves as being apart from God, so that there was God and me. God and Mary, God and Matilda. But God is the Spirit which is the Spirit of all and therefore there is no Spirit 'and.' And that of course lead us

to one Life, One Self. Wherever I look I am. Whatever I touch invisibly is my Self. Everywhere is You. And you see until everywhere is You, is your practice, you're going to be in a state of judgement. Judging what isn't there. Because all that can be anywhere is You. The infinite Spirit of God is You. There is no 'and' any other.

And this takes us out of what we thought we were. "Resting in Oneness" we see that I am that invisible Self. That Self which is always alive. That Self which is never destroyed, never diseased, never in any way in a state of discord. But a false sense of mind tells me there is such a self. And that's why I rest in Oneness until I overcome the false sense of mind which creates the sense of a self that isn't the one infinite Self.

Finally we come to this chapter, "Living the Principle of Impersonalization," which we have completed. And we see that we are impersonalizing all error by recognizing that there is only Spirit. There is really no person through which error can function. And that God is not a person and God is All, therefore person is not what my human sense mind had thought it was. Where person seems to be, Christ is. That is the impersonalization of God. God is not that person but God is the Christ where that person seems to be. And now as we practice this we'll be ready, in a measure, to discuss, to understand and to practice the awareness of, "Unconditioned Infinity."

And so although we probably won't take a microscope to that chapter next week but we'll casually survey its general content; we're going to continue with John thirteen. But remember it's the preparation for the Grace which is really unconditioned Infinity in action. When you're not in unconditioned Infinity, you're not in the kingdom of God. For they're one and the same. When you're not in Christ you're not in unconditioned Infinity. For that is the nature of Christ.

So this week's assignment is - bless all you see. You may think its important in November to make a choice between McGovern and Nixon. Well that's a very minor phase of your responsibility. Your real choice is between - are you Christ or are you not? That's your first choice. After you've made your choice there, you will bless them both. And you will bless whoever runs on the ticket. You will bless friend and foe, you will bless everyone you see, consciously blessing regardless of the nature of their relationship to you. Always knowing, there I am.

Now everything you do contrary to this is returning to the Peter state of consciousness. You must remember that he did one beautiful thing, Peter. He didn't want just to have his feet washed, he wanted all of him washed. But as soon as the Master said, If you only have the feet washed that's sufficient, he agreed. His faith was sufficient to let him agree. And you see Peter becomes the great exponent of faith all the way through. He never really understands but he always has the faith to do what he's told by the Christ in the outer. Because he hadn't yet heard the Christ in the inner. It might have been a marvelous way for

him to have the outer Christ and I'm sure we would all have been happy to walk with the visible Master. But his teaching was to turn us to the inner Christ.

Please don't feel embarrassed if in your blessing someone you don't quite feel that you feel the way you're supposed to feel. And if you have a sense of guilt about it that will be quite normal but overcome it. Do your best to overcome it. And the way you can do this is turn not to your personal human blessing of that person because that's where the guilt's going to lie. If you find you're incapable of it; but let your mind be the mind of Christ. You'll find the mind of Christ can bless what you humanly have no capacity to do. That's the whole purpose of it. If you're blessing with a human mind you're wasting your time.

The idea here is to waken your Christ mind by stepping out of the mind which is not the Christ mind. It won't bless. It hates. It resents. That isn't the mind we're going to use in the blessing. We're going to rest in the mind which is the Christ mind which automatically is the blessing. And that's the point of difference between blessing your neighbor and resting in your Christ Self which is an automatic blessing of your neighbor.

We're trying to get outside of the me; outside of the personal sense. To wash the feet is to take care of the whole human selfhood, the corporeal being. Get rid of it. And while you're in this Christ mind, remember it does the miracles of old that it did for the Master Christ Jesus.

And then take a look at the chapter "Unconditioned Infinity." It's chapter 7 in "Realization of Oneness." Continuing in chapter [John] 13, probably to the end. Or at least to the betrayal. For that Judas is going to turn out to be the fellow who will not bless. That side of us that refuses to bless, to witness Christ everywhere; who has no comprehension. That's the fellow in our human consciousness that we're going to expel.

I think that's it today.

And thank you again very much.

CLASS 21

CASTING OUT JUDAS

Herb: Welcome again everybody.

It is a great joy again to know that we're meeting with one thought in mind; how to discover the presence of Christ within ourselves. We know that one of the other joys of this class has always been that we're not compelled to skip the Truth or dilute the Truth or in any way camouflage the Truth, but rather, those who come are a circle of friends who are interested in the Truth without varnishing. To be able to work with such a group is a rare privilege I can assure you. Today for example, we have another episode in the life of Jesus Christ teaching us a Truth that will even shock some of us.

And yet when we overcome our natural tendencies to turn away from that Truth, we find a great blessing there.

With very specific purpose this episode now comes into our lives to be reconsidered. It's in John 13 starting at verse 18. *"I speak not of you all: I know whom I have chosen: but that the scripture might be fulfilled, He that eateth bread with me hath lifted up his heel against me."*

In the midst of the last Supper the Master turns to his disciples and says, "Someone supping at this table will betray me." If you have an inquisitive ear and eye, you begin to say to yourself, "Now I thought that Christ was omniscient. I remember that under the fig tree Nathaniel wasn't saying a word but the Christ knew who he was. Read his mind. Read his thoughts. And isn't this the same Christ who was capable of predicting the end of the world? Isn't this the Christ who said, 'The Father showeth all things to the Son?' How then does the Christ, right on his own board of trustees permit an individual to enter, to even be chosen and to sit there, who, knowingly will betray him." Would you? Would you accept a betrayer? Would you select a betrayer?

And here is One who not only is omniscient but he goes back before Abraham; who will be unto even the end of the world. Could this have been an error? Or could this have been by choice? And if by choice; why?

Remembering always that your consciousness of Truth is the purpose of every word, every deed spoken and demonstrated in the Bible. It is there to lift your consciousness to the realization of your own identity. And so when, in the inner circle, the Master reveals there is one who has been chosen to enter the inner circle who is the betrayer, this is to educate your consciousness. In fact the mere presence of Judas among the twelve is of vital importance.

And so we're about to see a priceless teaching. Something that can influence every day of your life.

“One of you who has eaten bread with me is bruising my heel.”

The disciples of course are completely unaware of the meaning there. They have learned Truth. They have learned the way of Love. Their present level of consciousness is not too aware at this point of what evil really is or what betrayal could be and certainly not within their own circle; so the words have no meaning to them whatsoever. They even have no suspicion.

And so are we equally innocent of the existence of Judas the betrayer within our own consciousness. You will discover that the existence of Judas at the table with the twelve disciples, chosen by the Master, is to alert you to the fact that even when you believe you have reached that great inner circle of Truth you must keep your eyes open for Judas in the midst of you.

Even in the possibility of a very high consciousness Judas will still be present even unto the last supper. But if you do not know who Judas is, you will not be able to detect the betrayer. And at this moment neither do the disciples know who the betrayer is. He must be identified so that we can all know who Judas really is.

“Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.” If the Master were to speak in simple words who Judas was at this point, nobody would understand it. But, when later, after the passion, after the ascension, after the complete message has been delivered through demonstration, then those who have heard the prophecy, that there will be a betrayal, that there is a resurrection scheduled and who witness it; then they will know that the only one who could have predicted it, is the very Christ Itself. Then they will know that they were walking in the presence of the Christ. And they will know it because then they will understand what the meaning of Christ is.

And so in advance of the miracle of crucifixion, resurrection, ascension, the Christ must reveal that only the Christ omniscience would know that betrayal is forthcoming. And would know the nature of that betrayal, in a way not known to the mind of man.

“Verily I say unto you,” I'm going to return to that line nineteen because it says this: *“You may believe that I am he.”* And I'd like you to remember - *“I am he.”* You'll see why later.

“Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.”

Now to receive *“Whomsoever I send,”* means to receive that individual before you as the invisible Christ; if you believe on me, if you believe on Christ. He who does not have the

Son does not have the Father. If you do not have Christ, you do not have the Father. If you do not receive Christ, you do not receive the Father.

The invisible nature of man again is revealed as the invisible Christ. Now it's going to be difficult for you to see that Judas is the invisible Christ. But it's important that you do. When you learn that Judas is the invisible Christ, the betrayal will become purposeful, significant and useful. We will all understand that we too are betrayed by our inability to recognize Christ where we are designating another individual as Judas. Or some other appellation which is not very complimentary.

The invisible Christ stands there as Judas. And there's no man on the earth who knows it, only the Christ of Jesus is aware that the invisible Judas is the Christ.

Yes, that is why Judas was chosen to show us the depth of deprivation, the highest form of degradation possible to take the life of Jesus away; that desire and still he's on the board of trustees. Willingly. Voluntarily selected. Why? Because Judas is not there. The invisible Christ is there. And this is your test of the Allness of God. If you are seeing Judas and accepting the presence of Judas – and you can translate that as four billion different people in the world - you are not accepting the presence of Christ.

Now you must say then, “Are you practicing the presence of Christ? Are you practicing the Presence?” And when you go from practicing the presence you discover you must practice the omnipresence. It is not enough to have Christ present where you are, Christ must be present where everyone is. Where your neighbor is. And so, love thy neighbor even though your neighbor may be Judas. Because your neighbor is not Judas; that is the image in mind. The Reality there is the invisible Christ.

If you are seeing a Judas, condemning and judging a Judas, you are not practicing omnipresence. And you must learn to practice omnipresence even in the face of a betrayal. Always the Bible examples give us those who are in the highest state of disease or the highest state of malfunction or the highest state of deception to cover all human contingencies. Surely if you cannot malpractice Judas and called him a betrayer then lesser Judas' who are not quite interested in taking your life, only in robbing you, must also be seen as the invisible Christ.

And so the example given is a classic one; that here stands not only a betrayer but he is selected with the foreknowledge that he will be a betrayer. And yet there is no fear, there is no defense and the simple reason is that Light does not defend against darkness. The Light does not acknowledge darkness. The light of Christ does not defend against the darkness of Judas.

But we still do not know who Judas is. We know who Judas is in reality but we don't know who Judas represents in us. Judas must be Christ because I, the Father, is the All. And the Father individualizes as the Son and there is no other. Infinity individualizes as individual Infinity. And there is no second. There is no dualism. When you look at Judas you're looking

at Antichrist. When you're look at Jesus, you're looking at Christ. And this is the confrontation that we all face. Christ and Antichrist. You and Judas. The You is Christ. And only when the You knows that Judas is Christ have you seen the non-reality of Judas.

In another place the Master says, "I come down from heaven and I come to do the will of my Father." And therefore it is the will of the Father the Judas be among the twelve, you see. It is the will of the Father that you and I be exposed to the meaning of the Judas betrayal. Now we have all seen Judas out there in other people; now let us see Judas within ourselves.

Remember this is just before crucifixion. And it is paving the way for the most important development that can happen on the earth to a mortal self. The realization that I, appearing as mortal, am only held back now from my true realization of Christ by the fact that where I stand there is still a Judas. This is one of the major barricades to what is called redemption, to what is called, living in Christ. Judas stands in the way. And unless you locate Judas in your consciousness, Judas remains in the way. Either Judas is destroyed in you or Judas destroys you. Either Judas is redeemed or you do not enter the kingdom of God on earth.

The importance of Judas cannot be over stressed. And now we look at it from the disciples viewpoint because they too had to learn who Judas is. They had to play a role just as he did, for you and for me and the rest of the world to learn what is happening within our own consciousness. You're looking at Jesus, you're looking at Judas, you're looking at eleven disciples and all of it is what is happening in your consciousness every moment of every day.

It is made visible here so that you will know what is happening within you. You will know what forces and pseudo forces are at work. You will know why you make certain decisions even though you'd rather not make such decisions. You will know what pressures you into doing things you would rather not do. Why you have a thorn in the side although you didn't put it there. The nature of Judas will be the clue to this.

"When Jesus had said this, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me." The repetition is significant. You'll remember he was troubled in his Soul before and here he's troubled in Spirit and this usually means - and does now - when Antichrist rejects Christ, this is expressed as, "the Master troubled in spirit." When Divine love is rejected by you, Christ is troubled in Spirit.

Now you may not be rejecting Divine love knowingly. And that is why you must now be taken into the inner workings of your own rejection which you involuntarily do because of Judas.

"Then the disciples looked one on another, doubting of whom he spake." The disciples looking one on the other is an expression of self examination. It is saying to us, "Examine yourself." Who is he speaking about? It isn't a matter of whether it's Peter or John.

It's a matter of who in me is this Judas that he's speaking about? Examine yourself. Let your mind inquire. He has placed this Judas so prominently within the twelve that there's no overlooking it. Judas will betray him, he says, and yet he's doing nothing about it.

There's a reason for me. An important reason that will make it possible for me to find my Self.

"Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it?"

Now the bosom of Jesus must not be taken literally. John didn't have his head on the chest of Jesus. The bosom means Divine love. And now when they are inquiring of Christ who is the traitor in our midst very subtly here is a code. John is closest to Jesus because he is receiving his Love from the Divine source. Peter must go to John and John goes to Christ. Peter representing faith, John representing love. Faith, intellectual faith, goes to Love and Love releases Christ which will reveal to us the nature of the illusion of the error that besets us. Through faith, through Love, you come to Christ and this activity then releases you from the darkness of Judas.

You can see clearly then why these are phrased as follows: *"Now he that was leaning on Jesus bosom,"* meaning love, Divine love; John was receiving the love of Christ. That's why it is said, *"Whom Jesus loved."* Whoever loves Christ receives the love of Christ. When you love Christ, you are leaning on the bosom of Christ.

"Simon Peter therefore beckoned to John, that he should ask who it should be of whom he spake." Only Love opens the door of Christ. Not even faith. Faith opens the door to Love which opens the door to Christ. And then *"He lying on Jesus' breast saith unto him, Lord, who is it?"* And now Love opens Itself to the Christ to learn the nature of the traitor.

"Jesus answered, He it is, to whom I will give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."

Again, in giving the sop, which is actually a morsel of bread, dipped here into something which is presumably bitter herbs, you discover the knowledge beforehand of the Christ of the nature of betrayal. And yet a total willingness to permit that individual to be there supping at the table of Truth.

The sop dipped in bitter herbs is a symbol. The fact that he dipped it is the dilution of Divine Truth. We take Divine Truth and dip it through the human mind and it comes out distorted; as Judas who sat at the table but still did not receive the Christ.

Now Judas has previously been identified to us but we weren't aware of it. Just before this chapter. *"Now will the prince of this world be cast out."* Who is the prince of the

world? Don't jump to the conclusion that it's Judas. Judas is the disguise worn by the prince of the world.

Now we're learning that the dilution of Truth is what takes place in Judas. He sits at the table of Spirit but he tries to convert Spirit to his own personal use. This is the denial of Christ in its most malevolent form. This is why we are not to spill our pearls to those unprepared. The bitter herbs, which are not mentioned here but which were normal at the Passover feast with the lamb, were a sign of temptation. Always when you receive the highest Truth there is present the temptation to misuse that Truth for personal ends. Judas in us converts all spiritual Truth into his personal end. But we still haven't identified Judas.

Mortal mind, the world mind, is disguised as Judas. An image in the world mind locally perceived as Judas, stands as the Antichrist. Your corporeality is the Judas you cannot discern. Your corporeality is Judas. Your corporeality is the Antichrist. Your corporeality turns from the Divine. Your belief in your corporeality is Judas in you, turning you away from the Spiritual table of the Christ. Even though you sit at the table and sup, your belief in your corporeality, unknowing to you, turns you away from Spirit. Judas is that corporeality who must be redeemed or destroyed.

And while you sit as a human being in a corporeal sense of life, you are world mind appearing, just as Judas was world mind appearing. The reality of us is Christ. The appearance of us is corporeality; which is the Judas that is here being exposed.

Until there is no sense of corporeality there is no further teaching. Judas must be dismissed from this table. As long as Judas sits at that table the disciples will not hear another word. As long as we are in a corporeal sense we are limited ourselves to the higher Truth. That's why Judas had to be among the disciples because corporeality is among us. Corporeality seems to be all that we are. And yet in us, although we're appearing corporeal, are the other disciples. Faith, Love, Truth, reverence for Reality, omniscience, omnipotence. All that the Christ is, is within us even where Judas is appearing to be.

The sop given to Judas is an outward act by the Christ which is a duplication of the thought within the mind of Judas. It is given so that you can look at what Judas is thinking through the eyes of Christ. "He to whom I give the sop will be the betrayer." And the betrayal is on the mind of Judas sitting there and the sop given to him is the outward sign of what is going on within his mind. He has made it necessary for the sop. It is his consciousness returning to him.

Disease, destruction, disaster, lack, limitation - these are the sops we receive. Until Judas in us is redeemed or destroyed. Every evil we have encountered is but a sop received because we still have a living betrayer within us. We still know man after the flesh. We still judge after the flesh. We still have a material consciousness which makes us live in a material sense of body, in a material sense of world, in a material sense of life. Judas is going to die someday. The question is when. Will he die while we are in the day, while we are in the

Light? Or will he die when we die? Will our death and Judas be at the same time? One and the same day?

Or can we separate ourself from Judas and find the Christ identity?

This had to come at this particular point in the gospel of John because this is where it hurts. And this is where we either rise above corporeality or we perish in corporeality.

And now Judas becomes the symbol of the betrayer who would either have us die or we to have him die. We are faced with a choice of God or mammon. Corporeality or spiritual Selfhood.

All this is unknown to the disciples at this moment but it is the drama of your inner consciousness made visible as Jesus, the disciples and Judas. This has been going on in the consciousness of every individual on the earth. But it is now coming to a head.

“And after the sop Satan entered into him.” And that’s a very interesting thing. *“After the sop Satan entered into him.”* If I recall - yeah - in chapter 13 earlier, *“And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.”* The devil had come into his heart to betray Jesus Christ but here after this sop it says that, *“Satan entered in.”* I think they’re making a distinction here between the devil and Satan. Satan entered in after the sop. Before that, only the devil had entered. Now I think you’re probably beginning to see the meanings there.

Let’s see that we’re being told that the devil which first entered, is the world mind. And let’s see then that Satan would be that world mind individualized in you, as the human mind. So that devil is world mind and Satan individualization of world mind. And you might say that the world mind first enters us, unknowing to us, with a temptation toward evil. We have a tendency toward evil even though we know it not because we’re living in a sense of finitude. And now putting it into Judas we see the world mind enters and there’s the temptation toward evil. And now it seeks an outlet, an expression, it wants to become active. And then all understanding within the individual works its way around to justify what it’s going to do.

As a matter of fact right here when the sop is presented to Judas it is very likely that Judas took this not as a condemnation, not as a revelation of the nature of his betrayal but rather as a sanction. He even may have felt, and I think he did, that Jesus was conspiring with him. Because it says, *“He left immediately.”* It seems like whatever he had planned to do he now felt was justified. You see what he planned to do was to turn in Jesus Christ in such a way that he would have to show his power. And here the Master says to him, *“Now go quickly”.....quickly.* He didn’t want to give him a moment to change his mind. *“Go before you change your mind.”* Quickly here has a meaning of certainly, definitely.

Judas was interested in all of the temptations that Jesus Christ had rejected. If it was Judas who had been tempted to have all the kingdoms of the world in time, there would’ve

been no rejection of that temptation. He'd have said, "Well where are they; let's get going." He was after the monetary value of being the treasurer of the disciples, he was after being the treasurer of the kingdom that he thought Jesus was going to usher in on earth. He was after the power. He was after the personal self. And just think what would happen if Jesus turned away and refused to do any of these things. Jesus showed no disposition to be a king. And poor Judas was watching his aspirations for empire crumble.

Now came the opportunity. All he had to do was force his hand. Turn all the forces of evil loose and guess who he was conspiring with? You remember he was conspiring with the priests. If that isn't telling us where the Antichrist was at that time, what is? And strangely enough and this is not meant as a slur at all, if you try to understand it, Judaism and Judas were fairly symbolical. The reason was that Judaism was turning away from Christ. Judaism was not interested in Christ realization. Judaism was interested in righteousness on a human level. My concept of God is the one. Who is this Christ? And Judas is doing the same. Judas is the symbol that Judaism had no awareness of the inner Christ. But Judas is still the symbol that religion has no awareness of the inner Christ. Just as Judas then was a symbol of Judaism, Judas today is the symbol of all who walk without the awareness of the inner Christ but walk instead in the sense of corporeal me.

This Judas, now, was going to turn over Christ Jesus to the authorities and you know what would happen. They'd come to crucify him and having all the power of God he would obviously shatter them with just a word or a phrase and then the kingdom that Judas wanted on earth would be there. And he'd be the treasurer. In other words the symbol here is; **do not, do not** come to the Christ teaching with the hope that it will do something for your corporeal life. That isn't its purpose at all.

Its purpose is to reveal to you your incorporeal life. The purpose of the Christ is to give you the kingdom of God, not the kingdom of mortality. Judas was perverting Truth for his personal end just as we unconsciously, living in corporeality, automatically pervert Spirit in our consciousness by hoping it will do something for our mortal lives.

Now at this point the disciples and Judas have a good deal in common. They were unprepared to lay down their corporeal lives. They had no way of knowing that they had to do this or how. They may have been exposed to it but they were still unaware that this was going to be required of them. They were unprepared to do it. Judas was equally unprepared but he was willing to risk or even take the life of Jesus Christ for his own ends. And this is the lowest nature of the corporeal sense.

In a sense when we send boys out to be killed, we're perfectly willing for them to be killed for our safety. This is a Judas activity. Judas in us is capable of still repeating daily, the betrayal. "Go quickly," he says. Mind you, he's signed his own execution. "Go quickly. I've given you the sop. Now get it done." Why? And now we find another reason for the presence of Judas on the board of trustees. How else do you demonstrate the non-power of

corporeality? The non-power of mortal power, the non-power of the world mind. When it is understood, recognized, identified, exposed. Judas is being exposed. Judas in us is being revealed. It has no power. It has a pretense of power. But the Christ stands there and says to Judas, "Go do it." As if to say, "You have no power. There's no power in flesh."

Now are you expected to do the same to human betrayers? Or can you see that because there is such a Consciousness which can say to a human betrayer, "You have no power," that you are being lifted to that Consciousness. And there will come a moment when you will be in that Consciousness which can say to any human betrayer, "Go quickly. Do what you must do." And never lift to hand it to defend. Why? Because when you defend you are in a denial of your identity. When you defend you are loudly proclaiming that you are not the spirit of God.

This was a great temptation for Christ Jesus. It was as great a temptation as the earlier three mentioned when he stepped out of the Jordan. When he came out of the wilderness. That's when those temptations occurred; when he came out of the wilderness. But here is a greater temptation perhaps. It's a temptation to defend against betrayal in high places. And when you make the defense and deny your identity you fall into the trap.

And so we're being taught here that the Allness of God means that God is everywhere without second. There can be no duality. There is no God and Judas. You must know that the betrayer was not created by God. Does God create betrayal? Therefore what is this betrayal? It is nothing but a false sense of consciousness made visible. We are to face betrayal, anything akin to betrayal, with the knowledge that it was not created by God. It is a trap. It is what you might call a trial; a temptation. A temptation which you are to except or reject depending on whether or not you know who you are.

Christ was not tempted. Because Christ was demonstrating that you, being Christ, must not be tempted. And that in being tempted you are stepping out of Christhood. The moment you have a Judas, you have accepted that you are not Christ. The moment you have a Judas, you have accepted that you are not now in the kingdom of God. The moment you have a Judas, you are declaring that God is not present.

All this is to be reversed. God being present, where is Judas? Judas is the consciousness of the absence of God. When you have a Judas, you're declaring the absence of God. So you give this sop and say, "Go quickly." Why? "You're no threat to me you're not there." Judas is an allusion. God is there. And where God is, that is called Christ individualized. Where you appear in corporeality you must come to the same conclusion. You cannot be there in corporeality because you're denying the absence of God by being there corporeally. God is not corporeal. God is all. When you declare that where you are is a corporeal being, you're declaring the absence of God. That's what Judas was doing right there. And that's what Christ was teaching right there; Judas isn't here. Let him go. Let him

call the authorities. This is nothing. Resist not Judas. Resist not evil. As a matter of fact, bless them that curse you and despitefully use you. Now can you imagine blessing Judas?

Ah, but let's go back a little. We all know he washed the feet of Peter, he washed the feet of the disciples. Did he not wash the feet of Judas? What does that mean then, when he washed the feet of Judas? Had he not recognized the Christ? And if he recognized the Christ was Judas there? Judas is what mortals see. Christ doesn't see Judas. We're looking from the eyes of man. Christ says, "Look from the single eye." Love thy neighbor even if thy neighbor seems to be Judas. No exceptions.

So the great teaching comes forth that Christ stands where Judas appears. Christ stands where all corporeality appears. And therefore corporeality, which by its very nature is a denial that Christ is there, corporeality is the Judas. You, as long as you stand in corporeality, you are saying, "Here stands Judas." Only when you give the sop, when you say to the world mind in you, "Here, go ahead, I give you cart blanche, do what you will. You have absolutely no power because I am not this corporeal being. My name is Christ, Son of God."

Then, stepping out of corporeal sense you are telling the world mind that you need not defend against nothing.

There never was a Judas. The very Christ of Jesus was the invisible Christ of Judas. There never were two. Where Christ Jesus stood was God. Where Judas stood was God. Where you stand is God. Where I stand is God. The Allness of God is the fact. The absence of God is the declaration made by mortal man; mortal mind. And you must learn and I must learn, that there is no moment, ever, when God is absent or when God is a second self. Always where you are is God. And only God. And the invisible Spirit that is God is the name of all Being. Even when we are faced with a betrayer. That does not change the fact that only God is present. And you're either going to enjoy the fruits of knowing that only God is present or you're going to enjoy the poison fruit of believing that God is absent.

One of the greatest secrets in the Bible is that the garden of Eden is the Mystical body. Adam, Eve were in Mystical bodies but didn't know it. They were in the Mystical body of Reality. They thought they were corporeal. They each had their Judas.

You and I are in the garden of Eden. We are in the Mystical body. And the last barrier to it, is the corporeal sense of man which is the Judas which wants to turn us over to the authorities. Which has no interest because it has no knowledge of the Mystical body which is the garden of Eden. Judas, destroyed or redeemed. And in this case Judas elects to be destroyed. Why? Because Divine love has washed the feet. Divine love is going to shatter the illusion of the presence of Judas. Divine love is going to show that there is no Judas here. Judas is nothing and thirty pieces of silver will only buy him a plot of land to bury himself in. He never existed. All that was ever here is Christ.

Now when you take this into meditation dwelling upon the major aspects of the Judas betrayal you're going to take it out of the Bible into the 20th century. Into July 23rd, 1972. Either Judas is here, or God is here. Either you are here corporeally or God is here. The Bible tells us that God is All and we either allow Judas to remain or we cleanse ourselves; we redeem ourselves. We surrender to identity; we accept that Judas and Christ cannot exist in the same place. But I am practicing the omnipresence of Christ and therefore where I stand is Christ. Where you stand is Christ. Christ is not corporeal. Christ is not physical. Christ is not material. Christ does not live in a material world. Therefore, face it, are you corporeal or Christ? Are you Judas or Christ?

And then a decision must be made that you're willing to live with. You cannot be both corporeal and Christ. The belief that you can, is a mistake; it is a divided consciousness. You must be the incorporeal Christ or you are the corporeal Judas. And the world mind is still wearing a disguise called your form, your body.

That's where the Bible leaves us at this particular moment. We have a little more of it to go through. I'd like to conclude this first half though with a quiet, a silent time, in which we practice the meaning of omnipresence. When you have a fidelity to omnipresence you'll discover you have a great power working where you are. Some people report amazing things.

Every time you say that, "Something is wrong," you are saying, "God is absent." It doesn't matter what your complaint is or what your belief is, if its something wrong you're saying, "God is not there." Now that's a very ridiculous way to live once you know that you've been declaring the absence of God. Now when you reverse this and declare the presence of God, it also follows that where God is, nothing is wrong. And so all you've been declaring when you said something was wrong was that you were not aware that God is there. You were not aware that the Presence is there. And you were trusting your senses which were unaware. They, not knowing God was there, you inadvertently accepted God not being there and this became your problem.

In you it identified itself as a problem in some part of the body, mind or finances or whatever; only because you were unaware of the Presence. And the moment you depart from the awareness of the Presence you're in the absence of God. And in the absence of God, all of our problems creep in. They are the expressions of the absence of God. The rectification of that is: God is present - period. And where God is, all is under the jurisdiction of God. God being love and perfection, all that is here is that which is the Divine activity of God.

And therefore nothing is wrong. I have merely fallen into the trap of the senses. Actually I have accepted the corporeal senses which have been unaware of God. Now you train yourself to accept the presence of God. And when you accept the Presence the collateral Truth goes with it: where the Presence is, the qualities of God must be. The law is that God is

everywhere present. And it follows that everywhere then the qualities of God are present. These do not change, they are not removed. They are always present.

God is not lack. God is abundance. Therefore abundance is present. God is not poor vision. Therefore perfect vision is present. God is not bad hearing. Therefore perfect hearing is present. Whatever God is not cannot be present where God is. And therefore when you experience bad hearing, bad vision, bad finances, bad health, you must recompense yourself with the knowledge that my mistake is in not knowing that God is here.

I'm making a choice and I am declaring by inference that God is not here when I accept these conditions as reality. That is what material consciousness is all about. It accepts that God is not here. And then it experiences those qualities which can only exist where God is not. But as you develop the capacity to faithfully practice the Presence, here, you develop the capacity to know that what is here must be God's activity. And therefore what I am experiencing must be a lie.

If all that God is is here, then that which is unlike God is not here and I am really in the false Judas consciousness. I'm betraying myself. I'm in a state of self betrayal. I'm accepting what isn't, where God can be.

That form of hypnosis will continue until you're in the fidelity to the Presence.

And now, in this Judas episode you're taken out of the belief that God is here where I stand to the knowledge that God is even over there where that fellow Judas is and therefore Judas isn't there. All of my enemies disappear. Everyone who was my enemy was my statement that God wasn't there. Again the Judas in me declared that God wasn't there just as Judas declared that God wasn't where Jesus Christ was.

You cannot have a place where God is not or you're still in corporeal sense. The momentary of this is that you must come out of corporeal sense, you must practice the presence of God everywhere. God is present where the nations of the world seem to be at war. God is present where the oceans seem to be polluted. God is present where the air appears to be in smog. God is present where every hospital proclaims that God is absent. God is present where the doctor is trying to transplant a heart.

But if God is the substance of all form, is God the substance of a bad heart? Or is the bad heart the illusion of a human mind? Is God the substance of a good heart? That can become bad? Or is even a good heart the illusion of the human mind? You see corporeal sense will keep you out of omnipresence.

Only God is present. Nothing is excepted. If you still have an enemy, if you still know alcoholics, if you know drug addicts, if you know poor people or people born on the wrong side of the tracks, if you know sick people, if you know dying people; you're in corporeal sense. Judas is still betraying the Truth.

Only God is present. And God is Spirit. Those who despitely use you, those who curse you, those who your enemies seem to be, are only your corporeal sense made manifest. When you practiced there is no external world, it was in your mind, you were learning that all the Judas' of the world out there never existed.

— End of Side One —

You've got to look past Hitler. You've got to look past all those who disagree with you. You've got to look past all of the worst possible world conditions. Why? Because God didn't make 50,000 boys to go out and fight 50,000 boys somewhere else and watch them be killed. You've got to see this cannot be happening. It appears to be. All corporeal sense appears to be and all corporeal sense says, "God is absent."

Where there's a war in your consciousness you're saying, "God isn't there." And even if you pray for peace, you're saying, "God isn't there," because I have to ask God to do something about that war. Now if you leave this room and still believe that there are evils in this world and that there's a material world and they're material people, you don't believe in the Allness of God and you're going to declare the absence of God.

And you'll miss the betrayal of Judas and his message.

Instead, if you receive the understanding you will look right through every individual to Christ. And you will see the non-power of that form before you, the non-power of the human mind, the non-power of the human condition. You will identify everything correctly; there invisibly is the spirit of God. Don't call that a war. God's not standing by watching these people kill themselves. God's not watching when Ireland and England are at war. God's not watching when the nations of the world threaten each other with atoms. This is all the Judas consciousness declaring that God is absent. And the Christ Consciousness declares that, "No, no, only God is present. All this is the dream of the corporeal sense of life."

And now Judas leaves the room because Judas is exposed as the world mind wearing the disguise called Judas, in this case. And now that Judas is out of the room, Christ can now teach the higher Truth. Not with Judas present you see. Judas leaving the room is symbolic also of the corporeal sense now being understood by the disciples so that Judas leaves the consciousness of each individual. They've removed the last barricade to Christ Truth. They have been purified. They have been opened. They are ready now to be lifted up to the Mystical body. Judas was the last barrier. Only when corporeal sense has gone are you ready to inhabit the Mystical body of Reality. The Immortal body. Only in that body do you attain eternal Life.

We'll have clarifications and I hope some precise advice on what to do about this in our second half. We'll have a rest for about eight minutes. Thank you.

(Class break...)

In John 6:70, Jesus answered to the disciples *“Have I not chosen you twelve, and one of you is a devil?”* So you see way back there he makes the statement that I have chosen all of you twelve and one of you is the devil. And so this, of course, is knowingly. And then ahead of us in 19:11 to Pilate, *“Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.”*

Again the indication that Judas was there for a reason.

Now this presence of Judas which we have labeled corporeality, is probably so strong on earth that the presence of Christ to most people is a complete, almost a total, invisibility. Their consciousness has no awareness of Christ, they are not under the influence of Christ knowingly, they are not submitting to the wheel or jurisdiction of Christ; they are walking the earth in a sense of self that is not their Self.

But in your spiritual progression there are three major levels. One is the birth of the Christ mind which looks everywhere and refuses to acknowledge any but the presence of the spirit of God. The Christ mind acknowledges me in all thy ways. And once the Christ mind is developed so that you are acknowledging only Christ - not bill collectors, not Judas', not traitors, not customers, not clients, not friends, not relatives but Christ - this is the Christ mind. And if you're not acknowledging Christ you're not developing your conscious awareness of the Christ mind. And when you have to some extent developed the capacity to look through all appearances to Christ then you find you become aware of the Christ body which is the Mystical body. And it is this Christ body which enables you to make your ascension out of the corporeal sense which is that which dies. And all of this is preparation for what maybe called in a sort of a roundabout way of saying it; the consummation of the age. In the Christ body you ascend so that at the consummation of the age you are not in a corporeal body that dies. One, Christ mind, two, Christ body, three, ascension before the consummation of the age. This is the purpose of the Christ dispensation. It has nothing to do with increasing your income or making your heart beat just right.

Now those who are dedicated to the Christ message then, are able to restrain themselves from those mental judgments which appear before them as people, things, conditions, world situations and can instead sow to the Christ. Knowing that because Christ is where the world seems to be, that there is no power in the world. In all its professions of lacks and limitations, *“Be still and know it is I, the invisible Father; be not afraid.”*

And if someone threatens your life, *“Be still and know it is I. Be not afraid.”* If someone threatens to dispossess you, *“Be still and know it is I. Be not afraid.”* There's another place ready for you. No one will remove that which is your Self. And as you practice the presence of Christ where you are, where the world appears, when you leave no stone, no cranny, no inch of this world or the sky and the ocean untouched in your consciousness, when

for you it is all the invisible Spirit of God without opposite you have accepted that you are present here now in the kingdom of God and you will find that Grace can flow.

Poor Judas. He's been maligned all through history as a traitor. He wasn't at all.

Let's go back to line nineteen, which we said we would do.

Who is Christ? Jesus appearing there as Christ. Who is Judas? Listen to 9:19 now (note: this is really John 13:19). "*Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.... I am he.*" Even the Christ says, "I am he. I am Judas. I am the bill collector. I am all those you have hated and feared and discredited and in some way suspected. Always it is I everywhere."

And there was a further clue that Judas was not to be maligned. "*I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.*" What does that mean; that the scripture might be fulfilled?

You'll find that way back in Zachariah. This very scene was enacted but first through Spirit. The whole Judas experience through Spirit. And then the appearance in the visible of Judas is just an effect of that which in Spirit happens. So that what we see as Judas is just an image playing a role. Just as disciples with images playing roles. Just as Jesus was an image playing a role.

And when you're willing to go that far just as we are images playing a role how could Zachariah give us the whole story about thirty pieces of silver which would buy a piece of land in potters field, for that tendency in man which does not know its own true Immortality.

Judas is merely the expression of man's unawareness of the Christ. When it says that scripture may be fulfilled, it's telling you what has already happened in Spirit and then comes to appear to our mortal sense in the visible. The visible it is but a later affect in time of that which is already complete in the Spirit. The actors on stage are the corporeal people and they are controlled by the world mind though they know it not. And as such, we all lift up the heel against Christ. We continue to do it day in and day out. You see the whole Judas episode is an enactment of the crucifixion of Christ by every corporeal being on the earth. In our corporeal sense we crucify the Christ of our own Self every day.

Your Christ mind through faith and love is awakened. Your Christ mind perceives and reveals your Christ body. Your Christ body is present now and moves invisibly where all the disasters of the world seem to be and your conscious awareness of that body, lived in, becomes the expulsion of Judas. Judas is cast out. Right there, you see, Jesus was even breaking the karma for Judas. Until you are aware of this, you exist humanly in a constant state of betrayal of Christ, without wanting to. The prince of the world is now cast out, exposed as the world mind appearing as Judas. The world mind appearing as person. The

world mind appearing as condition. The world mind appearing as matter where only the Spirit of God is.

“Now no man at the table knew for what intent he spake this unto him.” They only knew that he said to Judas, “Go quickly.” And he did; he lit right out of there determined to go about his business - not the Father’s business. Even though we may think in corporeal sense that we love God; we cannot. We have no corporeal capacity to love God. All we really love is ourselves. In corporeal sense we must continue in self love and love of the world. Even while we say, “Yea Father,” and praise the Lord. It is meaningless. Corporeal sense is a body separated from the soul. A false body.

The end of Judas is a dramatization of the end of each human being. When Judas realizes that Jesus is to be crucified he repents, it is said. He realizes that Jesus isn’t going to defend himself against the attackers, against the accusers at all. He hasn’t the slightest desire to. He’s not the slightest bit concerned. He’s not there. And all Judas’ trickery gets nowhere. There still won’t be a kingdom on earth for him to be treasurer. He’s so dismayed he confesses and he’s hanged. And the thirty pieces of silver gets him that land in potters field. This is a statement of the human race. As Joel puts it, “All that you do when you leave here is leave your possessions in the probate court.” What’s left? Not even the thirty pieces of silver. And here the Master says, “Well get rid of corporeality now; get rid of Judas. And let’s get on with our serious teaching.”

And now Judas is gone there’s eleven disciples. *“Some of them thought, because Judas had the bag, that Jesus had said unto him, Buy these things that we have need of against the feast;”* or, that he should give something to the poor. They couldn’t begin to suspect what treachery might mean. The words had no meaning for them. “Someone here will betray me.” The word betray means; will not accept the Christ within. If we’re not accepting the Christ within we are betraying the Christ. In their little thoughts the Master had probably just sent Judas on some kind of an errand.

“He then having received the sop went immediately out: and it was night. Therefore, when he was gone [out], Jesus said, Now is the Son of man glorified, and God is glorified in him.” Until corporeality is cast out, the Son of man in you cannot glorify the Father. It doesn’t leave you much choice if your purpose is to glorify the Father.

Now let’s go back to practicing the omnipresence of Christ. For those of you who have never considered yourself to be Infinite or have wondered what it might be like to be Infinite, we are all one Mystical body, the body of Christ. That body has no conditions in it. It is unconditioned and it is infinite. The unconditioned Infinity of the Christ body is the Truth of our being. Just as Judas could not exist because Christ was there, so can the world not exist because the Christ is here. Where the world appears Christ is. Judas as an individual is a symbol of the entire world that does not exist. All corporeality is symbolized in Judas. Not just corporeality of form - all material corporeality. All physicality. All materiality. The world

is our Judas. Where it appears to be is God. Where it appears to be is the invisible Mystical body of Spirit. And that body must be accepted as your own. That means that wherever God is, you are. Wherever Christ is, you are. Wherever Spirit is, you are. Wherever the love of God is you are. Wherever the harmony of God is, you are. Wherever the peace and abundance of God are you are. There's no place where God is not; no place where you are not. The child is always with the Father.

And therefore if we can look through Judas of our self, we can look through Judas of our neighbor. And then look through Judas of neighboring nations. We can begin to look through the Judas of all materiality. "To the least of these my brethren, you do it unto me. Whosoever hath not the Son, hath not the Father. And you must have the omnipresent Son, not just Christ where you stand. Whosoever hath not the Son **everywhere**, hath not the Father. And so the practicing of Christ consciousness is now possible when you know that all corporeality is the dream. And because the dream only exists in a dream mind you know that that which outwardly appears as the corporeal world exists only in the dream mind. It is the betrayer. It is the world mind wearing a disguise called the world.

Just as the world mind wears a disguise called Judas. But Christ Jesus does not accept it, does not prevent it from trying all its destruction. And you must learn that the world cannot destroy you. You must step out of the constant betrayal of your own Being. And this is done as you are willing to live in the Kingdom that is. The Kingdom of Is, is always here. The Kingdom of Is, is the living Spirit of your own Being. You can rest comfortably in the knowledge that the Spirit of God everywhere is being Itself and the only activity present regardless of what the Judas mind says is the invisible Christ activity. It is all that is here. It is the activity of your Being. Up and down every street of the universe is invisible Christ activity. And nothing moves it away; it doesn't matter what appears. As you are willing to live in that consciousness you are practicing the omnipresence of God. The omnipresence of Spirit. The omnipresence of your Being. And while you're practicing it you'll find you have the flow of Grace. The minute you're in the omnipresence of Being you're in the kingdom. And Grace is the normal, natural law of the Kingdom.

If you're in a state of belief in abundance in the Kingdom but lack in your life, then you're in a state of division, You're not in a state of Truth. If you're in a state, in a belief, that perfection is in the Kingdom but perfection isn't in your life you're in a divided consciousness, you're not in the Kingdom. You're not accepting that all that is present is Spirit and therefore what you are experiencing is not real.

It's only when you're willing to make that step out of what you have thought was real into the knowledge that the Kingdom is present and that which you had thought was real cannot be because such a condition does not exist in the Kingdom. When you can control that mind which would waver and sway and hold still in the knowledge that I'm living in the Kingdom that is, not the kingdom that is not, you will find that you can remain there. And

even while you go about your visible chores you'll find that invisible Kingdom will serve and express Itself where you are. Even in the visible kingdom that is not.

There is no Judas in the kingdom of God. And that's where Christ lives. There is no lack, no limitation in the kingdom of God and that's where you live. And if you're not living there you're going to continue in the lacks and the limitations.

Now, as we practice living in the kingdom of Is, we're living in our awareness that I am that Christ which is the Mystical body called the Garden of Eden. I am the Christ mind and the Christ body and I will be aware that I am and every declaration that comes to mind which declares my imperfection is declaring the absence of God, the false identity of my Being. And I'm alerted to it. Judas is exposed. Judas can't continue to operate clandestinely. Judas is the sense that I am not the Christ; that my neighbor is not the Christ. And all of this is purified now if you're willing to look past all appearances. Then you are going to witness unconditioned Infinity which always expresses as perfect Grace. Unconditioned Infinity is Joel's phrase which means and explains what Grace is. When Judas is gone, Unconditioned Infinity flows without obstruction. When you look at the chapter "Unconditioned Infinity" again you're ready to look at it without the eyes of Judas, but with the single eye of Christ. Unless Unconditioned Infinity is your experience you will know that you are living in the absence, instead of the presence, of God.

One individual who learned about the All Presence and how to stay in the awareness that only God is present, discovered that pain left his body within less than two hours after having had that pain for many, many years. Nobody even treated him. He simply practiced what he was told which was, "God is present everywhere and there is no opposite." There, there, there. If there are five hundred who are fighting in Belfast that doesn't mean God isn't present. It means the five hundred aren't present. If there are problems in your life it doesn't mean God isn't present; it means the problems aren't present. This must come down to where you're not honoring the problem but honoring the Presence. Only the Presence. And this individual went about doing that. He'd never really done it in his life. And I guess being new at it, he really worked hard at it. He wasn't jaded, he had no preconceived ideas he just went out and did it. And rather severe pains went away quickly. Later they came back again and he did the same thing and they went away again. And I guess he's going to do that for a while until he learns how to stay there.

Now we'll leave here. I hope, knowing the presence of God is where the freeway appears. The presence of God is in your home now. The presence of God is in every home that there is whether it's in a ghetto or a Nob Hill. Always the presence of God remains your active consciousness. And you'll discover you have purified it. You have prepared the way for the great redemption of corporeality and the experience of the body that is eternal. But you must practice the omnipresence. And not fall into the traps that we're so prone to when we're not practicing the Presence. You might even watch other people and notice how easily they

practice the absence of God. It's just second nature. They want to show you their operation. They want to tell you what's wrong with themselves and of course that's practicing the absence of God.

Now please reverse all these negatives. Spend time with it. We want to know that you're practicing the presence of God. We want to know that you are the living Presence accepted. We want to know that, so that when Judas is gone, we can open the book of Life together and experience Infinity without conditions.

Comb that chapter please, Comb it carefully. And this week see how many times you fall into the false belief that God is absent and make the correction. Every little detail of your life that seems wrong, please see that you are only declaring God is absent. Make the correction. No, God is present and the detail that you thought was wrong cannot be present where God is. Just know it and be still and let the peace come to you. You'll see how this hypnotism is really dissolved by practicing omnipresence without ceasing.

There should be joy all around you because all that's present is God. And if you're not feeling that joy you're not practicing omnipresence. There should be harmony all around you because all that's present is God. Only Love, only Truth, only Beauty no matter what you see; because all that's present is God. We're dispelling the cloud of the mortal mind, the mist of human thought. And it must be practiced and practiced as Paul put it, "Without ceasing," because then you will break the karma of the world. Only unconditioned Reality, Unconditioned Infinity is present. And nothing stops it from being what it is. Only eternal Life is present. Only eternal Joy is present. Only eternal Peace is present. When you know that God is not absent you will feel and experience, a measure of that Infinity, in continuing abundance.

So that's the end of Judas, I hope, for all of us. He played a good role and now we can move on to higher things.

The chapter for next week is the same one as for this week. We really haven't touched it yet. "Unconditioned Infinity" in "Realization of Oneness." Not Jesus and Judas but Oneness. Christ alone where everyone stands.

Thanks again.

CLASS 22

GRACE IS WITHIN YOU NOW

Herb: The 14th chapter of John begins as follows, “*Let not your heart be troubled: ye believe in God, believe also in me.*”

And the occasion for this statement by the Master is that the disciples are now more or less convinced that he plans to leave them. And they’re frightened. Not only frightened, they don’t want him to go. And there’s this area of concern among them. And now the real, deeper inner teaching begins in earnest. They’ve been prepared for something. They’ve witnessed miracles. Some of us have witnessed some form of miracle and then there’s the moment when you know that God outside isn’t going to do anything for you. You’re going to have to come to terms with your own identity. And he’s preparing them for this. “*You believe in God; now believe in me.*”

And this becomes a great turning point in our work. Up to a point we’ve been able to say, “I know some Truth. Or I have witnessed Spiritual reality to a degree.” But now we’re being driven to a point of acceptance that ‘me’ means Christ; not external to you but within you. You believe in God, now believe in me.

And the belief in Christ as the withness of your own true Being, is vital because until you have accepted, until you have lived in Christ you cannot know Infinity. There is no way to know Infinity except by being the individualization of Infinity. The infinite Father, the infinite Spirit individualizes as Christ and Christ alone knows the Father. Christ alone goes to the Father. Christ alone receives of the Father.

And it is pointless to attempt to make the flesh comprehend or receive of the Father.

Now when you give the sop to Judas, when you not only recognize corporeality as the barrier but are perfectly willing to see the non-power of it because of non-existence then you have given the sop; now you can look at any miracle in the world and particularly those miracles that were demonstrated in the Bible and you can see that in each case, Judas was given the sop.

The cripple was our human sense of corporeality. When you give the sop to Judas, you’re not only identifying corporeality as the villain but you’re doing nothing to change that corporeality. You’re recognizing the non-power of corporeality to cause that which is called a crippling.

But who does all this? The Christ mind. The tongue that does it has no power. The words of Truth have no power. They are not the Word that is made flesh. Only Christ in you

has the power to give the sop to Judas. All human power is a counterfeit. And so you might stand in all kind of human sense of power or human sense of intellect and try to do everything that Christ did and find that you have no power in spite of your complete understanding. Your understanding would go no further than the finite mind. And it does not go to God.

So now we come to the Master's statement and that is Christ in you saying, "*Let not your heart be troubled: you believe in God, now believe in me.*"

There's a slow resting in the infinite silence of your Being. A slow realization that Christ in me is saying now, "Acknowledge me. Acknowledge me every second of your life. Without ceasing; acknowledge me." The bread of this world will no longer do; only the bread of the Christ. The wine and the water of this world will no longer do. Only the Divine Son.

Now rest in Christ I am. Do not make the mistake of saying, "Christ, I am, with a human body. Christ, I am, with human neighbors. Christ, I am, with a material world." You cannot be I am and I am not, at the same time.

We are preparing for transfiguration. And there's a story somewhere in Luke, I don't recall the exact place, where Christ passes by and a man gets up on a tree in order to see him better. And he receives the inner Light. You'll find that is symbolic of what we must do. We must keep rising in consciousness in order to receive more Light. And only as you rise in consciousness, receiving more Light, do you begin to glorify the Father. And until you glorify the Father you are of the earth, earthly. Of the flesh, fleshly. And you are glorifying the personal sense of man rather than the love of God.

Now we must rise higher and higher and the demand now is to rise out of corporeality. Not to talk about it but to practice living in your only Self. The incorporeal Christ.

And the way given to us to do this is given just back a bit, in the 13th chapter. "*A new commandment I give unto you, That ye love one another; as I have loved you.*" This was what became the second commandment in the other gospels. Once you knowledge Christ in you and then acknowledge Christ in all who come into your consciousness, you are loving your neighbor. And this is the equivalent of climbing higher on the tree, for Love purifies.. As you recognize Christ in you, Christ in your neighbor through love, your love is a sign of the recognition of Christhood there. And this now is presented to us as a requirement if we are to enter the transfiguration of Life.

Only Christ is transfigured. There is no human transfiguration. There is no human in the kingdom of heaven. There is no wisdom in a human mind. The disciples - the various phases of the human mind - were willing to accept the commandment, except that it had no real deep meaning for them. All they could think of when they heard it is, "He's going to leave us." Here it is in 31

“Therefore,” 31 of 13, “Therefore, when he was gone out,” referring to Judas, “Jesus said, Now is the Son of man glorified, [and] God is glorified in him. [and] if God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.”

This is a revelation here, that corporeality is the myth; the dream of man. You cannot receive the enlightenment of Christ in your corporeal self. Judas cast out is the beginning of the glorification of the Father. And then the Father glorifies himself in the Son.

Now I think you might begin to find that all of your so-called dark nights of the Soul have not yet begun. They were human dilemmas. But you’re coming closer to your dark night now when you firmly resolve that your days as a corporeal being are soon over. Unless you’re practicing the presence of Christ where you stand, you reach the place where to you the message falls on deaf ears; where something in you refuses to conquer the false sense of Self.

Now this is not going to be an easy task. It’s going to be a very frustrating one. And you’re going to have all second doubts that you can think of. But unless you are willing to put forth the effort, to accept the Christ body as the spiritual Self of you and the Christ mind as the spiritual Mind of you. And then to know that I have no other body than this spiritual Body, I have no other mind than the spiritual Mind. And with diligence, with dedication, with love of the Father to practice frequently during the day - even at short intervals - contemplations about I am a Spiritual body not a physical body. I am Divine mind, not a human mind. I am Christ, not mortal being. I am eternal Life, not a temporary lifespan. I am Light, not human flesh.

The mind can do nothing with these truths because they’re only words. They must be considered in the silence. The wisdom of them must open to you. And only in this inner stillness as the Soul faculty is opened again and again will you be lifted above the world karma, the world conditions, the world beliefs which have enslaved us for centuries beyond count.

There must be continuous contemplation on these subjects. There is no one on earth can do it out of memory. It’s only when the sweetness in the stillness opens Itself into you and gently reveals what the human mind does not know, then certain aspects of your identity come to you in a way that are undeniable; that never leave you and they like climbing the tree lift you higher and higher until you’re in a position to receive still from a higher Source for *“I go before you.”*

To glorify the Father means certainly not to glorify the human personality or the human body or the human sense of life. It means to bring forth out of the invisible that which already exists. To show forth, to manifest. And so you’re brought to a closer understanding of the Trinity. The Infinite invisible is the Father. The Infinite invisible individualizes as yourself; the Christ. And the activity of the Christ, which is the Holy Ghost, is the invisible manifestation from the one Source, through the Christ, into invisible flesh.

And as you dwell in the one Self, not separated as a mortal mind is, you find the Trinity is functioning and the invisible manifestation of the Holy Ghost becomes your visible supply, your visible harmony, your visible peace. These are only the added things but when you have found Christ in you, Christ in you becomes your lifeline to the Infinite which then comes flowing through Christ as the Holy Ghost, appearing as every essential form.

We are not going into Christ for the forms. We're going into Christ to live our eternal Life.

The glorification of the Father is living in the Oneness which manifests in the visible, the Divine qualities of the Infinite.

Now then, as Christ you are not finite being. As physical flesh you are. And because the only infinite Being can receive of the infinite Spirit as long as you maintain the illusion of being in the flesh; that is your separation from the infinite qualities of the Father. All that the Father hath cannot flow through the corporeal you.

And so now the needle's eye is very narrow; it will not admit a corporeal being. The narrow path is for the Spirit alone. And so again and again, comes the practice that the presence of the Father here, is my Self. There is no Presence here and a you. There is no corporeal you waiting for the Presence. There is no Presence and mortal being. The presence of the Father where you stand must be accepted as your Being. Thou seest thee; thou seest the invisible Father.

Again this must be a consistent series of contemplations. The statement of it is valueless. But in the acceptance, in the quiet, in the depth of Being that which is not of the Father is dissolved and all that remains is the reality of Self. That precious moment of a knowing that transcends all human knowing. A knowing that passeth all human understanding. And yet a knowing, a knowing that is certain, a knowing that I am that invisible presence of the Father here and there.

Here as the Christ and there as the Christ, you are.

And so now to glorify the Father it must be clear that you must be that Christ. For as a human being we have not glorified the Father. As a human being none of the disciples could glorify the Father. As a human being no man or woman can glorify God. But Christ, where you are, glorifies **only** the Father. And then if we have said, "We love the Father," we must now in deeds reinforce our faith and our vocal dedication, by being that Christ which alone **can** glorify the Father. And now corporeality is completely revealed, unmasked, exposed as that which has no capacity to glorify the Father. But now the corporeality is cast out; now is the Father glorified.

And yet, to make sure that we are not trying to glorify the Father with a finite sense of Christ, a sense of Christ which says, "Yes, I am the Christ," but cannot see that even Judas is the Christ, that mother, father, sister, brother are the Christ, that everyone in prison is the

Christ, that everyone, everywhere is the Christ, a new commandment must be given. *“That you love one another as I have loved you.”*

The loving one another then is the sign that you have accepted Christ. If you cannot love your neighbor, you must go back into the depth of silence contemplating the universality of Christ. That your neighbor is incorporeal just as you are. Christ doesn't ask you to love your corporeal neighbor.

Loving your neighbor is the revelation of the incorporeal nature of all who walk the earth in the garment of flesh. You are being lifted to a place where you are committing yourself to Christ, knowing that you must, if you wish to enter the transfiguration of Life.

“And so Father, like Samuel,” I must say, “I am ready. I do renounce corporeal me. I will not live from that focus. I will not live from the focus of the pleasures of the form or the mind or even the pleasures of art and science.” All these must be added things. The realization of Christ Self is first and foremost the way I seek the kingdom. And the walking as Christ Self, as an invisible Being, who walks where every form appears. who sees Self in all everywhere. This is the love required of us and if you're not capable of it, you continue until you are. Until you can transcend all human emotional obstacles which say, “But that one isn't worthy,” or “That one hasn't earned the right to be loved. That one is doing wrong things at this very moment.” Now that isn't Christ speaking in us when we say that. That is the human sense of self which is still clinging to corporeality.

And this is the purification then; the love that refuses to witness corporeality, knowing that where Christ is, corporeality is the lie. Oh yes, it may appear that there is an invalid in the family. It may appear that there's a boy with problems with narcotics. It may appear that we're going bankrupt in the family business. All of this may appear in our corporeal sense but if we cannot be lifted above human sympathies, human fears, human doubts, human exploitation's, human hostility, human greed - all of these things which are part of the human sense of corporeality - then we cannot say, *“Thou seest me, thou seest the Father.”*

We're saying, “I am not.” Even while we're believing I am. We are faith without works. And that faith without works continues for Peter until three times, he shows that his human faith was not enough. “You can't leave us now, I will give my life for you,” says Peter. That is the love of person speaking. That isn't Christ. The love of person in Peter cannot bear the thought of walking this earth without Jesus. Peter has not found I, Christ within. But this is the way Peter is going to find I, Christ. And it's going to help you and me find I, Christ. For like Peter, if the Master walked with us we would say, “No, don't go.” But the Master **is** walking with us and the Master is not going. The Master is remaining. The place the Master is going to, is not a physical place. The Master is now only going to be available at a higher level of our consciousness.

And so Peter had reached the place where he could go no further as a human being. As a human being he typifies the entire world in its faith in Jesus Christ. Or its faith in Buddha. Or its faith in Krishna. Its faith in person, no matter how exalted it that person might be, when the moment comes in self preservation that very same person finds their faith has no foundation. Three times, when the cock crows.

Now the cock crowing is a symbol of the dawn. And Jesus is telling us there is a dawn. There is a dawn of a new age, when men will not assert their faith in their hearts or in their minds or in their words. They will assert their faith in the new dispensation. "Ye believe in God now believe in Christ within your Self." That was the dawn of the new age. The preparation for man to discover that where he stands today the invisible Father is. That there is no place on the earth where the invisible God is not. That everywhere, God is individualized as the Christ of every person on this earth. The Father within, ever present, ever ready to glorify the infinite Father, not with words of faith but with deeds. Deeds unloosed by that Love so sublime, that enables us to conquer the corporeal sense of being.

You see the challenge before you? Do you love, do you understand God enough, to see that your only way to move to higher mansions is to face that there cannot be a Spiritual infinite God and a corporeal you?

That is the duality which keeps us stagnant, separates us and makes us unable to manifest the Divine qualities of the Father.

Now we are presumably obeying this commandment. And "*By this shall all men know that ye are my disciples, if ye have love one to another.*" You might add that by this will you know if you're a disciple. When you are moved in another way than by Love, you're not walking in Reality. You're unaware of where Reality is and what it is. You're not in Christ; you're in duality, you're in a sense of a personal you, a sense of a personal him, a personal her. And often time we are in this sense of a personal him and her when in some way we are threatened; physically, financially, status wise or when someone we love in some way is threatened by some form of disability. This is the challenge that must be overcome. All disability is your corporeal sense made manifest. All desire for self preservation is your corporeal sense denying Christhood. And it may seem to you almost inhuman, to say, that you're beyond the point of the need for self preservation. But isn't that precisely the meaning of giving the sop to Judas? I am beyond the need for self preservation. There is no power in that corporeal form called Judas, that corporeal form called Pilate, those corporeal forms called the Sanhedrin, those corporeal forms called the Roman Empire - because I am showing you the Christ way

You believe in God now believe in the Christ way which says, "There is no corporeality on the earth." All that is here is the Spirit of God seen through the corporeal sense of man. There are no physical senses to behold corporeality. They are as much a dream

as that which they behold. And again and again we dwell with these Truths letting our faith take us into Love, into recognition of the invisible Christ everywhere.

Until we're walking in a Christ universe - even trying to is a great step.

And the dark night is that though you wish to do it you find you cannot. And yet the wish to do it is the wish of the Father that you do it and so you receive invisible aid. His will in you is that you believe on Christ as your identity. And if you will put forth the effort and restrain yourself from being that which you are not, you'll find that I go before you.

Now this should be clear to everyone that it's not enough to declare I am, to declare Christhood, to know Christhood; we must come past the point of Peter who says, "I would lay down my life for you," and see that there is no you for whom you could lay down your life. You couldn't lay your life down for Jesus Christ or for Joel or for Mary Baker Eddy – that wouldn't help anybody. That would just be denial of the teaching that your life is the life of God. You can't lay it down. The life you lay down is your false sense of self and the Life you pick up is that which you are.

And that's what the Christ is asking us to do from within us. Lay down your sense of life and know that you are Christ life now. And then walk forth as Christ life. In the joy of it, in the peace of it, in the assurance of it, willing to face the challenges of being Christ life. Willing to look at every wrinkle, every obstacle and walk into it with the knowledge that this that appears to me is a denial of Christ life. I see no obstacle. The Father goes before me. We walk in the invisible Self. You're not thinking of putting a physical body into the world; you're thinking of the invisible Christ body that you're walking in. And you know it is Immortal. It is You. It is eternal. It is present. It is unseparated from the Father. It is everywhere. Until you begin to know the joy that everywhere is the Christ body, everywhere is the Christ Self and you find yourself bubbling up with the Love of recognition that comes from this continued practice.

People aren't people for you any more; they are Christ invisible. These commandments are given to us by Christ in you that "Ye love one another, as I in you, have loved you. And as you believe in the Father now believe in I, in the midst of you and in the midst of your neighbor." World karma is broken that way. World beliefs that are forced upon us are broken that way. World beliefs that continue to pressure themselves through us into our daily experience are broken that way. Only the across-the-board recognition of the invisible Christ everywhere as the only Presence breaks the karma of world beliefs and catapults you out of the false sense of being which needs to preserve itself.

And so the Master gives us the teaching and the human sense mind in Peter says, "Oh no, I will lay down my life for you." The Master replies, "*Whither I go [Peter,] thou canst not follow me now; but thou shalt follow me afterwards.*" Human faith cannot follow Christ. It doesn't matter how deep your human faith is. "*Whither I go [Peter,] thou canst not follow me.*" "But Lord, why can not I follow thee? I will lay down my life for thy sake." The

human sense of faith, personalizing of Jesus, thinks that it can follow, follow, follow. But it hasn't come to the level of love of God. You cannot love God if you're stopping at loving person. You must love God where the person seems to be. And then you find a greater love for the infinite Love replaces the finite sense of a love in time and in space. The infinite Love which knows no end cannot be described. You either have the experience of it or you do not. But the love of the Father is certainly not the love of a human being.

And the only way it can come to Peter, who symbolizes the faith of this world, of all religion, is through the recognition of Christ where Peter is seeming to be. Until then, there will be a three time or total denial of Christ identity. And that is the state of the world today as it was then. The change is minute. A total disavowal of the presence of Christ on earth and yet those who disavow it are not here and where they stand only Christ is.

And so now the deeper teaching, *"Let not your heart be troubled: ye believe in God, now believe in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."* Now hear these words within yourself because that's the only place they can be spoken. *"In my Father's house are many mansions."* Now you can say these mansions are levels of consciousness, you can say these mansions are new worlds – the fifth world, the sixth world, the seventh world, new heavens. But I'd like to see that unless you include in your understanding that each individual on the earth is a Divine mansion, we do not understand the meaning of, *"In my Father's house are many mansions."* Each individual in Christ is another mansion. And individuality in Infinity is the mansion that we are.

Again the human mind is bewildered. How can God be infinite and I be infinite and that wouldn't leave room for anybody else to be there. And yet that's the meaning of many mansions. The miracle is that God is infinite and you are infinite and your neighbor is infinite. And everyone is infinite. Infinity individualizes its own Infinity. That's the miracle of that which we call God. And that Infinity is all that is here individualizing, glorifying Itself, activating Itself, maintaining Itself, being Itself, expressing Itself, infinitely. And in your Christ Self that Infinity expressing is You.

Again we have been told repeatedly. "Not until the Son of man is lifted up in you will you know that I am he." There can be no human understanding of Infinity. All we can do is talk about it. Christ now is demanding the experience of Christ; not the words. The experience of **being** a mansion which glorifies the Father. *"I go to prepare a place for you."* And this is an interesting statement because the place again is not a physical location somewhere. You see, Christ goes before you opening new levels of receptivity and each level of receptivity becomes a place where you receive of the Father. And this continuity of new places, new levels, is what happens when you have released yourself in Christ. So that in you, Christ alone is the only inhabitant of your Being. It's as if you finally came to a place where you are truly without human thought. Taking absolutely no thought. The deepest luxury, the

deepest faith, the deepest love, the deepest confidence that I can truly relax all human thought, resting in the sublime knowledge that here is no human being. Here is that which the human mind can never know and therefore I release the human mind. Accepting that here is Infinity individualizing as its own spiritual Self. I, Christ.

Oh, to do that, to receive the response from within, to be lifted out of corporeal sense; corporeal mind. To be lifted out of time. To be released from the lie. And this is the place then that I go before you to prepare and when you come to that place you discover that I perform and I perfect; for in that place you have a new level of receptivity. And there will be a higher place for I continue to go before you as long as you take no thought for your life. As long as you take no thought for your corporeal sense. As long as you are willing to yield all desire for self preservation at this level of complete surrender.

This is supreme Love. A Love so great that you forget yourself.

That's the purpose of the message now of the inner teaching to the disciples as corporeal sense is released from the world mind.

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” If I go means that **only** if I go. Unless Christ is accepted, Christ does not go before you to prepare a way to lift you to higher consciousness, for you to receive more of the Father. And so I think you will find that for you, the three crows of the cock, the three, yes, crows of the cock, are going to find you ready - not sleeping. One will say, “You’re physical being,” one will say, “Your lifespan is shortening,” one will say, “You are limited,” and to each crow you will say, “My name is Christ. I will not deny thrice, That which I am.” Unlimited Christ – unlimited in time, unlimited in space, unconfined in matter, Being without end; Light.

And the cock that crows for you has no Reality. We have passed the dawn. This is the new age. This is the Spiritual age that was ushered in when the disciples were lead into Truth. This is the age. Now is the time. Now is the Christ of Being.

And all of us who have the capacity, the ordination, to dwell there and if we fall a bit, to return there, and if we fall, to return again, to forgive ourselves as many times as we fall but always to return to the knowledge that I Christ is my only Self, my only Name, my only Being. And what I, Christ does not possess, I do not possess. If I Christ does not have a heart, I do not have a heart. If I, Christ does not have a physical form, I do not have a physical form. If I, Christ is not working eight hours a day then that which works eight hours today is not my Self. It is something other than my Self. And if I dwell in I Christ, the nature of that something other than my Self will slowly find it is changing and I am led to that Self which I am, which is without a second. I do not question the Christ. I do not try to improve the Christ. I do not try to direct or outline to the Christ. There is no such need.

I, without second, live in and as that Christ in everyone. In my neighbor, as in my Self. This continued practice is what the Master within is saying to you now. "Believe in me." Why? "Because I am the meat, I am the wine, I am the water. That water you drink out there in the fountain isn't the water. The meat you get at the butcher shop isn't the meat. That's feeding the corporeal body. I feed the Mystical body. I am Divine bread. That's why you must acknowledge me everywhere; in all your ways. You will find that I, can lift you, higher and higher and higher, into your transfiguration as a permanent dispensation."

Do not pause to pick the briars out. They are not there. They are not in Christ; they are in corporeal sense.

Oh we feel so inadequate at this point. And so did they, so did they. He called them in fact, little children. How blessed to be one of those little children. Little because they were now little in their own eyes; innocent. Returned to the Father's house. Children once more learning from the infinite Father; not puffed up with their own self knowledge. If we could be one of those little children, we're moving in the recognition of Christ everywhere. Innocent, guileless, open to receive from I, within, all that the Father hath.

"Speak Father, thy Son heareth." Thy Son who is ready to serve. Thy Son who is ready to be Christ, to see Christ, to know only Christ. Then you have the right to say, "Speak Father." Because in being that Christ you are saying it without saying it. The being Christ is the saying, "Speak Father, thy Son heareth." And the Father who knoweth in secret, speaks to the Christ that you have accepted as your Being.

And Divine bread is showered upon you, hidden manna; Truth, Wisdom, Love, Peace; all that is of the Father. All that we have not experienced because we have refused to be incorporeal Christ. We hoped, to in some way, to squeeze a physical form into heaven. That kept pushing heaven up and up and up and out of reach. But here now in our incorporeal Christ, heaven is on earth.

Silence, (pause) ...

I think we can pause now for a few minutes. Come back to the 14th chapter.

— End of Side One —

I think we should understand the line, *"If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."* Always Source is revealing Itself to the inner Christ. There is never a separation. Always Source is lifting you to a higher consciousness, lifting you toward Itself and then to a still higher consciousness and each level enables Source to take you closer to Itself until all there is, is a revelation of Source, I am.

The Christ which goes before you never leaves. Going before means I go to a higher level of consciousness and then I draw you up to that level of consciousness. That's how I receive you unto my Self. And so unless Christ is accepted as identity, you have no teacher; no one to go before you into higher levels of Self.

And now Peter has been the one, but along comes Thomas. *"Thomas saith to him, Lord, we know not whither thou goest; so how can we know the way?"* That was a fair question. How could they know the way if they didn't know where he was going? How could you know the way to a place you didn't know? And that's exactly right. We don't know the way. Neither the sense mind or the intellect, the reasoning faculty, knows the way and so we abandon that excess cargo of sense mind and reason, because they don't know the way.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." And of course the world, thinking this is Jesus the man saying this, takes the faith of Jesus, pledges to love Jesus eternally and then misses the way. Because I, Christ in you, am the way. Christ Jesus says, "I am the way."

Now then you're being told that Christ in you is the way. This shouldn't be an abstraction to you. Christ in you is the way. Your Christ Self accepted as the only Self you are, is the way. Within you is the way, the truth, the life. Why? Because that's the present state of your Being. I in the midst of you am Christ - the way, the truth, the life. All that separates you from eternal Grace is I. And when you have accepted I, in the midst of you, Christ - abandoning all that is not Christ - then that consciousness is the pure Christed consciousness which is Grace itself.

Eternal Grace is within you and its name is Christ. All that the Father has is within you, in your Being, waiting to be glorified. *"If ye had known me, you should have known my Father also: and from henceforth ye know him, and have seen him."* Now this appearing as Jesus will be known as the Christ of God. Not as Jesus the man but as that Christ which is within and without. That Christ so magnificent that it can speak to you outside and inside. That it can appear in a form to lead you and disappear from the form to lead you from within. For I, the Christ can never leave you comfortless. The great miracle of Christ standing on the earth in the form called Jesus is no different than the great miracle of Christ standing on the earth in every mortal form where only the invisible Christ actually stands.

What stops us from the full realization of this? Habits of the mind. We just can't turn it off and say, "I'll throw away the impressions I've had for countless generations." If we could we'd stand revealed as Christ. And that's all we would know, is the perfection of Christ in all ways.

And yet that is the way. And that way requires no defense against any corporeal objects, for I, the invisible Spirit, am the Master, the omnipotent One, needing no power over corporeality. When you live in Me, corporeality is no longer your threat. It's only when you're

not in Christ that corporeality is a threat. Then the body can sicken and die and suffer and so forth; but not in Christ.

“Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him.” There again the human mind is speaking from the external viewpoint and the Christ is speaking from the internal viewpoint. He might just as well have replied this to you and to me, as to Philip. *“Have I been with you so long and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father?”*

Whoever has seen his own Christhood hath seen the Father. Do you see the significance of that statement? That what you have been calling you, is like Philip saying, “Show us a sign? But if you find Christ, you see the Father. You need no sign. But if the Father is where Christ sees the Father, can you be there? Do you see how corporeal sense makes us deny the presence of God? In the acceptance that you are there, you are denying the presence of God, while thinking you love God.

The very moment we say, “Here I am,” in a physical being you are denying the presence of God. It wouldn’t matter if you were leading a complete religion, if you thought that where you were, you were in a physical form, you would be denying that God present there invisibly is the only Self. And all your talk about God and leading people to God in your flock will be totally, not necessarily hypocritical, but ignorant of the Truth. You could not lead people to God if you didn’t know where God is. God is where you stand and where other people stand. And God is not sharing that space. The revelation that if thou seest me thou seest the Father is the continuance of the revelation that God alone is the invisible substance of what we, through corporeal sense, declare to be physical form.

You’re walking in a universe which is made of one invisible substance called God. That substance is the substance of all that we mistakenly call form. And that is our dual nature. We walk in God but we label things form. And then to label the conditions in the form and then to fear the conditions in the form. Unconditioned Infinity is God. Unconditioned Infinity individualized is Christ. Unconditioned Infinity manifest invisibly is the Holy Ghost. And there is nothing else. The Unconditioned Trinity is one Self expressing. There is no other.

That’s all there is: is Unconditioned Infinity. Pure Spirit. And the only one who can know it is the Christ mind.

And so Joel lived that way. One of the last statements he ever made on this earth was made in this chapter. As a matter of fact the whole chapter came out after he had made his transition. He had written it, spoken it, then he made his transition and then the chapter appeared. And in it he made a very prophetic statement.

“I have never known what many other men have found in life in the experience of marriage, family, home, business, but I have found the presence of God, the love of God, the light of God, in people”. That’s precisely what Christ here in the 14th chapter is telling us to

do. “Believe on me, I’m there.” Joel did. *“In places, in things. I have found joy in my wanderlust, and I suppose I will continue as long as I catch glimpses of God’s grace, God’s touch, and can witness His Spirit on earth as It is in heaven. I do not seek the kingdom of God, but the experience of God.”*

He’s not making a thing out of the kingdom. He knows the kingdom of God is the **experience** of God. The awareness of the presence of God. Knowing too that as you’re aware of the presence of God it being your realized Consciousness will manifest as every visible form needed. When he wrote “God is the Substance of All Form,” he meant that I, living in Christ, conscious of the presence of God can rest in that Presence knowing its perfect Mind will manifest the perfect form necessary for any moment.

Nothing was to be sought outside ourselves. As human beings we do seek things outside ourselves. In your acceptance of Christ you find that your confidence in the Christ nature of Being, enables you to rest in the knowledge that Christ where I am, is the servant of the Father whose will is that I be perfect. And therefore the perfect Will of the perfect Father presses out through Christ as the invisible Holy Ghost and to my immense surprise in the form area, this or that appears in its own way taking nothing from anyone and instead of seizing that which belongs to another, becomes something that fulfills Itself from within my own Being into the outer. And that way of life is the Christ way; the expression of Christ from the manifest invisible to the manifest visible. All Grace lies within us, manifest in the invisible, unmanifest in the visible until we have accepted the Presence where I am, as the only Presence there is. I physically am not present, the Spirit of God where I stand is present, thou seest the physical me, is an untruth because you really seest the Father, the invisible Presence. This must be a constant awareness of all who walk this earth.

“I do not [want to] seek the kingdom of God,” says Joel, *“but the experience of God, here there and everywhere and continue on into the invisible where, even if I make my bed in hell this Presence will reveal Itself there.”* There was no wavering, there was no doubt. There was a cool, calm, collected knowledge that the Presence is all there is.

Now here is some high points in Joel’s chapter, “Unconditioned Infinity.”

“It required years of meditation” says Joel, *“and years of almost heartbreak before it was revealed to me that the way to break the hypnotism,”* and he’s speaking now of the hypnotism of a corporeal universe, *“was to know that hypnotism is not power.”*

Isn’t that interesting? Because that’s giving the sop to Judas. This corporeal Judas is not power; give him the sop, tell him to go about his business. And that’s exactly what Joel discovered it meant. The only way to break the hypnotism was to know that hypnotism is not power. First you’ve got to know it’s hypnotism and then you’ve got to know it’s not power. Why is it hypnotism? Because God created no corporeality. Why is it not power? Because that which God did not create cannot have power. It can, in your hypnotic state, seem to have.

“But that is the only way,” says Joel, *“and that has been the function of my work and the nature of my practice from that day to this - not trying to break hypnotism.”* Isn’t that interesting? *“Not trying to break hypnotism.”* Not trying to free anyone from being hypnotized. And if we catch this, we’re living in Christ. If we’re not trying to break hypnotism, not trying to free anyone from being hypnotized but knowing, and that’s knowing Christ you see, **knowing** that hypnotism itself is an activity of the carnal mind; therefore has no power nor law to maintain it. That it is inoperative. It’s just a state of hypnotism without power but has seeming power to those who are in that state.

When you are recognizing that it is hypnotism and therefore has no power, no power, you’re removed from that state by the recognition. But deeper, when you’re living in the Christ Self all this is automatic. The Christ Self is never hypnotized. The Christ Self can always say *“Thou seest him, thou seest the Father.”* Don’t be fooled by the form there; you’re looking at the Father. Don’t be fooled by this condition; you’re looking at the Father. And then you rest in the knowledge that Christ Self there, Christ Self here, are One and therefore there’s nothing else there to have power; it is the recognition of no power which, says Joel, *“Breaks the hypnotism”* When you’re the pure at heart, the pure Christ Self here and there, there’s no hypnotism to be overcome. It simply has no power in your Consciousness. All corporeal sense is then without power.

Joel says, *“To be a transparency for infinite Intelligence and divine Love means to recognize that the carnal mind, this mesmeric influence of two powers, is not power.”*

Now it’s true that a bullet can kill a human body. And it’s true that a knife can cut a human hand. But it’s also true that a bullet could not kill the Christ body or cut the Christ hand. And it’s also true that we’re being told in this chapter fourteen that there is such a body that we can learn to walk in here and now. Not a future body. A now body. A body that is independent of the corporeal world. We’re not being trained for a future heaven. We’re being trained to live in the conscious awareness of such a body, now. In the acceptance of it, we are accepting Christ identity.

You don’t test that body by putting your finger on fires, on flames, to see if they burn. You don’t make any tests of the Christ. This is all done in your consciousness until you are released from that sense of body and lifted to the Christ awareness of body. And in that awareness of body you will discover the changes that cannot be known while you’re in your human sense mind trying to make tests. So don’t be misled into thinking that you’re supposed to demonstrate to people that you’ve got a Christ body. It’s the very opposite. You’re demonstrating to no one. Christ has no one to demonstrate to. That’s all that is here, is Christ. If you dwell in the personal sense of Christ you’re losing it, just as quickly as you discovered the possibility that you had it. You cannot use Spirit. You cannot outline to Spirit. You cannot demand of Spirit that it demonstrate something. Your healing is total. There is no you there who can make a demonstration.

You totally release yourself to Christ, to God, until you are that Christ.

“To be a transparency [then] for infinite Intelligence and divine Love means to recognize that the carnal mind,” - that’s the human mind we all have which is geared to the world carnal mind - “this mesmeric influence of two powers, is not power,” - it has no power to change Christ from being Christ, and - “it’s not functioning in your or my experience.”

There’s a beautiful line, *“It is not functioning in your or my experience.”* This carnal mind is not functioning in our experience because we’re Christ. It has no law of God to maintain or sustain it. You see how you are battling with facts that the world says are facts and that’s part of the hypnotism? These are the facts that stare you in the face and you’re standing in front of them in the knowledge that they are the denial that I am Christ. You’re making a stand there.

“Such a realization does not heal us of anything; it doesn’t enrich us; it doesn’t improve our morals: it [simply] breaks the mesmeric sense and leaves us free to function as the spiritual [and] harmonious beings which we naturally are.”

Now when you break that bubble of mesmeric sense, it’s a pleasant feeling to know that just a moment before, the impossible stared you in the face and you as a human being did very little and suddenly there’s an intelligence in you that takes you above the mesmerism, and it breaks, and you know this is the meaning of the Christ awareness.

And from it comes the confidence to face similar or more difficult circumstances, however impossible they might be, knowing that these are corporeal circumstances. Now corporealism is the mesmerism. We’re always caught in that mesmeric, corporeal sense. That’s when we think we’re limited and lacking but as we accept Christ we are lifted beyond the level of corporeal limitations and corporeal lack and we find Spiritual abundance which then will manifest as even what we call corporeal abundance. First the Spiritual awareness and then the invisible manifestation and then the physical visible manifestation. That extra step.

Now this is pressing upon us the need of this same chapter to come only to a place where we will accept Infinity, ever present. The miracle of Infinity everywhere because I, Christ, am the infinite individualization of the infinite Spirit of God. Whatever the Father is infinitely, I am in my individualized Self.

I am an infinite mansion of Infinity. And that’s the Truth of Being now. Somewhere in here there was a word “straightaway.” I meant to mention that. “Straightaway” meant now, instantly, the moment you’ve accepted Christ identity; straightaway, all that the Father hath which is in you, is ready to be made manifest. You see the importance of the nowness of your Being? Not Christ tomorrow. You won’t be more Christ tomorrow than you are now. Why wait until tomorrow?

Now Christ is.

And so please expect this to be a difficult period for you but one that can break very quickly with a great joy. The difficulty in it is not pain, or suffering; the difficulty in it is that you're eager for the experience of Christ and it doesn't seem to come. And so there's a great sense of frustration or did I do wrong or where did I turn in the wrong direction and all that, but, it's really patiently accepting and resting in identity everywhere until He comes whose right it is, to sit upon the throne of your consciousness.

If you will just remain in your constant practice, frequent contemplations of the Truth, that Christ is your invisible identity and you have no second. It is the identity of everyone you know and they have no second. You'll find that your walking in the kingdom and the frustrating period won't be as long as it would be if you grew impatient and had to start all over again. Expect it to be a little tussle. And be patient. It will break, it will open up.

"The truth is," says Joel, *"we do not need anything that belongs to anybody else."* But we thought we did - as human beings. You see in Christ, everything comes from within, from the Infinite. This isn't a game – this is a fact. Everything comes from the invisible Infinite. We do not need anybody else's money or his property. All we need is a conscious realization of God within us. Now this Emmanuel, this God within us is Christ. Right? God within you is Christ. A realization of Christ is all you need to know that there's nothing you need from anyone in the world.

"A realization of God within us, unconditioned and free and the supply comes to us," and this is important, *"without depriving anyone else of that which is his, without lessening anyone else's supply."* We bring it out of what might be called the Unmanifested, out of the Invisible. But to attempt to create with our minds, is to draw to us that which is already in existence, which is already finite. And in many cases already belongs to somebody else. And so the mistake of trying to visualize what you want is again brought to our attention. There is no mental visualization of what we want in this work.

The Father knoweth our needs, Infinity knows how to express Itself and **is** expressing Itself. All I need to do is clear out a way. And we find now the way to clear out for the imprisoned Grace is simply to be the incorporeal Christ.

Did you stub your toe this morning? Take a second to pause and realize, yes, there's a corporeal toe I stubbed. It isn't the Christ toe. My invisible Christ Self has no toe. And then you will find that the toe you stubbed will benefit thereby; your mind won't be dwelling on it, the pain will somehow be alleviated in gentle ways. Just be patient. You'll find you'll meet any circumstance by knowing; do not live in the corporeal sense of self. Do not sow to the flesh. Always that little pause to remind yourself that where the corporeal appears whatever its name or place or organ of the body or condition of the world; there invisibly is the Christ Self, the invisible Spirit. And then pause a moment for the realization of it. And you will notice a new law comes into effect; a complete new system, a full expression of the Father to the level of that moment becomes the traveling Grace that accompanies you everywhere. You

are even given problems, obstacles that you may glorify that Grace, manifested in spite of the problems. And so even the littlest problems or the biggest problems are all tests; each becomes a very, in some cases, a pleasant trial. A way for you to stand aside and let the Spirit show through.

Joel's point was that we are to bring Supply out from within ourselves, not to go out and try to get it from our neighbor. It may appear as coming from your neighbor or your employer or as you giving it to another, but if you're in Christ you'll find that it isn't going to disturb your employer that you're getting this or that and it isn't going to disturb you that you're giving this or that. There will be something coming from within, finding its home where it belongs. You'll be a transparency – but, only Christ is a transparency.

And this supply has nothing to do with only the physical things of the world. It has to do with the supply of all that is necessary on every level of our existence the invisible Mind knoweth all.

“The secret,” says Joel, *“is to relax, relax from mental activity and become aware of Unconditioned Infinity.”* That's what the word means, 'by God' - Unconditioned Infinity. God is infinite, God is unconditioned, God is all - but the secret is to relax from mental activity and become aware of, again he's saying as he did before, *“I wasn't seeking the kingdom of God I was seeking the experience of God.”* As you relax from mental activity you say, “How will I become aware? What will I use to be aware with?” The point is that's the only way you become aware. You must relax your mental activity and your awareness comes from that faculty which does not express when you're **in** mental activity. You have a higher faculty of awareness than the mind. And so you must relax from mental activity and this overdrive comes on.

This faculty of awareness which is not the human mind, turns out to be your Soul, and it is aware of Reality and it distillates Reality into visible Selfhood. *“Take no thought for your life,”* relax; have no mental activity. And oh, how often we forget that. And if you think I'm speaking about you, whoever you are; you're right. I'm speaking about you. I'm speaking about every you that has the habit of mental activity, thinking that these little words are footsteps that take us up into a place called Heaven. Just to know that when I subside the mental activity, I am saying, “Father I trust your mind to be present, to know, to be doing. Your power to be working. I am withdrawing this interloper called the human mind. I am resting, I am confident that I can rest without another word or thought.”

And then Joel says, *“Be aware, [you'll find you] become aware of Unconditioned Infinity.”*

That everywhere is the fullness of God. Infinity means the fullness. When the Bible speaks of the fullness of God it's speaking of Infinity, Wholeness and the Fullness, the infinite nature of God being everywhere individualized. You're walking through it all the time. Infinite Life. Infinite Peace. Infinite Supply. Infinite Love. Infinite Harmony. Infinite Truth.

Infinite Beauty. Infinite Love. And declaring the opposites because we're in a state of human thought; unChrist thought.

"So the secret," says Joel, *"is relax your mental effort."* The minute you're a cork on the ocean bobbing wherever the tide takes you in the sea of Spirit, you find that beautiful mind of the Father has been leading you all the time. Twenty four hours of every day, the mind of God present, can be trusted.

By becoming aware then, of the infinite nature of God, we bring into our experience every form necessary to our unfoldment. The Unmanifested Invisible forms are brought into our experience. The things we cannot know, the things which only the Christ mind can bring us. The higher levels of Self that only the Christ mind can prepare us for.

"As you continue to practice the principle of one power plus the two principles of impersonalization and nothingization, you're lifted into a higher Spiritual atmosphere in which you have contact with one another on the Spiritual plane and with the wisdom of the world. God consciousness is your individual consciousness. And therefore all God is, you are. All God has is yours. "Son, thou art ever with me, all that I have is thine." But listen, here comes a very strange sentence to follow all that. *"This all, when the Father says, "All that I have is thine," this all does not refer to money."* I think most of us have forgotten that. *"It refers to Life. To Wisdom to Love, to Peace, to Joy, to Dominion; it refers to the qualities of God."* *"All that I have is thine."* So we don't go to God for money do we? We go to God for what? For God. And we don't say, "God I need money." We go to God for God and stop there. And going to God means I, Christ, am the Reality of my Being. That's all there is to it. And you're there. You've gone to God because God in you is Christ.

And now what are you going to tell Christ, that you know better than Christ? The moment you've gone to Christ the you that knew all this thing you lacked; that one's dead.

You see what's happening all through this, is the something we haven't really been willing to face. We are being led by Christ out of our false sense of life which is really death. We're being lead from death to Life. We have accepted this death, as life, with its opposites, with fifty percent of this and fifty percent of that, with all of its hardships, with all of its unanswered questions, all of its frustrations; and we've tried to make the most of it. But Christ says, "No, I am taking you to Life where none of this that you experienced, is." And if you want to go on this journey to Life remember you've got to leave your body outside. You've got to leave your mind outside because it is the parent of your body. You've got to come in as one of those little children without human minds and human bodies and trust in Christ to be your Self.

You believe in God now believe in your Self and you will find that is how you believe in God. Believe in your Self.

“Limitations” says Joel, *“are broken down the moment you realize there is nothing except universal belief in two powers keeping you from being a transparency for God’s... [unlimited,] ...infinite nature.”* Once you know that two powers are only the belief of corporeal mind - and you have no corporeal mind - you find the Christ mind will break the illusion of two powers, the illusion of limitation.

And so, in conclusion, *“Our approach to life,”* says Joel, *“should not be one of learning how to use Truth,”* - although I’m sure most of us have been on that path; learning how to use truth – *“but how to be so receptive and responsive to the divine Impulse that Truth can use us, that Life can flow as our life, Wisdom as our wisdom.”* Letting ourselves be a transparency for the Father who flows as the expression called Christ, the Son. That Son you are. That Son everyone is. And until you are willing to rest in that Truth with conviction, without fear, with total trust and confidence, you are saying, “God is not all; God is only here and there and somewhere else but not everywhere.” And you are adulterating the Spiritual universe with your false concepts.

Start thinking in terms of the true joy of knowing that only God is everywhere. You’ll find that this joy does quietly tell you that you have reached a level of knowing, “Yes God is everywhere.” It matters not where you find yourself; God is there. Where you came from; God is there. Where you’re going; God is there. In that knowledge, in the joy of going everywhere where God is, ‘consciously,’ you are beginning to say to the Christ within you, “Yes, I believe in God, everywhere. And I know that God everywhere is called the individualized Christ of God, which I have been calling my neighbor everywhere.”

This was how Jesus began the deeper teaching now that corporeal sense had been cast out of the world. This is how we follow the deeper teaching; we cast out corporeal sense, we accept Christ. I am the Christ, I am no other. And every time I act, think or believe that I am another I am making myself a Spiritual orphan. I am pronouncing myself dead, even though I walk in a form. We are coming from death to Life. From man to Christ. From corporeal clay to the living Spirit. And where we are coming we are already are; all that is necessary is the acceptance of that Truth.

We’re going right through to the next chapter in Joel called the “Sea of Spirit” next time. We’ve only covered a few verses in 14 of John; we’ll stay with that.

Christ your universe, and you will witness a great joy of constantly being in the presence of God.

Silence, (pause) ...

Again much love and thanks.

CLASS 23

HIDDEN MANNA

Herb: I'd like to invite all our new guests and our regular students to begin a meditation as suggested by Joel in the "Across the Desk" section of the eighth chapter of "Realization of Oneness." I'll read his recommendation to you and then we can proceed from there.

"Set aside one meditation period each day - and a few minutes each time will be sufficient - to sit in meditation with the inner ear opened. That is all: no praying, no asking, no seeking, especially no desires to be fulfilled. Just meditate with the inner ear open, and then go about your business."

Now he elaborates on it this way; *"Give a specific period to this each day, do not let yourself watch for results. And in due time, fruitage will appear in some form of harmony within yourself, your home, your family, your business, your art, or your profession."*

Now the important phrases there are - no praying, no asking, no seeking, no desire to be fulfilled. Just opening yourself and resting in the knowledge of the presence of God. Often we complicate our meditations unnecessarily, forgetting that our Father knoweth and that the knowing is backed by the Father's power and that which is needed is here in the invisible manifestation awaiting only the receptive consciousness. And so Joel wisely tells us not to compete with God but rather to yield, to dissolve that sense of a personal me. Speak Father, thy Son heareth and thy Son here is the invisible Christ. And in this we merely rest in Presence. "No Father, I have no request." What can I tell God?

Silence, (long pause) ...

In this very brief preliminary to the Infinite we are directing our consciousness away from the external world. Now let's look at 1 John. In 4:4 we see the reason for it. *"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."*

Now this He in you, that is greater than he that is in the world, is the same I that is the Mystical I. The same I that goes to the Father, the same I that embraces all that the Father hath. He in the midst of you is your Christ identity and He in the midst of you is greater than he that walks in the world. And so if we were to fully understand and accept the words of John we would say he is telling me that my mortal sense of self is a barrier, a limitation, a finitude. For within my mortal sense of self, barricaded by my material sense of being, is another Self - a Self that is one with the Infinite and that Self is that He within me who is

greater. And that Self has always been who I am. That He within me is the individualization of the infinity of God. That He within me is Divine Consciousness expressing as my own individual Being. And in my mortal, finite, corporeal sense of the natural man, I am not acting in the infinite Divine Consciousness. But I am divided, broken away, separated, finite, limited, without power; at the mercy of this world.

And so when we come to the book of John where we left off last week - when we come to the passage in 14:10 we can see that; *“He that is within me is greater than he that is within the world,”* is what the world really missed when the Christ spoke as Jesus and said to Philip, *“Believe you not that I am in the Father and the Father is in me?”* Philip had said, *“Show us the Father; and it sufficeth.”* And the Master said, *“Have I been with you so long and you do not know me?... [do you not believe] that I am in the Father and the Father is in me?”*

To us, what does that mean? It means that the Father is in You and You are in the Father. And it means that the you that is not in the Father and in whom the Father is not in; that cannot be You. It means that the mortal sense you entertain of yourself, cannot be You. Because the Father is not in your mortality and your mortality is not in the Father. The Father is not in your sense of limitations and your sense of limitations are not in the Father. The Father is not in your bad health, the Father is not in your bad income, the Father is not in any adverse circumstance and the you that entertains the belief in adverse circumstances, is not in the Father; and therefore that is not You.

“Do you not believe that you are in the Father and the Father is in you?” as the Master revealed to be true of himself? The You that he was speaking of that is in the Father is the Son of God. Is not the Son of God in the Father? Is not the Father in the Son of God? And then when you have accepted a situation which is not inherent to the Son of God what have you said? You have said, “I am not the Son of God.” And now you’re trying to protect a false identity and the conditions of a false identity. Why waste time? The Son is in the Father, the Father is in the Son, greater in you is He than he that is greater in the world. Your false mortal sense is he that is in the world but greater within you, is the Son of God, which is your spiritual Selfhood. And where is your spiritual Selfhood? Not around the corner, not up in heaven, not tomorrow. The Son of God is You now.

And so we come out of the division, the false belief which says, “I am the Son of God tomorrow or when I die or at some later date or in some other place.” And we say, “No, the place were on I stand now is where the Son of God is and there is within me, invisible to the naked eye, a Being, a spiritual Selfhood, hidden from all physical senses, unseen by man but ever present and it is I, Christ. And that is my Name. And I, Christ am now here as I, Christ and I, Christ am in the Father now and the Father is in me now. And now, I and the Father are no longer separated. I’m not the separated self, the broken off self, the apart self, the self struggling through its own personal limitations to remedy some problems. There

never was such a self except in my mistaken belief. And I suffered in that self because it was not that Son of God which is the only existent Self.

So Philip, when I say to you, "Do you not know that the Father is in me and I in the Father, I am telling you a universal Truth that I in Philip is Christ, I in Harry is Christ, I in Peter is Christ, I in Mary is Christ, I in every individual is Christ and when that individual lives in that Christhood, accepted, then I, Christ in that individual am one with the Father, the Father is one with I Christ and that individual is in the realization of Oneness; the unbroken, undivided Consciousness which is automatic Grace.

We cannot have little samples of Grace. We either have the Grace of the unbroken, undivided Consciousness or live apart from it; in the opposites of good and evil, in the two powers of good and evil - in the false sense of powers only because we are not letting He that is within us, who is greater than he that is within the world, be our permanent awareness as identity. And so we come to this deeper inner teaching in John 14.

"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." In one simple statement the Master explains every so-called miracle performed by him on the face of the earth. "The words I speak to you, are not my own, these are the words of the Father." Then it would occur to us that if I live in I, in the acceptance of Christ identity, that the same Father who speaks through the Christ of Jesus is the same Father who will speak through the Christ of me. And the words I speak will not be my own - they will be the Father's words.

And this was therefore the pattern for all men to work to that point of receptivity in which the words you speak are the words of the Father in you, which you cannot do as a mortal, as a human, as a creature, as the natural man unreborn to the Spirit. And so we find another depth of receptivity now, knowing that we are being welded into an infinite Oneness. The words that the Father speaks through Christ, can be heard by you when you are in Christ. The Impulses, the Guidance, the Teaching, the Love, the Forgiveness, the bread of Life itself can only flow to you in your Christ identity. All other effort in this world is turning away from the basic teaching of hidden manna.

Revealed to us is; that when we are willing to stand fast we will not fall fast. When we are willing to stand fast on the inner Spiritual identity of our Being, we can watch the physical manifestations and we can know that these that occur to us in the outer world, appearing as forms, appearing as matter, appearing as conditions, are the world. But we have a power greater than the powers of the world. He in the midst, I, Spirit, Christ - identity as an immortal Being, Son of God, accepted. And rather than fall prey to the world we stand fast in that identity and the voice of the Father will speak through the Christ accepted. "The words I speak are not my own but they are of the Father who sent me."

And these words are the living Word, the word of Life itself, the Power, the Wisdom, the Love, the Truth; all flowing through Christ identity where you stand.

Now you know that in the earlier days of television you had a certain degree of clarity and a great obscuring pattern at times that prevented you from seeing what you wanted to see. And then as television improved you began to see better pictures, clearer pictures, brighter pictures and we thought well, we had a pretty good set at one time. And then along came a new thing; cable TV. And whereas you had a fine set until then, all of a sudden with cable TV your set was really nothing unless it was plugged into the Mountainside. And then when you had cable TV you found you not only had better reception but you could get stations that were unavailable. You could reach out beyond the radius of twenty five or fifty miles and pull in frequencies that were unavailable on your fine set up to that point. And then when satellites came in you found they could throw a picture from around the world into our range of vision.

Always there was an expansion; but here comes the greatest expansion of all. It says, "Up to now, the one thing you can't get on your inner TV set is God. You don't have the faculty, you don't have the technology, you don't have the equipment working. As a mortal being you're the natural man who receiveth not the things of God." And you never may have thought it really possible to really, perpetually receive God. And then along comes the Master and says, "Why, that's all I've been doing on this earth. That's all I've been doing, is receiving God. I went beyond your cablevision and your satellites and I was reborn to Christ. And then, lo and behold, I received what no man could receive any other way. I received God. And now the Father speaks through me and the Father reveals his power through me. The Father does the mighty works through me. And I am opening the way for you to do precisely what I have done by accepting your inner Christhood."

When you are the Son of God, accepted, you are not what you appear to be. You are not the same creature any more. You've got to give up the one to be the other. And when you are willing to make the transition in consciousness you find you retain Sonship and lo and behold, it just as the Father spoke through Christ Jesus and acted through Christ Jesus, so does the Father speak and act through the Christ where you are. "*Greater is he that is within you than he that is within the world.*" And both statements, the He within and he that is in the world, are about the You that is and the you that is not. They're both about you. One the mortal creature that is in the world and one the immortal Self that you truly are, hidden, to the human consciousness.

And so we have accepted to some degree now that I am either the Son of God who lives eternally or I am a mortal being doomed to perish. And when the full realization of that is so strong upon us, when we have lived enough years as this mortal creature doomed to perish to know that this is not Gods creation. When we have reached that high resolve, that single pointed purpose to be that which the Father says I am, then we walk quietly knowing the Truth that though the world sees me as a man or a woman, a boy or a girl, my name is Son of God, Spirit Immortal. And I must live that way and act that way and think that way. I cannot make a claim - to love God is not to simply pay lip service; to love God is an active

life. And that love is expressed by being what God says you are - faithfully. More faithfully than anything else you can do. And the way, the reward, are all one and the same. The reward is Grace, eternal Life. The way is rejecting all that denies Sonship as being impossible no matter how serious it may appear to you at the time. That which you are is the fact. And that which you are not cannot be the fact. The Son of God, the Christ of God, is the fact. And therefore that which you are not, must be that which you seem to be.

There are those now with us who have accepted this and who are putting forth the daily effort to step out of the belief in a mortal being. They've even come to the place where they have stepped out of the belief in a physical body. They find it hard to hold that line but nonetheless the understanding has made that acceptance. This physical body that the world sees me in; this is not the Christ, this is not the Son of God but I am the Son of God now. And therefore this physical body must be a world concept.

Now as you transcend your thought, your human thought, your mortal thought, you discover that the loss of a physical body is simply a loss in words only. There never was one to lose. You cannot lose what God did not create.

Now let's go into another type of meditation than the one Joel just suggested and let us see if we cannot do something you may never have considered before. I think it will help us understand the body image to a greater extent.

I'd like you to think, if you will, about a truck. A ten ton truck. And then I'd like you to think about a ten ton piece of equipment used on a farm, like a tractor or a crane used in building. And then I'd like you to think about a multi ton airplane. Now as you think of these things you will find that your eye, your inner eye, which sees the plane or the truck or the tractor or the crane, is making an image of that which you would have seen in the outer. And that image in your mind is quite different than the actual unit out there in the world. You may see a mountain or a river. The one major difference is that in your thought there is no weight.

Your mind, before you take in the thought about these heavy objects and your mind after you take in the thought about these heavy objects weighs exactly the same. You can think of a ten ton truck and your mind isn't an ounce heavier. In fact there's nothing in the world that you see in your mind which comes into your mind in its weighted form; it comes into you weightless. All your thoughts have no weight. And so it is that all the objects in the world - the sun, moon, the stars - all of these so-called weighted objects can enter your consciousness because your thought can convert them into mental images without weight. And this is the way you entertain your knowledge of the world - weightless images in your mind. Your human body is the same. It seems to be a weighted form out there but actually in your mind there is no weight whatsoever. It's simply an image in mind.

And as we come to the realization that every image in mind is without weight, we find a sort of minor miracle as to how we can think and see and hear and touch but always all weight is never transferred from the outer object to the image in mind that we maintain about

that object. Now actually, you might think that your mind is making an image about that object. When you discover that the object is but a projection **of** your mind, you will later discover that the weight of the object is always zero. You can put it on a scale and it may say ten tons but it is not the truth. The progression is from your mind to the outer, not from the outer to your mind. It begins in a weightless inner image and it never gets outside of that mind.

Always everything you entertain corporeally, in a belief that it is out, there is a weightless image in your mind and all of the qualities you are giving that object out there are qualities given within your mind. Your body is exactly that way. Now you say, "This cannot be." But that is precisely why there is a teaching about the inner Christ. Because the inner Christ alone can tell you that not only can this be but that's how it is. That we, have become an instrument not for the Christ mind. And that is why we give weight and solidity and form and shape and sizes and qualities to things which we think are external in this world but which we learn later are not here, when we come into the Christ mind. And only when we come into the Christ mind do we become aware of this.

And you say, "Well, how can it be? How can my mind put a ten ton truck out there." We didn't say your mind put it there. Your mind is an instrument for the world mind which put it out there. And it isn't **out** there. The world mind put an image in your mind. And the world mind endowed that image with qualities which your mind accepts.

Now before you go another step further in denying that this is so, you've got to see what God says about it. And you find that God didn't put the truck there either. And that God didn't put the sick children there and God didn't put the ailing adults there and God didn't put the diseases there. But you see them all outside. And yet God didn't put them there. Why? Because you can only see with the human mind what God didn't place in this world. With the human mind you cannot see what God placed in this world. The natural man receiveth not and it's time to draw the line firmly to say, "If I, with a human mind cannot perceive anything of God, what good is the human mind? What am I waiting for? Why don't I find this within me that is greater which can perceive that which God created?"

If God didn't place these diseased and crippled children out there and my mind sees them, my mind is seeing what God did not create. My mind is seeing what was not created. Isn't this what hypnosis is all about? My mind is not only seeing what God didn't put there and cannot be there but my mind is giving it qualities – sizes, shapes, weights, conditions. I am hypnotized. And the fact that four billion more are hypnotized doesn't make me less hypnotized. And I won't see what is there, if I continue functioning out of the same mind. Nor will I hear the word of God to redeem what I see. But rather will I continue in the plight of every human being on the earth, ignorant of God, ignorant of the Kingdom, ignorant of He within me who is greater than he that walks this earth.

For those who have reached the point where that will no longer do, there is a turning; a very radical turning. Instead of using the human mind to unravel it's own problems, the conditions which it inadvertently has created and has been an instrument for the world mind to create through it, we withdraw from that human mind. We stand on the principles taught by the Christ. And the Christ taught; omnipresent Christ, omnipotent Christ, omniscient Christ. And that means that wherever the presence of Christ is, there isn't another presence. The presence of Christ is not a sick child so there's no sick child there. The presence of Christ is not the president of the United States. So there's no president there. The presence of Christ is not a physical mortal being so there's no physical mortal being there. Yet they appear there. Fine. But not to Christ. To Christ all that is there is Christ. And that is being the Son of God. That's standing fast on the principle that what Christ teaches is the Truth and therefore there is no second truth to oppose it. Christ says, "There what you're calling the president of the United States is not the president at all. That's the invisible Son of God. And there that you're calling a little baby dying, that's not a baby dying that's the invisible Son of God."

And you're called upon to accept that in each case all that can be there is the invisible Son of God. And that is your practicing the Presence that there and there is the invisible presence of the Christ. And there and there must therefore be the invisible power of the Christ. Where Christ is the power of Christ is. And where the power of Christ is there is no second power, therefore the second power that seems to be functioning is merely functioning there in the dream sequence where there is no conscious awareness of the presence of the Christ power.

Everything stems from the acceptance that the Son of God invisibly is present no matter who stands there or no matter what condition that individual is in because the teaching of Christ is omnipresent Christ. And wherever the Presence is the Power must be even though other powers appear to be.

Now as you dwell deeply within, you can find that all the conditions in the world, all the solidified objects out there, were not placed by God. Only Christ is there, only the Spiritual universe is there, only my Kingdom is there and it is not this world. It is the invisible Spirit everywhere. Christ walks everywhere. Christ is your name now. Christ is your body now. Christ is your life now. You are in your eternal Life now and you may not deny it without suffering that denial.

We learn to live with this and now we have to some degree moved inside of thought so that the thoughts of the world have no power to function in this Christ acceptance. You are removing the barriers to receiving the infinite word of the Father. The infinite word of the Father can only enter where Christ is accepted.

The Father comes to the Son, the Son goes to the Father. Infinity individualizes as the Son. The Son receives of the Infinite. When you stand there as the Son, you receive of the Infinite. Nothing else can break the illusions of the five sense mind. The hypnotism which

gives weight to objects, shape to objects, sizes and conditions and powers continues until Christ stands there alone. Not in a mortal identity, not sharing the place with a mortal you. Until that Christ standing there alone is You.

“Philip, do you not believe I am in the Father, and the Father is in me?” When you can say this, “I am in the Father and the Father is in me,” you will find that you have taken your dominion over this world. When you can experience this, when you can know this, when you are ready to defend this by resisting no evil on this earth.

There are so many ways to come to that point. When you say, “I forgive my enemy,” you are recognizing the Christ there. When you say, “I love my friend,” you are recognizing the Christ there. To recognize the Christ in your friend is love, to recognize the Christ in your enemy is forgiveness. To recognize the Christ in anyone is to accept the omnipresence of this Christ.

And as you dwell consistently, accepting Christ everywhere, Christ where you are, Christ where he is, Christ where she is, you’re building your invisible circle of Christhood, you’re building the strength of One. You’re finding Truth. You’re letting it accept Itself within you. You’re finding the path to Grace. There’s no personal sense in this. There’s no personal self to protect. And then you come to that great power which can resist no evil, you stand on Christ which resists no evil. Christ is my name now; what evil shall I resist?

Continuously, you move through all mortal thought until it like water coming off the prow the ship; it just splashes to the left and the right and the prow goes right through. That is your consciousness of Christ where you stand.

And while you’re in this, although space all around us seems to be empty - maybe just filled with air - let’s make it come alive. It’s filled with the spirit of God and in the spirit of God is the Allness of every quality of God, infinitely functioning. Let’s be aware of the invisible Radiance; the Spirit everywhere. Let’s not have dead space. It isn’t true.

All around you is living space, living Spirit. And when Joel tells us in this chapter to “Rest back as if on a cloud on the sea of Spirit,” it’s because he has lived in this Spirit as the Christ. This is your Being; you’re living back in your own Being. There is no place outside of your form that is dead weight, dead space, empty; it is all filled with the livingness of the Father. Though hidden from view, we must consciously be aware of it. You cannot have omnipresence and dead space; always conscious of the presence of the Spirit of your Being everywhere. Living, radiant, alive, joyous, without end, missing nothing, lacking nothing, needing nothing: this is the fullness of Christ that you accept everywhere.

And so if, to the Christ, would appear a claim – where could the claim be but in the mind of the one presenting the claim? All that was anywhere was radiant Christ. Where was the claim? It had no place to be. It had no time to be. It was a world suggestion coming through an individual mind. (Sound of a sharp clap.) Stop there. Why? Because it isn’t there.

Christ is there. The fullness of omnipresence is there. The fullness of the power of God is there. Where is the claim? It's part of the hypnotism; part of the hypnotism that says, "Christ is not there."

And so we are resting on the sea of omnipresent Spirit. Knowing no place where your Spirit is not, knowing your Spirit and the spirit of God are One within the other. I in the Father, the Father in me. There is no place in the wave where the ocean is not. And there is no place in the ocean where the wave is not. The ocean individualizes in the wave, the wave is in the ocean. Infinite spirit individualizes as You, the Christ. And You are in the Father now and your knowledge of this is the annealing and the sealing and the welding into the realization of One. And that is your physician, That is your teacher. That is the eternal Truth of your Being and it doesn't matter what anyone says or even what you think. Nothing can change that perfection. Your experience of that perfection depends on your acceptance of it and your rejection of all that denies it. You are always in the Father but you'll never know it if you don't know you are the Son of God now.

As Christ makes his point to Peter, to Philip rather, he continues, "The Father that indwelleth me, he doeth the works." We have been trying to do the works. It's a mistake. We have no capacity to do the works. As long as we continue trying to do the works we fail to recognize that the only one who can do the works is the Father. When we try to do the works we limit ourselves to our limitations. To our human frailties, to our human incapacities. No one has ever been requested to do the works. The minute we know that nothing is impossible to God, that God functions infinitely through Christ, then we know our place is simply to be that Christ and behold, the infinite function of the Father doing the works.

If we ever needed any good example of that, you might say that wherever in the Bible we find a woman past the age of child bearing giving birth to children. That is a statement that the Father doeth the works. No human being made it possible and yet to all human sense it's impossible; but it's reported. And what is the reason for its being reported. To show you not to limit yourself to what **you** think is possible but rather to open out a way, to release your concept of what you think can and cannot be. And to know that unto the infinite Spirit. **nothing** is impossible. Can I measure out and tell Spirit you can do this or you can't do this? Do I know what Spirit can and cannot do?

To the human eye none of the healing works of the Master were possible. And even after they were done, some would say, "Why, this is impossible, I don't even believe he did it." Even today you know half the world doesn't really believe in the great miracles of the Bible. They figure, oh, well it's just a few writers went out of their minds a little in their hysteria to prove something or to sell us a bit of propaganda. And when the church itself boasts about these miracles, it makes no attempt to duplicate them. It's as if this is part of yesterday. It's not the continuing power of Christ on earth today. But it is. As a matter of fact, that was just a sampling, a little preview, a hint of the infinite nature of the impossible tasks

that are performed by the invisible Christ. Doesn't the Master tell us, "*Greater works shall ye do?*"

After all those great works we're told, "Greater works." So it's really just a minor preview compared to what we should anticipate when we have accepted the fullness of Christ. The word 'works' is saying a very important part now in our work because having passed the acceptance of the letter, having come to some understanding of the Truth we're now in that stage of the work when we are called upon to demonstrate those works. Not necessarily as practitioners for other people but in our daily living. In every day of our lives to demonstrate the works that only Christ in us can do. Because only by our deeds can we come into Christ, can we know the fullness of the Father. And I think there's going to be an importance attached now to the works beyond what we have had to face up till now.

"Believe [me]that I am in the Father, and the Father in me: or else believe me for the very works' sake." Now even if we didn't want to believe that Christ Jesus was the Son of God teaching us that we are the Sons of God, we would have to see something unusual in the works. The way time was set aside and space set aside and gravity set aside, the way what we call atoms were controlled, the way deformities were repaired, the way lives were raised up from the dead. *"Believe on me for the works."* What is he saying? He's saying, "Don't you see no person can do these things?" There are no mortal works, don't waste your time trying to do mortal works. That's not the way. Put yourself in that position in which the immortal works can be done. The works demonstrated by Christ Jesus are not the works of mortality; they are works performed by the invisible Christ revealing Reality. We are not called upon to perform mighty works. Even when we're told, "Greater are the works that ye shall perform." It doesn't really say that at all if you read it carefully. You will never perform greater works. God will.

But think of the priceless promise that if you believe on me, if you believe on Christ in you, the works that I, Christ do, ye shall do. *"And greater works shall ye do."* The priceless promise is that when you accept Christhood, which is the rejection of mortality, that these immortal works done by Christ shall continue to be done through you unabated; even greater works.

And so we see then that Jesus only gave us a sampling preview of the immensity of the possibilities that await us in our Christ Self. After all, three years in the ministry is not eternal Life and the greater works could not be revealed beyond what the human perception of man could embrace. Think what those greater works might be, beyond what we are aware of today.

And yet, what can prevent the fulfilment of this statement? *"If ye believe on me, greater works shall ye do."* Is there any way we can avoid these greater works if we automatically accept and dwell in the livingness of Christ, I am? We have no right now for complaints, even our claims should be brief, based upon the knowledge that yes, I have a

claim, no harm in that, no guilt attached to it, world mind comes, it catches me in advertently out of Christhood. And then it expresses itself and my mind says, "Yes, yes, yes," and I'm brought up into this hypnosis of the world. Who isn't? This is the temptation. But having come to a place in Christ, a knowledge of Christ, an acceptance in Christ, we find we're quickly able to meet these world claims that imbed themselves in our consciousness and manifest and the fear doesn't any longer go with them. We can look at them and say, "Well, you caught me napping," but not for long. Because I turn right back to center; Christ. "Here I am, I've never left you, I'm in the midst of you still greater than that claim in the world. Now rest in me. Accept me as your very Being. Don't make me an outsider - a second self. I, Christ, within you am your Being. Let go of that fellow out there you think you are. You're not him. You're I, Christ." Make this change in consciousness and make it a daily habit.

You don't have to resist this evil, you don't have to change it. You simply have to get back to being who you are and then I who did the works of old, do the same works this very moment. I reveal, my power has ever been present. There has been no change in my Christ being. There has been a change only in the thought that I entertained within and that manifested as the form, condition or claim that I seemed to entertain without.

Let's just take a quick review of what we've done so far this morning, this afternoon. Joel has given us an idea that is very valuable, that we rest frequently during the day just for a minute or two without any desire for help of any kind from God, from anyone, just in the knowledge that here is the presence of God and I am in that Presence. And that Presence is the Father and that Presence in me is my Being, the Son. I and the Father, the Father and I - One. Seeking nothing, needing nothing, wanting nothing just to be in the Presence. Frequently during the day.

And then further, I'm suggesting that you also take into meditation during the day - this can be on another day, no, you don't have to crowd everything into one day - the knowledge that the entire world of weight outside you, never enters your consciousness. In your consciousness there is no weight. And the weight of the world out there is fictitious. It can hurt your toe if it falls on it but your toe is fictitious. The only Reality is Christ. And Christ is invisible Spirit.

And when you are resting in invisible Christ, you'll find Christ does not respond to the weight of the world. Christ does not run out to help people who are falling, people who are sick, people who are dying; Christ reveals that only Christ is there. And that's how they get well. Rest in your Christ Self and if you can experiment, move through the objects of the world with their weight. Move through them in your thought so that you can feel how weightless they really are. I've experimented with this and I find it very valuable. It leaves with it a different method of transcending thought; it's a sort of moving through thought. I found it very helpful and you might too.

And then to become aware that all space is alive; to live with that in your meditation. It isn't dead space, it isn't empty space; it's Gods space. It's invisible Spirit, it's radiant. And there isn't a single quality of God that isn't in every inch of that so called empty space. There's nothing can push those qualities away. You're walking through Infinity, through every inch of space. Invisible Infinity is everywhere. And in Christ you'll find that you are that invisible Infinity expressing. You are in the Father, the Father is in you. And the Father within You is Christ. You within the Father is Christ. He that is within you that is greater than the mortal being, is Christ. And this is true of your neighbor and your enemy and your friends; Christ within All is your Self. One unbroken Christ, never divided; you are never separate from any person or place on the face of the earth. Only I, Christ am there.

This is the acceptance of the universal Christ as your name. Anything you do which is a refusal to accept the universal Christ as your name, whether it's voluntarily or involuntarily, is the way you step out of being in the Father and the Father in you.

Now we'll just rest a moment in the luxury of no thought. Simply breaking the chain of world thought.

You do not have to do God's work. Christ is doing it. But if you are not Christ then God's work in Christ is not coming through as your experience. If you will be Christ, simply by refusing to be another, you will discover that God is doing God's work and it comes through the Christ you are and reveals Itself as the health of your countenance, the spiritual power of your Being to maintain its own perfection. The love that you express to all around you, the Grace that knoweth your needs and meets them even before you're conscious of the need.

We're being lifted out of dependence on personal self into reliance the Infinite to do its job perfectly where we are through Christ, my Self. That God may run God's universe without the dream mind interfering, cutting itself off and then saying where did God go?

We'll have a short recess for about five or six minutes.

— End of Side One —

In the 13th verse of the 14th chapter, "*And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*" This has been very grossly abused. Just the other day I passed by some hotel and there was a church service going on inside the hotel so some friends with me stopped in. And the usual, at the time of the collection the minister addressed everyone prior to the collection, "and in the name of Jesus Christ we ask that you be generous." Now this is only typical of the abuse of "*whatever you ask in my name.*" The current preferred way to pray is to ask for what you want and then, "in the name of Jesus

Christ,” is appendaged to it and then we solemnly wait for the words to produce the miracle of manifesting that which we want. And although the world continues to fall on its face with this method, it goes right back to this passage and says, “But it says so.” It says, “*Ask in my name.*” And that was Jesus Christ talking and so this is how the Church teaches its people to pray. And this is how the church sets the example.

No human being can pray to God successfully; it doesn’t matter who he is and it doesn’t matter if he wears a robe or not, or if his collar faces inside or outside. The word ‘pray’ is not of an individual addressing the supreme Being. Christ prays in the sense that, Christ is in a state of Oneness with the Father. Prayer is being in a state of Oneness with the Father. And when Christ says, “Whatever you wish, whatever you ask in my name,” Christ is telling us, whenever you are in Christ, you are in my name and that is the only prayer you need. That is your prayer. The prayer is the acceptance that I and the Father are one. That is prayer. That is the Lord’s prayer; for only in that Oneness does Grace flow. But think of the sublime gift. “*Whatever you ask in my name,*” You, in my name, you being my name, you being Christ; whenever you are being Christ whatever is needed must flow because all that is in the Father must flow in the Son as the ocean flows in the wave.

The being of Christ is the perfect prayer. And when we are asking as a human being we are mocking these words, through ignorance. We are turning away from the priceless gift of Oneness into duality and then mortality is asking of the infinite Spirit pour something into that which you did not create called mortality. And that’s why we succeed not in human prayer. But Spiritual prayer is not at all like human prayer; it is the acceptance that my Father knoweth. My Father doeth the works; present tense. Right now, where I have this claim, my Father doeth the perfect works. The separation from my Father is why I am experiencing the claim. The separation is not because I am a sinning person, not because I am guilty of something, not because I am dishonest, not because I’m not dedicated, the separation is because I am not being Christ in my consciousness. And when I am Christ in my consciousness, I am not separated and the Father who doeth the works now, here, simply dissolves all of the illusion of the claim.

In Christ we discover we are in prayer. We are in prayer without ceasing when we are in Christ. And it is a prayer not with words and not with thoughts; it is a prayer of being the Son of God

It is automatically fulfilled; it is perpetual dispensation.

“Anything you ask in my name will be given you” - and that’s repeated again. “*If ye shall ask any thing in my name, I will do it.*” There’s how it’s done: “*I will do it.*” The moment you accept Christ, Christ will do it. And so your business, your home, your child, your family; are they in Christ, in your consciousness? And so I have to give you another exercise to practice this week and that probably makes the fourth one.

Maybe you've never done this but again I find it exceptionally helpful. Now you could pick anyone you want but I'm suggesting this time that you pick someone close to you. And this is very difficult to do so we're going to, say, try it for three hours. If you can, do it for the day, fine, but try it for three hours. If you can do it for three hours you can probably do it for life.

Now only those of you who've accepted Christhood as your identity are going to find any success with this exercise. Let's suppose you're picking your husband as the one close to you and you're going to work from that point of view. Or if you're a man you could pick your wife. Your point of view is that you are the Christ but today you're going to lose your life. You're going to drop all sense of you and for three hours, no matter what you're doing, you'll keep on doing it but you will have a conscious awareness that you are the Christ of that other one that you have selected for that experiment. So that if you're doing this, as a wife, you will know that you are the Christ of your husband. That means you might be in the kitchen baking or cleaning or reading the morning newspaper or having your coffee but consciously know that you are the Christ of your husband. And that doesn't mean where he is near you; it means wherever he is. If he's down at the office, if he's in another room; wherever he is, you are the Christ of him. That means he's not there, the Christ of you is there.

And hold to this for three hours. Oh, I don't mean that you just stand there for three hours constantly thinking of it but that it's in the back of your conscious mind during that three hour period so that pretty regularly - just as if you were boiling a three minute egg, you keep checking the time when you do that - you keep checking back to your consciousness to remind yourself, I am the Christ of my husband

Now as you do that during that three hour period you will experience things that you're not aware of at the moment. And you may find yourself doing things for that person you wouldn't think of doing otherwise. The Christ of you accepted, as the Christ of your husband, will make you perform physically things that you didn't know you were going to perform for him, on his behalf. Because when you get down to it you'll find that the Christ of your husband not only is you but because it's you, you have to work in accord with that knowledge, even unconsciously. And you'll find yourself drawn by that knowledge - it will manifest in some way, or ways, in your physical world.

Now if you're doing it with your son or your wife or some other close person, it'll be the same, it won't matter where they are. And the purpose of this exercise so that we can go beyond it is, that you are actually to learn how to do this for the universe. And naturally you're not going to want to start with someone you don't really care enough about at this moment to do that, So you start with a loved one. Well, when you discover the great joy and release and power and understanding that flows from this experiment, you'll see why we are told to pray for our enemies too.

You've got enough to do so I won't suggest that you go onto that but there's nothing to stop you going on to whatever you want to go onto.

Now if we're to see Christ in everyone isn't it ridiculous of us to talk that way when we can't even do it with one loved one, that I am the Christ of that one? Let's start with one. And if you do it faithfully for a three hour period and find that you like the idea, you might continue on during the day if you're up to it. I find it very difficult; I also find it very fruitful. And you learn a lesson from it - you learn the real meaning of humility. While you're busy being the Christ of that other one you're not thinking of you.

And somehow you get along fine; you even like yourself better. I suggest it very strongly; it's impersonalizing of both you and the other, to know that I am the Christ of that individual as well as I am the Christ of myself. One Christ accepted. Try it - it's beautiful.

We'll take a peek at John. John gives us some very interesting things here. This is the epistle of John. In 1 John 3:22, we have a condition which didn't come in John about "Ask in my name and ye shall be given." And there is a condition here that we have to consider. It wasn't quite as simple as stated before. 1 John 3:22. "*Whatever we ask,*" he says in 1 John, "*We receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.*" Now the believing on his Son Jesus Christ we know to mean; believing that Christ is the identity of Jesus, and Christ is the identity of me, Christ is the identity of my son, my father, my brother, my mother, my sister, my wife, my children, my friends, my enemies. Christ is the identity of every individual who walks the earth. That is the believing on Jesus Christ. Because that is what Jesus Christ taught.

Now, "*Whatever ye shall ask in my name ye shall receive,*" providing you keep my commandments. Now you see the point of including that at this point is that you cannot ask in the name of Christ if you're not keeping the commandments. Because if you're not keeping the commandments you're not in Christ. So it isn't enough to say, "Oh I am Christ. Period. Now I can rest and know everything is great." Am I living the commandments taught by Christ? That's how I am Christ; not by an emotion but by the activity of being that which I am to be. By functioning that way, in the manner of Christ. Now Christ doesn't perform functions as a corporeal being. I can't function corporeally and call myself Christ. I have to get beyond the corporeal sense The corporeal sense your sense of husband and wife. That's why your exercise is important. If you are the Christ of your husband or of your wife or your child - what is there? Is the Christ of you there **and** your husband **and** your wife? Or is the Christ of you there - with no second? Do you see what I mean by practicing the presence of the Christ of you, as the Christ of your husband or wife or child? Don't think the Christ of you is there **and** your wife. Or the Christ of you and your husband. The practice of this exercise is the knowledge that only the Christ of you is there. It so happens that the Christ of you **is** the

Christ of your wife. The Christ of your wife is the Christ of you. There's one Christ. And so practice that.

Now here is something beautiful out of John. It's in the fifth verse, the fifth chapter rather of the first epistle. It's the way he ends the complete fifth chapter from 14 on.

"This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." First, we were told to ask anything in my name and you will receive. Then we were told ask anything in my name and you will receive if you obey my commands. And here we're told ask anything in his name and you will receive if you ask that which is his will to do.

And so how would you interpret this? It would have to mean that always we're being denied the right of personal sense. We cannot say, "Do my will." It must be what is the will of the Father? And so Christ ultimately means a total surrender of all self - other than Christ. You don't ask in Christ by expressing your will. *"And [if] we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."* You see this is John talking who had attained Christhood. The only thing he desired of God was to be in God's presence. He had no other petitions. You'll find that's your secret. It's the secret of the unseparated Self; just to be in the presence of God as the Christ is the only asking you ever need. It is really infinite Grace.

And *"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. [And] There is a sin unto death: I do not say that he shall pray for it."* Now I'm not going to go into that. I'm getting to another facet of this at the moment. *"All unrighteousness is sin: and there is a sin not unto death. We know that whosoever is born of God sinneth not;"* Therefore in your acceptance of Christ you are out of karma, In your acceptance of Christ you are not subject to what the world calls sin. You are not subject to the ills, the errors, the evils and the terrors of this world because when you have surrendered unto God, through acceptance of Christ, you are out of sin, out of karma.

"And we know that we are of God, and the whole world lieth in wickedness." Now when he says, *"We are of God, and the [whole] world lieth in wickedness,"* he is simply stating that we, meaning those who are of God, are those who have accepted Christ as identity and that those who have not accepted Christ as identity are in the world which is synonymous with wickedness. He has separated the two kinds of life; Christ life or human life.

"And we know that the Son of God is come." Now how does he know the Son of God is come? This isn't Christ Jesus any more, this is Christ John. How does he know the Son of God is come? The same way you and I can know the Son of God is come. We no longer rely on the outer world for our fulfilment. We learn as John did that all things flow through Christ instead of efforts in all different directions scattered about to improve this and improve that and improve the other thing; we know the Son of God is come. The Son of God is not a

future event. The Son of God is not something you're supposed to read about and marvel at, and look up to and say, "Oh isn't that wonderful." The Son of God is You. The Son of God is come; "I am come. I in the midst of you am come. I am the Son of God that you might have Life and have Life more abundant."

"We know," says John, "that the Son of God is come." That's the difference between John and his group of disciples. They know who they are. "And hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Christ Jesus. This is the true God and eternal life."

The moment you are in Christ Jesus, as Jesus was in Christ, the moment you're in Christ this is the true eternal God.

Now if this is all out of John designated by Jesus is the heir apparent on earth. *"Little children, keep yourselves from idols."* Idols are the false material consciousness of man. In our mortal material consciousness we are in idols.

So much at the moment for John. Let's look at Joel's chapter for a quick resume of some of the things that he has seen for us.

First about parents, he says this. *"If parents maintain their spiritual consciousness and live in the realization of one power, the child of spiritually endowed parents can be expected to be 80 per cent free of children's diseases, of delinquent behavior, of accidents, of fears that normally beset children."* The condition he says, is that if *"they live in the realization of one power."*

Now we've heard a lot about One Power and yet in spite of the mental agreement that God is the only Power, we do react to other powers. Someway, in some manner, the mind is torn away from this acceptance of One Power and having no foundation to anchor it, it believes that there is another power or series of powers functioning beside the One Power of God. And so it has a belief in two powers or you could say many powers. Powers other than the power of God. And yet the Truth is that only the power of God functions on this earth.

The human mind has no way of knowing that and consequently it is a door knob for every kind of activity that turns it. If something is lacking it turns in that direction and it wails. If something hurts, it turns in that direction and shouts, "I'm hurt." Always the human mind knows other powers than the power of God. And so as long as you continue in your human mind, you will continue to know other powers than the power of God. But if a parent learns to dwell in the consciousness of One Power, the power of God, we are told that a child - or at least 80% of the children who have such parents - would find themselves without diseases, without the child problems, without delinquency, without drug addiction and so forth. Now Joel must've based that on his observation and his experience.

And so let's look again at One Power. If you are not experiencing the power of God it should be clear to you that it is because you have classified yourself as a human being. And

you are using a human mind. And your alternate to that is to reclassify yourself according to Gods standard that you are the Son, that you are his Spirit and that he has never created a human mind. In your human mind you cannot adhere to the principle of One Power. You don't have the power to do it because you can be fooled by appearances. You know very well if someone dear to you is hovering between what we call life and death, your human mind isn't going to be able to hold to One Power. And so you will try and try and try to be faithful to the principle of One Power but you cannot do it. It's unfortunate but we have found that even though we are dedicated, the human mind cannot stand that ground. But, the purpose of a teaching like the Infinite Way is to make you realize that you don't have a human mind.

Now you remember that we meditated before that there was no weight in mountains within our thought, no weight in tractors within our thought. And then we reversed that to see that our thought was really a sort of a parent to the outer visible weighted tractor and we probably couldn't accept that. And yet along comes another mind, called the Christ mind and within it something happens and out there in that outer world of weight and form and figures, things change out there because something happens in the Christ mind here.

Now if within your mind here, the same thing that happened in the Christ mind, happened in your mind, then out there those forms would change too. And if one of those forms out there happens to be your form, it would change in accordance with what takes place in the changing understanding within the Christ mind within you. The inner change of consciousness through a new mind becomes the outer change in the form whether it's the form of a body or the form of a business. You see we all think of it as the external working into the inner but it has to come the other way; the inner working into the external. You can go out there and improve things but you're improving the illusion. You can go inside and rest in Christ and improve the illusion but you've also gained something else. You gain the capacity to be one with the flow of power with the One Power and that will not only improve what you try to improve, it will improve everything straight across the board. It will improve everything in your life that needs improvement. Christ in you doesn't just go out and improve this or that. Christ brings forth the Divine image in all things.

Now Christ in you is the One Power. That's the place where you experience it. And if you try to adhere to the idea of One Power with the human mind it doesn't work. Oh, at times it does and at times it fails. And that's the reason it's inconsistent because it's with the human mind. But it isn't inconsistent in Christ. And so in order for the parent to do what Joel said, to dwell in the consciousness of One Power where the child is concerned, the parent would have to accept Christ as the identity of the child, Christ as the identity of the parent and rest in the knowledge that I, Christ, parent, and I, Christ, child are Oneself and therefore there's no power present but the power of I, Christ. And then in that conscious awareness, the One Power would manifest to the degree that the parent remains in that consciousness.

That's not a human mind any more because it only begins that way. Something takes the play out of the human mind and the Christ mind begins to function Itself in place of the human mind which had begun to understand and then to be lifted outside of itself. I, lifted up takes the play away from the human mind which began the operation, began the thought pattern. And then thought becomes Divined. And just as within you, your human thought becomes the outer manifestation, then within you, your Divine thought becomes the outer manifestation. But it's the manifestation of the Divine, instead of the human thought.

Now we could all do this for children and those parents who are alert to it are doing it. You'll find it takes effect upon them. However, they do grow up and they do come into their own consciousness and then all the work you do to know the Truth of them is no longer going to keep them free of the problems that you were able to keep them free of when they were young enough to be your consciousness. Now they come into their own.

You remember in this chapter Joel speaks of handsome parents, a beautiful mother and a handsome Father and the children are very beautiful. And then the children come into their own adult consciousness and sometimes they turn out to be ugly ducklings. And vice versa. Parents who aren't too pretty to look at have very handsome, very ugly children because they're showing for the consciousness of the parents or the appearance of the parents but then when they come into their own they become quite handsome or beautiful.

And so it is that you can only put this umbrella, Joel calls it, over the children up to a certain age and then when they outgrow your consciousness and come into their own, if they do not believe and accept and understand the principle under which you have acted then they're right out there again in the two powers.

And so while you're doing this, it's advisable to teach them the principle that you're functioning under so they come under the understanding of One Power.

Now that doesn't mean that because they outgrow us and go into their own and lose the understanding of One Power, or never had it, that we're to discontinue our practice. It means it won't have as much affect on them but it will on us. We always have to retain the conscious awareness that only One Power is present even when those children are suffering. Even when they've grown up and now they've got families and they're not getting along well together and all that sort of thing. We still must know that I am the Christ of that individual. You're not knowing it just for their sake; no, you're knowing it for your sake. You've got to be the Christ of everyone you know. When you step out of it, you're stepping out of the secret of the one unseparated Self. That's your secret, that's your hidden manna. One unseparated Self in Christ. Everywhere, I am.

And you know it only comes with constant awareness; constant, conscious practice of that Truth.

I, in the midst of me is I in the midst of my child. I in the midst of me, is I in the midst of my neighbor. And I in the midst of me and my child and my neighbor is greater than the mortal who walks upon the earth. If I can hold it to that one invisible I, in everyone, then I can accept that only the power of that invisible Christ is present no matter what I see. No matter what tempts me to believe otherwise, then I am in the principle of One Power.

Now please apply the principle of One Power to everything that comes up as a problem. You'll find that you've done much to diminish your problems in your thought but you still linger with the belief that there is power to have caused the problem. And to you the problem is still a reality. Because, when you don't know that only the power of God can be present, you think that there is a power that caused your problem and you're still trying to shrug it off. And that's part of the missing ingredient when no matter what you do, it still lingers there. You've accepted it as being possible. And even though to the human mind, it must be possible because you're suffering from it, you must take that extra step transcending human thought into Christ knowledge which says, "But if only God is present what other power is there?" Any other power to cause something not caused by God, must be illusory power causing an illusory condition and I'm coming above the sense that there can be the present a power to cause something that God is not causing.

Did God make my arm have bursitis? Did God cause me to make this error? Did God give me amnesia? Impossible. Then where does the power come to cause it? The power is an assumptive hypnotic power. It has no existence except in the human mind. Back to Christ and then you're in Christ power and then the shadow of human power is no longer there because the light of Christ power shines.

Do not accept the possibility of a power other than God and then look at your condition and say, "What power could cause this if there's no other power than God?" You've caught the problem of hypnosis. You have accepted a condition without a real cause and when the cause is seen as the impossible because God cause is the only cause, you remove the false cause. And deep within there's this response which slowly permeates and comes forth releasing you from the false belief that there was a power to have caused this. You don't have to concern yourself about the condition. You remove the false belief in a power to have caused it. You see this goes way back deep into the human consciousness. Back into the world consciousness. That's why you never come face-to-face with what's causing the problems. It's always a false sense of power in the world consciousness seeping into human consciousness finally manifesting as the pain, the ache, the bulge, the lump and so forth.

It doesn't matter what the problem; there's no power to cause problems - if you're in Christ.

Well, this seems to fall right into what Joel was saying next. *"When problems come, they present a degree to which the 'natural man' has not yet been overthrown. Not a single one of us can hope to be completely transformed into Christ by a few years of study. That*

cannot happen! But, in proportion to our study and meditation, we do manifest less and less of the 'natural man' and demonstrate more and more of the divine Consciousness."

Now as you go through this chapter when you come to about the middle of it, there's a sudden break. Joel has sort of set the stage, He's had the prelude; now he's coming to who you are. You are Divine Consciousness. But you don't know you're Divine Consciousness, you think you're human consciousness. And so the inspired Spirit has to come through into your awareness in some way to inform you you're not human consciousness. Human consciousness thinks you're sick. Human consciousness thinks you hurt. Human consciousness thinks you have to be subject to other powers. But you are not human consciousness. Your name is Divine Consciousness: that's what Son of God means. "I, in the midst of you, which is the Son of God, I am Divine Consciousness." And your problem isn't what your problem seems to be, your problem is that you are not being Divine Consciousness which you are.

Now I am Divine Consciousness. Why? Because when the infinite Divine Consciousness individualizes, that's what the Son means. Infinite individualization is the Son. And so Divine infinite individualizes as the Son, as Divine Consciousness of you. You are Divine Consciousness. And I, in the midst of you, I am that Divine Consciousness and I am the flow of the Infinite.

And as you practice being Divine Consciousness you're also practicing being Christ. Divine Consciousness is Christ. Divine Consciousness is Son of God. Christ, Son of God, Divine Consciousness, Mystical Consciousness, Spiritual Consciousness, Christ Consciousness are all words for the same God being your individual Being.

"And as long as we have not yet fully overcome the natural man," says Joel, *"we cannot receive these things of God."* So it's not the amount of reading or meditating - that's not what counts. What counts is the degree of Christ raised up. The degree of loving neighbors, of forgiving enemies, the degree of no resistance to evil. The degree of realization of One Power. He says, "It's not even a matter of faith." It's a matter of understanding these principles and applying them impersonally. Not only when everything is going well but when the chips are down. Loving, forgiving, not judging, resisting not evil; resting in the knowledge of One Power.

But it all comes down to being Christ, doesn't it?

Now I've given you four exercises to work on. It's probably more than you want. And it's probably more than you'll do. But remember there are other days and if you don't do them all this week there'll be a time when you'll be reminded of them. And each exercise is to find and in this that is not under the law of two powers. To find a consciousness that doesn't have to look at the claims of the world and bow to them or try to defend against them but a consciousness that is firmly anchored in, right here, God is.

I'm never going to say that God isn't right here. I'm never going to admit to any claim that God isn't right here. I'm never going to be persuaded by any circumstance that God isn't right here. And right here where God is, I must be. That's my umbrella. And so you're standing on; God is here. And the power of God is here. And the life of God is here. And the perfection of God is here. You're not standing in a body. You're not standing as a person. You're not trying to defend a person or a body. You're standing in God. As pure Divine Consciousness knowing pure Divine Consciousness is your name and it functions under Grace.

Then there's no second self, no personal will, no personal need, no personal desire; there is only I here, Christ – pure Divine Consciousness. Without a second power. Without a second self.

And you rest back on the sea of Spirit. That's your cloud. God is present. God is alive. I am in God now. And your mind is not only not on the things of this world and the organs of the body, your mind has surrendered to the Christ mind. You'll have no mind with which to think in your Christ awareness.

One of the last statements I've selected from Joel's book is; *"We will experience good and evil until such time as we actually realize that we have no right to be functioning as human beings, [we have no right] to have human feelings of good or evil, and [we] certainly no right to have human will."*

"When we attain this higher consciousness.... we recognize the up and down the good and the bad aspects of my life were experienced.... in the days of my ignorance. When I thought I was a man.... but now I know my secret name."

Because you're in the Father and the Father is in you, all that is called human is the false belief which denies your identity. Your identity is not going away while you deny it. Your perfection will not leave you while you deny it. Christ can never leave you. Even while you are unaware that Christ is present. But your awareness that Christ is present is merely finding your Self. And then you look at your human conditions and you know that they were superimposed by the world mind right where the body of Christ is.

"Rest there and I come whose right it is to sit upon the throne."

These are not words in a book; they are the power of Christ in you, turning you to Itself.

Silence, (pause) ...

Next week we'll be in the ninth year of our teaching here in San Francisco. To those of you have been here today and we've not met before I'd like to say, "Hello," if you have a moment. And of course you all know I'd always like to say, "Hello" to all of you.

Thanks very much.

The End
of
Volume 1