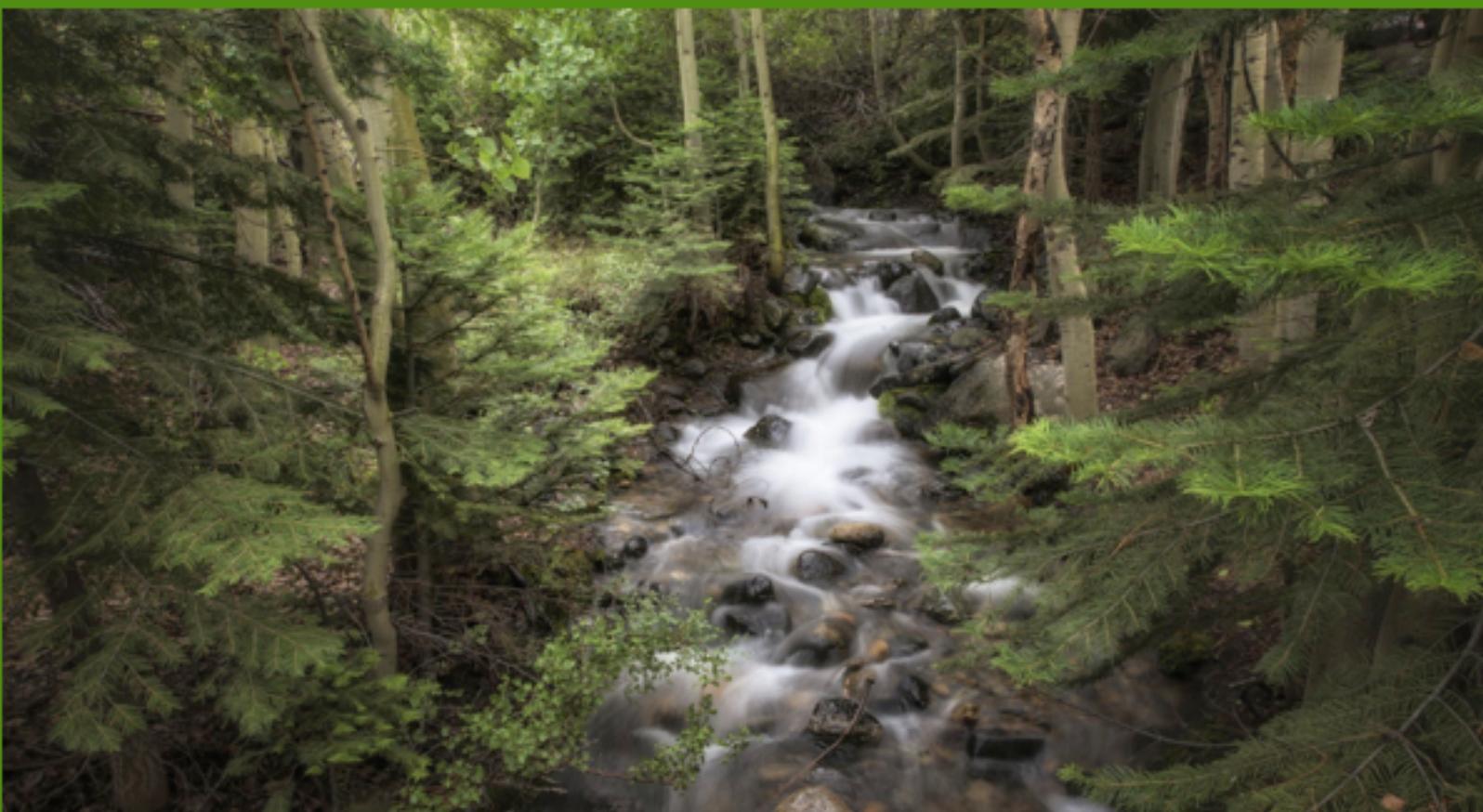


# LEAVE YOUR NETS

*As Interpreted by Bill Skiles*



*From the Original Book*

*Leave Your Nets*  
*by Joel Goldsmith*



# **LEAVE YOUR NETS**

**AS INTERPRETED BY**

**BILL SKILES**

**FROM THE ORIGINAL BOOK**

**“LEAVE YOUR NETS”**

**BY JOEL GOLDSMITH**

**TRANSCRIBED FROM**

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AS INTERPRETED

BY BILL SKILES

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## FOREWORD

*by Bill Skiles*

*“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers...And he saith unto them, Follow me, and I will make you fishers of men...And they straightway left their nets, and followed him.”*

- Matthew 4:18-20

If you have ever seriously considered “leaving your nets,” that is, laying down a personal sense of life and following the Christ-life at the center of your being, well then, you must surely know how very difficult that is to fulfill.

This book called, “Leave Your Nets,” by Joel Goldsmith is a blueprint for doing exactly that – laying down your life that you might find It. There are precise instructions in each chapter for stepping out of a material sense of existence and stepping into the Spiritual Self that is the Reality of us all.

It has been said that, “few there be that find It” and in my life on earth encompassing some 66 years this time around, I can count on one hand the number of souls which I have met who have passed through the eye of the needle and are living in the Kingdom of Heaven here and now. That’s not to say that it cannot be done, because I have met those who have and I have looked into their eyes and seen the One Self that I AM and you are.

If you are ready to die to self that you may awaken in Self, if you are ready to truly leave your nets and follow Me, if you are ready to walk out of a material universe and into the Spiritual 4<sup>th</sup> Dimension, then this book is for you and you will benefit from these talks which I know can point the Way.

Many Blessings...

*Bill Skiles*

Robbinsville, NC

2/21/20

Webpage link: <http://www.mysticalprinciples.com>



# CLASS 1

## THE CALL

*Bill:* Good morning.

This is October of 2019, and I haven't made any of these talks in quite a while, so we'll see how this turns out. It is 11:16. I just finished the fifteen minute meditation that we have every Sunday morning. The purpose for this fifteen minute meditation every Sunday morning is to release Christ onto the scene.

If you've been paying attention, you know that this world, the world that we see with our physical eyes, is in dire need of something, and so if we have the ability to meditate until we touch this inner Christ and then release it to go wherever it will go, some part of this world will be dissolved, some error will be, well, it'll disappear, and Truth will appear in its place.

You may not ever know where that is. It could be that your inner realization of Christ as the grace that feeds us all and your resting in knowing that, could release that Christ somewhere in Bangladesh, so that in some way unbeknownst to us now, they never ever have a food shortage. You don't know how it's going to appear.

Maybe somebody's crying out, "Oh God, how could you take him from me? I loved him so, and now he's passed." And in its place the person crying out has a spiritual awakening to find out that they're never alone. You just don't know. But I know if we continue to do this, not only is the Christ released, but some part of ourselves, some part of our false self, is erased at the same time. You see, as you awaken to the kingdom, you erase the false self. The two things go hand in hand.

I was looking this morning for the scripture that says, "And I saw a new heaven and a new earth," and I discovered that not only in Revelation was that said, but way back in Isaiah 65:17 it says, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." And all the way down here to Revelation, John says, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Now the sea is that false state of consciousness called world mind.

But anyway, we're going to take a look this morning at this book called 'LEAVE YOUR NETS' by Mr. Goldsmith whom we all know as Joel. The first chapter

is pretty tiny. It's one, two and a half pages, but that's what we're going to cover today. And the reason why I brought up the new heaven and the new earth is because this, these two little pages and a half, if followed, will bring about a change in your inner consciousness. The false sense of self will dissolve, will begin to dissolve, and the new heaven and the new earth will begin to appear, and the two things are simultaneous.

So let's enter into this chapter now. A lot of people read these books as if they're reading a thriller, and they can't wait to get to the end to see who done it, but we're not going to do that. We're going to read this book, I call it entering into the chapter. It is entering into the Consciousness that wrote or spoke the chapter. So we're going to do that together, and if you've had your meditation for fifteen minutes, you should be pretty well centered. Alright—and if you haven't, then you need to pause this and have your meditation first.

Now in order to enter into this chapter, we don't read it fast to the end. When I'm reading a chapter like this, I read a paragraph, perhaps only a couple of sentences, and then something draws me into it. There's an important principle. I can feel it. So I set the book down and I'm done, maybe for that day as I try to practice that principle which I saw, and then I'll come back to it the next day, and I'll read again. I may go for the whole rest of the page, and then something at the bottom calls to me, and I put the book down.

Okay, so if you have the book, you can do that same thing. If not, I suggest you get the book. None of these books are expensive anymore. I don't know what this was when I bought it originally. It says \$11.95. I don't know if Acropolis Books has raised their price or not, but everybody should be able to get that.

Alright now, chapter one is called, "The Call," "C" "a" "I" "I," "The Call." And this is something that happens to every one of us that are on this path, and so he starts with: "*God-consciousness is a plane of consciousness different from that experienced by the natural man.*" Alright, God-consciousness is what? It's the conscious awareness of God, the conscious awareness of the Presence, a conscious awareness of Christ. I don't care what term you give it, but when you experience it, it's a whole new plane than that of, experienced by the natural man, which is the physical man or physical woman.

That which you can see, hear, taste, touch, and smell around you right now and always through those five senses—you see a world that isn't out here. It's a world of concepts, universal concepts, which you entertain in the mind. It never gets outside the mind.

Oh, I know we could swear, "Hey, right here's a table," but the table is in your mind, and when you begin to have God realization or as what he calls God-

consciousness and you become consciously aware of God's presence, you're not going to see that table as you've been seeing it. Trust me. You'll see a whole new heaven and a whole new earth and everything in the earth. So, all he is saying here is that when you're conscious of God, the earth is different for you than the natural man, than for those who are not conscious of God.

Let's take something that we can all probably relate to. Let's say we're kind of busy. We have some things to pick up, and we have to go to that dreaded place called Walmart. I don't know if you have any of those overseas, but here they're everywhere. So you have to go to Walmart to pick up some things. Now your experience in the past has been that when you get there, it's hard to find a parking place anywhere near the front door. You know you're going to walk quite a ways, and when you finally get in there and you get your things, some of them aren't there, especially the last year or two. You go for something that you've always got, and it's not on the shelf. They're out.

Now you get what you can. You go up to the front register and there's a line. There's ten people in front of you. Well, that's probably an exaggeration. Let's say there's five people in front of you, and you get up there, and you're wanting to get through there. You have things to do, but the register operator and the customer are in a chat. They're chatting together, "Oh, so, how's Uncle Ernie?" "Oh, he's good." And you're looking at your watch. Okay, that's one experience. That's an experience of the five physical senses as it approaches Walmart.

Now those of you that have been on this path for a while, you know that you can sit down and have a meditation as most of us did this morning, and then you're reminded that you need to go to Walmart. What happens? You've made that contact. You've touched, you've had that God-consciousness if only for a moment, if only for a minute or two, and so you get up. You're moving in God-consciousness. You don't know it. All you know is when you get to Walmart, hey, there's a parking place right up front. You pull in there and you go inside the store, and everything you need is there. You put it in your basket, you walk up front, and the lady says, "I'm just opening up. I'll take you." And you head right out.

And somewhere down the line, maybe not even until the nighttime as you're reviewing your day, it dawns on you. Wow! What a difference! What a difference between the natural man and someone that has God-consciousness. So I know you've all had experiences like that. It may not be Walmart. It may be driving somewhere and all the lights turn green, and traffic just seems to move out of your way, but you know when you have that experience of synchronicity, everything's going just right.

And the point of this is when you follow this way of life and you practice these spiritual principles and you practice this meditation and you carry it out into the street to

the public, not speaking, but just knowing within yourself, Well, “*I go before you to prepare a place for you,*” everything just falls together with no effort. Now that’s the difference between that earth and the old earth, where you have to force everything, and you can’t get what you want, and it’s a struggle, and people are in the way. That’s just a little example.

Now imagine that you have traded in the entire natural man, the soul that lives through the senses only. You’ve traded that in. It’s dissolved completely, and you’re walking continuously in God-consciousness. I think you can see how that would make a new heaven and a new earth. Isaiah experienced it. John experienced it. Of course, Christ Jesus experienced it and many others, and so Joel has experienced it, too, and he’s telling us God-consciousness is a plane of consciousness different from that experienced by the natural man.

Now that different plane of consciousness gives you a different earth and a different heaven. He says, “*The natural man is acquisitive, fearful, doubtful, and hesitant in thought and deed, all based on fears concerning the self.*” If you’ve ever analyzed how you have been living as a human being, you probably come to see that everything is a struggle. You’re constantly trying to turn evil into good, whether it’s trying to overcome a cold or trying to save enough money without something breaking so you can do something else or trying to have a carefree, harmonious relationship with your spouse or your friend or your partner or your fellow employees at work. And that’s what we do.

We spend an entire lifetime, and I’ve said this many times. It reminds me of spinning plates. If you’ve ever seen those fellows who can juggle and they’re spinning plates on sticks, and they get about fifteen of them going at once, and they run over here because this one’s wobbling, and then they run over there, and if it’s a comedy, they’ll start falling and breaking and everybody laughs. But that’s what we live. We live that life. We’re spinning plates constantly as the natural man, and so that’s what this means to me. “*He lives in a sense of separation from God,*” and that’s true.

In my own case, I lived in that sense of separation for many years, but then something happened, and he says here, “. . . *at some time in his experience, because of the depth and degree of his need, the natural man is turned inward to seek within himself for that which he outwardly requires.*” Now that’s a first step. That’s a baby step, but it’s an important step because we’ve turned to God, towards God which is within. And I know in my own life when that happened, and you perhaps know in your life when that happened. Something happened that was so painful, I had no other recourse. I had no other choice. I turned within: “God help me.” And that prayer was answered. I had a spiritual experience.

Now, he says, *“This inward turning becomes a search for God, a seeking for truth and, when earnestly and persistently followed, results in the dawning in consciousness of the verities: the activities, laws, substance, and being of the infinite invisible.”* See, something happens in consciousness, and we become aware of the activities, laws, substance, and being of the invisible. *“The natural man begins to ‘die,’ and the Son of God is being raised up.”* Now, we don’t like to look at that too much, but it is a fact. If you long for this new heaven and this new earth, the only way for that to come about in your consciousness, in your conscious awareness, is the natural man must die.

He says, *“Now the seeker begins to realize some measure of his oneness with God, and he eventually discerns that Spirit really is the essence and very fiber of his being. The realization of divine sonship is unfolding, a conscious awareness of Spirit and its law and being.”* Alright, so you see what’s happening? What’s happening inside? The sense mind, the material sense of living is beginning to dissolve, maybe only in little ways at first, but at the same time that the material self is dissolving, you are becoming consciously aware of a new heaven and a new earth, and that’s called here a *“divine sonship is unfolding, a conscious awareness of Spirit . . . The Christ, or Son of God, is being born again in the manger of human consciousness, and evolves by stages to the degree of manhood in Christ, to the full stature of sonship or God-Consciousness.”*

Alright, so the name of this chapter, chapter 1, is called “The Call,” and the call is when you feel that calling within you and you turn within. And it’s probably, in the beginning, just out of some severe pain. Maybe somebody you’re real close to passed away, and you can’t understand it, and it forces you to look for answers, but as you go on and you turn within, it becomes a search for God. Something is calling you. Something is standing at the door of your consciousness and knocking.

You may not hear any voice, although some people do. You may not hear anything, but there’s this inner intuitive feeling I must go on, I must search deeper. And so he says, *“On this higher plane, the ‘old man’ appears less and less. Now one becomes aware that this old man is not and never was”* a real identity, *“a real entity, but rather that a false concept of the creative principle and its universe had been entertained and accepted as truth.”*

Now, he just slides these things in here when he’s talking or writing. These were letters to his students. He just slides things in that you don’t even see, you don’t even notice. Right here he just said, the old man is not and never was real but a false concept. So he just told all of us that the natural man, the material sense of self, is not real and never was. This is the very veil that covers the conscious awareness of God,

this material sense of self, that guy that's getting frustrated or that gal that's getting frustrated in the middle of Walmart. That guy, that gal was never a real entity but rather a false concept.

That concept is covering consciousness. We entertain these concepts: "Oh, I know her. I've been married to her for thirty years. She does this. She does that." Those are concepts, and entertaining those concepts, I can't see the God that's there, and so I have to die to these concepts. At first it only happens in meditation. For a moment I forget, and then I have an experience, a conscious awareness, and I say, "Oh my goodness! That was wonderful!" I know now who she really is. I know now who I really am.

Okay, so he says, "*More and more the awareness of true identity becomes manifest, and slowly truth dawns in consciousness, until God is beheld as one's own being.*" Now, if you read that, the last few words in that sentence, it says, "*God is beheld as one's own being.*" He just told you that the reality of you is God. This is an inner realization, not an intellectual understanding.

If you have an intellectual understanding that the truth of you is God, you may go off into the deep end somewhere and believe that you can do this or do that or, like my friend from India, you may feel that since you're really God and all this is a play, you don't have to do anything, so you'll just sit and drink and be merry.

But if you have this inner real realization, a real realization of God consciousness, of where you're consciously aware of God sitting where you are, then you may hear the words, "Be still and know *I* am God." And it comes from within you, and you're startled. What? Wait.

Is that true? And you go back to the scriptures and back to the books because you read it for years, but you never saw it. Now you're seeing it. You're having that inner real realization. That's what he's saying: "*God is beheld as one's own being.*"

"*Now comes the understanding that 'man shall not live by bread alone.'*" See, he didn't have that understanding up until then. "*'Man shall not live by bread alone,' but more by the consciousness of truth, that the acquisitive consciousness has given way to the I-have-meat-you-know-not-of- consciousness. In this new consciousness, there is no selfhood for which to fear, since God has been revealed as the only Selfhood, Self-sufficient and eternal.*" So there it is again. He hit it with you twice. He hit you with it twice. God is beheld as one's own being, and then, God has been revealed as the only Self.

We all want that new heaven, and we all want that new earth. We can't have it until the natural man begins to die, and that's the part we don't like. I think it's kind of funny sometimes when I read that Joel says people would call him and say, "I need some help in this area, but don't treat me for smoking because I want to continue" or they may not say it, but they may think, "Don't treat me for gambling. I want to continue with that or don't treat me for drinking. I'm enjoying that at night."

That's the natural man, wants to hang on. You can't have both. You can't have the natural man running things. You can't have, you can't live in the material sense of existence, which is the natural man and have a real sense of existence. You can't live in a material sense of existence and have the conscious awareness of God. The two can't live together. Choose you this day whom you will follow. Will you follow the natural man a little longer? Will you continue to live in a material sense of self or will you begin to die to that, step out of that, and step into the conscious awareness of the living God, of your living God Self?

Now you start that in your meditations when you're able to forsake yourself and be receptive to God. You see, I'm reminded again and again: "*To as many as received Him, to them gave He power to become the sons of God*" really means to as many as were able to die to a material sense of self, stand still in their meditation and just stop, into that silence flows the conscious awareness of the living God, and you discover a new earth and a new heaven. Okay, we can see how all these things tie together.

Silence is not an absence of sound. If you're sitting down to meditation and you think you have to have an absence of sound and be totally quiet, you don't. Silence is not referring to no other sounds. Silence is referring to an absence of self, an absence of world thought. That's the Silence, and you can do that while you're walking or driving or eating or whatever, and this is what we must learn, an absence of self, an absence of a material sense of self, an absence of that world thought; thoughts about the world.

When you have that absence of self, you will have attained the Silence, and into that Silence, into that inner receptivity that you have created by an absence of self, into that Silence will flow a conscious awareness of God, and it will show you a new heaven and a new earth. You don't even have to ask for it.

Alright, so "*It now becomes apparent that life is lived by grace as the gift of God, and the sense of personal effort, human will, and struggle falls away. Life is lived by the law of God.*" The supply of our daily needs unfolds. "*The supply of our daily needs unfolds, with no anxious thought, from the infinite Source of being,*" and that's what the children watching us learned this week. That really does happen that way.

*“The divine harmonies of human relationships are maintained by the beauty and activity of the Soul unless one forgets himself and temporarily becomes a reformer of others and, by so doing, brings on the enmity of the ‘natural man’ who desires not at all to be extinguished.”* Now see, he just snuck another one in there. He just snuck it right in, and we read right over it. Yeah, and we kind of probably chuckled at that. Yeah, trying to change others. I get it. No, you didn’t get it because the last sentence says the natural man desires not at all to be extinguished.

In other words, the natural man has to be ‘extinguished’, you, you sitting there, Mr. Paul, Mr. Peter, Mr. Jerry, Miss Sue, Miss Mary, Miss Amy or Mrs. Brown, Mrs. Smith, Mrs. Jones. You have to be extinguished. It doesn’t mean that you’re going to disappear. No, no, that’s not what happens. You don’t disappear. You stop living in a false consciousness, and the son of God appears. You discover your real identity. You discover your real source, your real supply, your real companion, your real health, your real life. You discover It, and It begins to live you, but, but, but yeah, the natural man has to be extinguished.

I want a new heaven! I want a new earth! I want these good things everybody’s telling me about that has walked this path for a while. Okay, well then the I that’s saying I want this and I want that, that’s the one that needs to be extinguished so that you can be receptive and receive the gift of God. *“If we are rich, we are poor indeed unless our wealth is in him. If we are well, the body aches unless our health is in him. There is no peace, no security, no joy except these be found in him, whom to know aright is life eternal—yes, life, joyous, peaceful, and serene.”*

Yes, you can have a new heaven. You can have a new earth. You can have a new self, but it won’t come into your awareness until you begin to extinguish that material sense of life, material sense of self, material sense of others. *“When the call comes to you to leave your ‘nets,’”*—Now what is he saying, really?—When the call comes to you to extinguish the false sense of self, *“you will understand that you are called upon to leave behind the limited and limiting sense of existence because you are ready to drop your dependence on persons, things, and conditions of the world to live wholly in God.”*

So, are you ready? Are you ready? If you are ready to drop that material sense of living that has to have these people, places, and things in order to function; if you’re ready to leave that fellow or that lady behind and reach for this higher consciousness—That’s not really true. That’s not how it really feels. It’s not a reaching.—It’s a letting. If you’re really ready, then you’ll find a way, a place to turn within and be receptive because you receive Him.

You don't make Him. You don't create Him. You don't think Him. You *receive* Him. You receive the Father. You receive the Christ, which makes you consciously aware or gives you God-consciousness. And the only place you can receive that is within, and so finally he says, "*No longer will you so keenly love, hate, or fear the conditions of 'this world,' the realm of effect . . .*" I think he softened that blow a little bit because I've heard him say, in other places, that you have to lose your love, hate, and fear of this world, but he softened the blow a little bit.

I think if it was just him talking, perhaps to himself, he would say, "No longer will you love, hate, or fear the conditions of this world," but I think he stuck in "so keenly," either he did or the editor did, so the blow would not be so harsh, but it's true. When this consciousness comes upon you, you will no longer love, hate, or fear the conditions of this world. Why, you ask? Because you'll be seeing through the veil of this world. You will be seeing a new earth, a new world, and a new heaven, and he says you will not "*so keenly love, hate, or fear*" it "*because now you will perceive the true nature of God as the cause, law, and source of your good.*" So that's the same thing.

*"You will understand now that the infinite invisible is your rock, your fortress, your high tower, and your sanctuary from every storm and strife of human belief. Further than this, you will see that only the Invisible is power, and therefore, no power for good or for evil exists in the realm of effect."* Now that was our realization last week, wasn't it? If you recall, it came this way: There is no world thought in the world. None. Now that was uttered from a place of consciousness that could see a new earth. No good or evil exists in the realm of effect. "*Your entire obedience and dependence will rest upon the within and not upon the without.*"

That's something you can, you can use that as a tool to measure your spiritual progress. Are you relying on something out here, rather than within? And we all have to say, "Yes. I do," but the day will come when you will only rely on the within, and the more the natural man is extinguished, the more the son of God is raised up. That is, the one who is consciously aware of the Presence, "*In Him we live and move and have our being.*" So, everyone of us is walking in that direction, and I do not believe any of us have reached the place where there is nothing we rely on out here. For some it may be medicine. For some it may be an income. For some it may be stocks and bonds or property, and for some it may be a significant other, so there's work ahead of us. And that's okay. I'm working too.

*"When the voice says I will make you fishers of men, you will understand so clearly that God is your being, that those who come to you will seek and find Spirit as their life too."* You see? They will come to you, and by listening or following the principles you set down before them, they will also come to see that Spirit is their life,

and you will too. You will come to see it first in your meditations and then while walking around with eyes open—Spirit lives itself— and you’ll feel it move through you, even as I do. And finally, he ends with, “*Leave your ‘nets’ and follow Me.*” And that’s a capital “*Me.*” And so he’s saying leave your material sense of self and follow your Consciousness, your conscious awareness of God. Follow It down within, deep down within.

Okay, so it’s only two and a half pages, but the whole gist of the message is to leave your nets. Well, I can’t. I’m too busy. I’ve got some fishing I have to do in order to eat or I’ve got this or I’ve got to go to Walmart or whatever. I don’t have time right now to meditate.

Just stop it, would you? Okay, fine. I’m not trying to push. Don’t. Put it off for a while. Put it off for another season. Put it off for a few years.

I’m going in—Let’s see. It’s twelve o’clock. So in about four hours, I’m going to my granddaughter’s funeral, and she was one that my wife and I worked with for a while, and she put it off. She put it off, put it off, and I’m happy to say that she was attempting to follow spiritual principles the last year and a half of her life, twenty-two months, and then she went in for a surgery and never came out.

So, I say that because, not that there’s only one chance. She probably was moved way ahead on the path if she was open and receptive because, “as many as received Him, to them gave He power to become that son of God.” So probably in her crossing over she realized quite a bit. Who knows? Maybe she’s ahead of me now, and that’s good. She can give me some hints in my meditations, but the point is don’t put it off. Why are you putting this off? Yes, you’ll have another chance, another life, another life, another life. Aren’t you tired?

Don’t seek a better companion. Don’t seek the right companion. Don’t seek better health. Don’t seek longer life. Don’t seek a better job. Don’t seek more income. Leave that. Leave that. That is your nets. All of those are the things that a material sense of self is concerned with, and you have to drop it. Well, you don’t have to, but if you want to come into this new Consciousness of a new heaven and a new earth, then you do. You really do have to step out of that way of living and seek God. Seek within for the Christ presence, and seek to be a beholder of that presence moving through you and living itself. Every time it comes through, it dissolves a little more of the false sense of self.

So Isaiah was walking this same path that we are, the same exact path, and you can tell. Listen again. “*For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*” Now that’s Isaiah 65:17. He

heard that within. He couldn't have heard that out here. He heard it within and he spoke it. Somebody wrote it down somewhere and saved it, and all the way through the Bible, all the way down to, well, actually Second Peter says, *"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."*

So Peter is practicing the principles and looking for a new heaven and a new earth, and then we get to John here in Revelation, and he's attained it. He's attained it! *"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the new Jerusalem"*—That's God Consciousness.—I saw a new Jerusalem, *"coming down from God out of heaven, prepared as a bride adorned for her husband."* I just can't hardly read that and get through that it's so overwhelming. God has prepared God-consciousness as a bride adorned for her husband; for all of us, but not all of us will experience it right away.

Some of us want to play around a little longer in a material sense of self. But those that won't, they'll follow John's direction. I'm going to read it because I like it so much. I know you've heard it before. Sorry. Well, you lucked out because I ended up over here in First John, so you won't have to hear the same thing again. But this is just as beautiful: *"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life,"* the Word, *"For the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."*

Now there's a fellow who has seen and is seeing the new heaven and the new earth. He's been given this new consciousness. Why? Because he went within. *"And as many as received Him, to them gave He the ability to see the new heaven and the new earth. "That which we have seen and heard declare we unto you so that you may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you."*

He's going to tell you about this new earth and new heaven right here, *"that God is light, and in Him is no darkness at all."* Isn't that wonderful? There's a fellow that you know he's experiencing the new heaven and the new earth, and you know how he got it because he tells you. And he tells you in this new earth, there is no darkness at all. In this new heaven, there's no darkness at all. So you know the natural man who receiveth not the things of God, the natural man can't see this new heaven and this new earth. And we've discussed this before, two people sitting on a bench, one's in heaven

and one's not in a very nice place, perhaps contemplating suicide they hate this world so much. They're sitting on the same bench, but the difference is consciousness.

The one who's in all that pain is wrapped up in a material sense of self. The one who's sitting there at peace and feeling the kingdom everywhere has this New Consciousness. And how to you get it? Well, you get it from reading these books, contemplating them a paragraph at a time. You get them from perhaps listening to a talk from someone that is experiencing the new heaven, the new earth, even in part, and you mostly get it by turning within and being receptive. Joel has said that over and over and over again because he knows what John says here is true.

*“As many as received Him, to them gave he power to become the sons of God, which were born not of blood nor of the will of the flesh, nor of the will of man, but of God.”* You see, it's a new heaven and new earth right there. You're not that natural man who's born of blood, born of the flesh. You have followed what Christ Jesus said to do. You must be born again, born of the Spirit, and this takes place within you, and then you have the experience of being lifted up or out of a material sense of self and into a New Consciousness, a new heaven, a new earth, *“and the Word is made flesh and dwells among us, and we behold His glory, the glory as of the only begotten of the Father, full of Grace and Truth.”*

So, (I snuck it in on you,) but I just think it's so beautiful. Gosh, it's just so wonderful. John experienced it and spoke it, and then somebody wrote it, and then somebody else copied it, and then somebody else interpreted it in a new language, and finally we have it in English, and it's still right there. All of those times that it was changed and spoken and written, and it's still right here: *“the glory as of the only begotten of the Father.”* You see, the son of God is what the Father made.

The Father didn't make the material sense of self because if you look up in the beginning here, it says, *“All things were made by Him, and without Him was not anything made that was made.”* So that which was made into a material sense of self was not made by Him. The material sense of self, the natural man, has to be extinguished, and it happens best in your meditation, whether alone or whether in a class or whether with a group that's meditating on Sunday morning, and as that, a piece here and a piece there and a piece here and a piece there of that natural man begins to dissolve, at the same time you begin to come into an awareness of a new heaven and a new earth.

You will find that everything changes without going anywhere. Everything changes. You will find that if you receive Him, well, it's like Dorothy in the Wizard of Oz. *“There's no place like home. There's no place like home. There's no place like home.”* And home is in Him, in the conscious awareness of God or God-consciousness.

So you see, if we read this book chapter by chapter, paragraph by paragraph, we can come to see a great deal perhaps that we can't see just by reading over it real fast and putting it back on the shelf.

The first sentence and the last sentence say it all really. "*God-consciousness is a plane of consciousness*" or an awareness "*different from that experienced by the 'natural man.'*" You can say God-consciousness reveals an earth and a heaven different from that experienced by the natural man. So, how do you get it? The last sentence: "*Leave your 'nets' (The natural man) and follow Me,*" God-consciousness.

Well, I had a great meditation before this talk in which I felt the Presence, and I wasn't going to give a talk until I did, and I did. And it flowed through and hopefully it flowed through into this talk on the first chapter called, "The Call" of *Leave Your Nets*. Thank you everyone who wrote letters of kindness and sent in donations. It's quite wonderful to see the hand of God working through everyone in the Mystical Principles Group. It's wonderful. You know, I think I'm turning into Walter C. Lanyon, who always says, "It's wonderful!" I have to admit he's right!

So that's about an hour, and I guess we'll just close with saying, "I love you, and thank you for listening, and be receptive to Him."

**CLASS 2**  
**KNOWING THE UNKNOWABLE**  
**PART 1**

*Bill:* Good morning.

We're continuing our look at this book, *Leave Your Nets*, by Joel, and we established last week that your nets mean your material sense of self. This path is not about getting better companions or more money or better health, although all these things happen. These are the added things, but not if you go after them. If you go after them directly, you won't have them, and you'll wonder why the principles don't work.

If you go after renouncing a material sense of self, a material sense of universe, and you begin awakening to reality in which you live and move and have your being, you will have all these things. They just come with no effort. Why? Because the principle says, "*All that I have is thine.*" So we're looking at stepping out of a material sense of self and into that spiritual universe we've been promised.

And now we're looking at chapter 2, "Knowing the Unknowable." He starts out by saying, "*Truth is infinite,*" so "*then, how great is your capacity? How big are you?*" You're "*infinite, because infinity cannot be confined in anything less than infinity.*" And I had an experience once which showed me this in no uncertain terms so that I could never forget it. I won't go into the experience here other than to say for a moment I grasped, I saw, I felt my own infinity, which, by the way, is your infinity.

How many children does God have? One, one child, and it is the Christ, and we, you and I, when we renounce this material sense of self, the you and I, we come into the awareness of Christ as our identity, the one Son manifest here and there and everywhere. But we come into that, in a way that ye know not of. We come into that with another faculty. We've been told that *the natural man receiveth not the things of God.* We've been told that *the wisdom of God is foolishness unto men.* We've been told *lean not unto thine own understanding.*

So this tells you that first, here, perhaps on a Sunday morning as you close your eyes, if you're joining us in our meditation at eleven o'clock to eleven fifteen, here in your meditation, you may feel, come into an awareness of something. It's been called the Presence, which I like because that's what it feels like. It feels like an Omnipresence

to me. It's been called Christ. It's been called *I*, the *I* of you, the Reality of you. It's been called Father. It's been called God. It's been called Is.

It doesn't matter what label we put on it with the mind. What's important is not even that we understand it. I thought I had to understand it before I could experience it. That's not true. You can approach God with no understanding whatsoever, and as we said last week, if in your meditation there's an absence of self, then you can come into the awareness of capital "S" Self or Christ or the Presence, but your awareness is not the intellect. You're not thinking.

You're feeling. That's the only word I can put on it is feeling, but you're not feeling with your fingers. You're feeling with an inner faculty called the Soul-faculty. When we read these books, we may intellectually agree with the principles, but we're not yet feeling them. We're not yet aware of them, and each principle that's mentioned that you become aware of—well, each principle that you see with your mind, you have to become aware of. It doesn't become reality within and without until you have that inner awareness, hence the need for meditation.

So the beginning of this chapter starts right out saying that you are infinite, but this must become an experience. All the times that Joel has said capital "E" Experience, the Experience, he's referring to experiencing your own inner infinity.

He says, *"Because of that, . . . nothing can be added to you: not even truth. Therefore, the only truth, of which you can ever become aware, is the truth that is already within your own being."*

That is why I make one of these talks, and I have people send me emails, and one person will say, "Oh, I had such an inner realization of the immortality of life. I could just, I could feel it going on forever." And another person, the same talk, will write and say, "Ah, I had such an inner realization about my own infinity." And a third person will write me and say, "You know, while I listened to that talk, I could just feel that all that the Father has is mine. I could feel an infinite eternal supply." And I, while I'm giving a talk, I may have my own realization, which is something different yet again from these three people. Why? Because the truth that we realize, the only truth we can realize, is within ourselves, and it's, I think it's fabulous! Alright, so that's the first paragraph.

The second one says, *"There are many ways of bringing truth to your awareness and to conscious realization . . ."* You see, awareness and conscious realization are the same thing, and when that happens you bring it into expression and activity. Okay, now, an intellectual understanding of a principle will not demonstrate it out here because you've got only a human being and the mind understanding, thinking

it's understanding the principle, but when you take it within and you live with it and you practice it for a week or a month or even a year, something happens. You come into an inner Soul faculty. It's called awareness or conscious realization. When that happens then it appears. It demonstrates Itself out here.

You don't demonstrate it. It demonstrates Itself. You see? And then you know, "Ah, okay," and you go on for your next principle, which will be revealed within you. Alright, so he says, "*One way to bring forth your awareness, your conscious realization of truth, is to take a little cabin in the mountains somewhere next to a stream, perhaps, for a month or six months or a year or even two years and meditate and pray "day and night, and day and night, and day and night,"* and maybe only taking a book of scripture, but you abide in the quietness and peace.

"*Eventually the truth that is within your own consciousness will begin to flow, to unfold.*" Yes, and if you do that, I suggest you take some notebook paper because when it flows, you're going to want to write it down. I have a journal, which I've shared with you, and that's what I do. I write it down, not every one, but most. So he says, "*that's one way to do it.*"

"*Another way is through following some system of spiritual teaching in which there is a teacher with a measure of spiritual consciousness who, through his written or spoken word, is able to open the consciousness of those who come to him.*" Yes, "*I, if I be lifted up from the earth, will draw all men unto me . . . "I can draw all those who are searching and seeking to my level of consciousness,*" and that's what we're doing.

We've found perhaps a book by Joel Goldsmith or maybe we heard a talk by Herb Fitch. Something happened to draw our attention to this teaching called The Infinite Way, and we begin to read and take part in Joel's consciousness or Herb's consciousness. So, when we do that, well he says, "*The spiritual teacher can be a teacher only in proportion as he has received some measure of spiritual light—not because he's read books,*" and I think we can, again that brings into play our Soul-faculty.

We can tell. I can tell if I go to see someone that's speaking or even if I listen to a talk, I can tell, I get a feeling if the person is genuine, that is, someone who has a measure of spiritual consciousness, or if the person is spouting off quotes that they memorized or things from a book that they have read and read until it's memorized. You can feel the difference. One is just kind of on the surface, and the other you can feel the depth. It's really amazing. This comes as your Soul faculty opens up and awakens from all of these meditations.

Do you remember Joel has told us everywhere, everywhere he's talked or written, he has told us that we have to practice meditation, not for any things. Why then? We have to practice meditation so that we can become receptive. There's that word again. Receptive to what? Receptive to the truth that flows within, receptive to the awareness that flows within, receptive to the guidance that flows within.

We have been living for centuries on our best intellectual knowledge, and it has amounted to nothing. In the book, *Realization of Oneness*, Joel talks about [how] we have to bring forth that invisible, Incorporeal Self. We have to bring forth incorporeal supply, incorporeal companionship, incorporeal invisible life, and that's the same thing as saying we have to put off mortality and put on Immortality. We have to step out of a material sense of self and into the spiritual sense of Self, a spiritual sense of universe. Okay?

So, the spiritual teacher when you find one that's genuine, you feel the depth of that teacher because of your meditations, because you've started feeling this incorporeal Self or incorporeal universe. You'll feel the same thing. There's a stirring. That's the word. As you listen, there's a stirring within you. You can feel it, and you know that this person is genuine. Nobody has to tell you. Alright, so that's how I gauge it. So when you find the spiritual teacher, he says, they can lift you to their level.

So if the spiritual teacher is already living in the invisible spiritual universe at times, maybe some of the time, maybe most of the time, they can lift you to that level. It doesn't mean they lift you, and you don't have to do any work. Ha! Ha! I wish it was that easy! No, you're still going to have to do the work. You're going to have to take the principle, work with it, make it your own, have a conscious realization of it rather than a thought about it, and you'll come into, you'll be lifted up. He'll help you. He'll guide you. He'll say things that you go, "Oh, yeah," but you still have to do the work.

Alright, this is a pretty interesting line here. He says, "*When truth is recognized to be an integral part of your being, not even the search for truth will be left to you. How can you seek and search for that which is already embodied within your own consciousness?*" What that means to me is we reach a place where we're no longer running from this teacher to that teacher to the next teacher to the next.

Yes, we may pick up a book and look at it for inspiration. I do that. I read along until something hits me, and then I go into meditation, but I'm not at the library looking for books and books and books. I have a few favorites, and I keep them near me, and that's that. But I know that the truth I need is within, and the only way I'm going to demonstrate it is by going within, stepping aside, stepping out of a material sense of me so that a spiritual sense of *I* can act.

Alright, so now here on page 7 he says, there is no use to seek or search for family, companionship, home, or health. (I'm paraphrasing, and I'm adding the word "health.") *"There is no use to seek or search for them because you will never find them. As a matter of fact, it should very quickly become evident to you that all seeking for things—all desire—is sin."* And we know from our reading that sin is missing the mark. This is not a moral issue. This is: Are you seeking things or are you seeking that conscious realization?

Ah, I just made a pot of Kona coffee. It's wonderful. It's the real deal. Okay, so it's a sin to seek things. It's not a sin to enjoy them when they come to you, like this Kona coffee. That's not a sin. I'm enjoying it. Thank you, Father. Wonderful, but I didn't seek it. You see, there's a difference. When you practice the conscious awareness, not the conscious thinking, the conscious awareness, these things come, and strange enough, what comes to me is Kona coffee or Peruvian coffee or Guatemalan coffee or Jamaica Blue Mountain coffee. What comes to you might be English tea. It might be chamomile tea. That might be fulfillment to you.

It comes as this conscious awareness that you dwell in in your meditation and sometimes, with your eyes open, it comes as a Presence, an awareness, a feeling, and then it appears as fulfillment, peace, and joy. You will have fulfillment, peace, and joy, but it will be fulfillment to you, not fulfillment to me. I like the mountains. You might like the sea. I have other friends that thoroughly enjoy the desert, and this Presence will manifest, will demonstrate, will appear as fulfillment, peace, and joy. So why seek these things and frustrate yourself and never find them, when you can come into your inner being and let it appear? You see?

Alright, so in the next paragraph he describes what it's like to live as a human being. He sums it up by saying you're *"like a cork, floating on the ocean, you are a victim of every wave and every force that comes from every direction: from the water, from the wind above, and probably from beneath the water. As a human being, man is always a victim and a target. He is forever being played upon by one kind of force or another: economic, political, the weather, climate, or food."*

I think we can all agree that we know that's what it's like when we live in a material sense of self. I can't tell you how long I was a victim of everything. As a child I was very sick. I had asthma. I had tonsillitis. I had this, that, and the other, measles, mumps, whatever else you can get, chicken pox. It seemed like I was always out of school with something, and you know, I didn't have any background, any religious or spiritual training, and yet, at ten years old, I can remember being home sick again, and saying, "God, I'm so tired of this. Help me." as a ten year old. And from then until my fifties, I was never sick again, some forty-five years, I think it was.

Alright, let's see what he says in the next paragraph. That's living a material sense of self, and you know it, and I know it. But what is this other thing, this invisible, incorporeal Self? *"It is not necessary for man to be a victim of the times, the tides, or conditions. By bringing himself" or herself "into harmony with divine law, he becomes, not the victim of circumstances but, in the measure of his" awareness, "the master of them."* (I changed that "understanding" to "awareness" because this morning I'm using "understanding" as a reference to intellect, and I'm using "awareness" as a reference to your Soul-faculty.)

So what he's saying is if you can or if you will practice this meditation and this meditating. You remember, he says he doesn't want you to sit down for an hour. That may develop in time, but right now he wants to help you come into that receptivity, so you can receive within yourself a feeling, a conscious awareness, a Soul faculty awareness, so that you can receive the Presence, the Spirit, the Holy Spirit or the Father, Christ Itself, the *I*.

That is what will transform you from a material sense of self to your true spiritual being. *"They shall all be taught of God,"* and so when you develop this awareness, this ability to come into an awareness, to be absent from self and come into awareness of your real Self, as you develop that ability, you will start living by the Invisible. You'll start hearing truth that maybe you've never read. You will hear truth that's brand new for you, and it'll come out of this infinite invisible Self, and you will know that you are being taught from God.

I knew it the first time I met Herb Fitch, which is why I knocked on his hotel room, and when he opened the door, the first thing I said is, "I need to tell you, you're not my teacher. I have a teacher within," and he just lit up like a Christmas tree and said, "Come on in." So, you will be taught of God. All of us shall be taught of God as we come into this awareness.

Then he goes kind of into a history here where he says in the early days the only way a teacher could impart truth was by speaking it to you, and so if you weren't in his presence, you were out of luck. However, because of the invention of the printing press, these words could be put down. We could have a Bible with scripture. You might have the Gita. You might have a Upanishads, but you can read truth, and you can feel somewhat the consciousness of the one who spoke that truth.

So he says, *"Today it is possible for anyone to bring divine grace or the power of the infinite into his individual experience,"* and that's what we've been talking about all morning here so far. *"Today we know that every man, woman, and child on the face of the globe can leave their 'nets' and bring themselves into that union, thereby*

*becoming a center or force through which God's grace flows out into their community, speeding the day when the kingdom of heaven will be manifest on earth."*

Now, you should know by now it's all about consciousness and what you are consciously aware of. You may be sitting next to someone in the class, and that person is in hell. They feel a conscious separation from everyone, definitely from God and maybe even consciously separate from themselves. There was a time in my life when I hated myself so much that there was two of me, and one was hating the other, and that is hell on earth. I knew it very well.

Now the other sitting there may be in heaven. Perhaps they had a great meditation that morning, and they're consciously aware of the Invisible throughout the room and emanating from people in the room and from the teacher. These people are in the same room. What is the difference? It's not the room. It's not the teacher. It's not the course work. It's not the shape of the chair you're sitting in or the temperature in the room.

It is the consciousness of the one sitting there, and so it's all about changing your consciousness so that you don't live out from the intellect and from your past experiences as a human being. You live out from the infinite invisible, from the Christ within, from that Presence that comes to you, that flows through you—that wonderful Presence. You know that wonderful Presence is you. It's your Presence. All that I have is thine, including My Presence.

So, it's all about consciousness, and these words that we speak and these books that we read and these meditations that we have should be leading us to a place where we are knowing the unknowable, which is the name of this chapter. *"There comes a time in the experience of every person when human circumstances are such that he realizes he cannot go any further in the unfoldment of a happy, successful, or prosperous life without the aid of something beyond humanhood; and it is in in such moments that he may turn to a search for . . . God."*

I know exactly when it happened to me, exactly when it happened. I can give you the date. It was, well, I can't give you the month, but the year was 1973. I had sort of looked for God before then, but I had a life experience that was so painful that I was either going to sink into a depression so deep and dark that I would have to find a psychiatrist to prescribe me something or I could take the other choice, which was to reach within for God, beg and sometimes plead for God. And then what happened was I was told that I needed to love God, transfer my love from her to God, and I did it.

In the beginning I pretended. In the end I fell head over heels in love with this Presence and being in its Presence and feeling it within me and watching it manifest out

here. That became my life's work, and it was a change of consciousness from having an intellectual understanding of some of these books to a conscious awareness of the living God, not a God from 2,000 years ago, a living God, a here present now God, a within God. So, yes, I know mine, and you probably know yours, exactly when you turned in earnest within yourself. It's described in the Bible as "living with the swine," sinking so far down after deciding to do it your way and live a material sense of life, a material sense of self. You wake up one day, and you're in with the swine in the pen. How did I get here?

So you decide: I'm coming home. You may not even know where home is, but through a set of circumstances, something happens or you hear somebody or you read something, and you know it's within. And so the search begins, but it begins in earnest, and when it begins in earnest, you begin to have conscious awareness. Your Soul faculty opens up just like a lotus flower, which is why that represents consciousness. It opens up, slowly at first. Nobody could take it if it was all at once. Trust me. When I had that experience of about to go infinite, it was quite startling, and so you couldn't handle it all at once, which is why Jesus said, "*I have many things to tell you, but you can't bear them now.*"

We've reached a place in evolution and involution where we're ready. We can handle them. If you listen and take seriously some of the things that Herb says, you know you have to be a little bit, what, eccentric, off-center? "*My people are peculiar people.*" Yes, that definitely applies to us. He says, "*Probably the very word God keeps many persons from finding him . . .*" Yes, and my earliest concept of God, I didn't have one. I was in—I've said this before.—I was in vacation bible school. I think I was six or seven.

My mother put me there. She didn't believe in God, but she put me there so I would have something to do while she kept the house or went to work, whatever it was that she was doing at the time, and we were—you know how you build things and glue things and use scissors and rulers and stuff and you make things—and so we were making things in vacation Bible school. And there was a man up front, and he was talking about God, and I don't remember what he said, as far as his talk was going, but afterwards I asked him, "Where is God? Who is God?" And he pointed to a picture of Jesus Christ, and he said, "That's God."

This is how I know I was a little different, even at that age, because when the break came, everybody went outside to play, and the man went outside to supervise them. I didn't go. I stayed in the room by myself, and I walked up to that picture, and I looked and I looked, and finally I heard it in my head, "That's not God. That's a man." I had nobody telling me that. How did I know? Well, the man was right in one sense

because that is God. That was God teaching us as Christ, as Christ Jesus, but he was also wrong because he was saying that the person was God, and the person wasn't God.

The person is a man, but I had to live quite a few experiences and quite a few years before I came into the conscious awareness of that. Yes, that is the most advanced Son that God has ever had, the most advanced expression of that invisible life called Christ. However, that was also a man, and the man came forth a couple of times. He got angry, and he whipped people out of the temple. If he said the words, "Why have you forsaken *Me*?" then he was definitely a man at that point, but you can't blame him for that amount of suffering.

In the garden when he said, "*Could you not stay awake with me one hour?*" Even in his "*Jerusalem, Jerusalem, how often I would have taken you under my wings, even as a mother hen takes her chicks under her wings, and ye would not,*" you can feel, in a sense, loneliness because he would give them everything if they would take it, but they won't, they wouldn't. So you can sense his humanhood, but you can also sense his Divinity, his Christ, his Presence, his Father within doing the works.

And, after all these years, I have come to see "*as many as received Him, to them gives he power to become the sons of God,*" which means the expression of God, and so we all have this opportunity if we learn to be receptive. That's how we come to know the unknowable, by transferring from a material sense of self, which thinks it knows truth, to a spiritual sense of Self, which comes into the awareness of consciousness opening up, of truth flowing out from within.

So this chapter to me means everything. "*We must go beyond the mythical God of rewards and punishments.*" That is such a heavy burden that religion has placed upon us, this belief in a God that rewards and punishes. We've been taught that. I was taught that very early. "You better be on your best behavior. God's gonna come back, and he'll catch you." That's what I thought it meant when I heard that scripture which says, "*I come at a moment ye think not.*" Oh, you better be on your best behavior. "He's gonna catch you doing that. You know that's not right."

It was built in. It was built in my conscience, even as a child. If I took a candy bar from the store, I knew I was in trouble. "Something was gonna get me," and I guess, maybe, that's why a lot of us try to be good because we're scared of God, that concept of God. But that's not God. There's no God that's going to get you, but that's not even the hard one. The hard one is believing that there's a God that's going to reward you.

How often have we been good? How often have we bargained with God and had a conversation something like or maybe even a brief lightening fast thought that says, "If I do this, God, can you give me that? If I don't eat all the pudding, can you not

have me gain any weight? If I don't get mad at that guy for cuttin' me off on the highway, maybe I'll have a good day," all these ways that we bargain and we think that God will reward us if we behave as good little children! Ah, that's all material sense of self, every bit of that. This whole concept of a rewarding and punishing God. That's part of the material universe and a material sense of self.

Years ago I realized, within, God is Omnipresence. There's no place where God is not, and God is Omniscience, all-knowing, and It knows everything, every little nook and cranny, it says in the Bible, "even down to the marrow in your bones." So God knows everything. God knew us before the world was, and God will know us as we step out of this material sense of self. So, it's impossible for me to believe that God would try to test me. Test me for what? God already knows my capacities and abilities. God already knows how fast I can do this, make this transition. There's nothing to test. He doesn't have to test. That's ridiculous. That's religion.

No, if there's a test, I gave it to myself. God doesn't do it, and if I test myself, it never comes out right, so I have to stop doing that too. This thing will unfold, guys and gals. This thing will unfold naturally, beautifully like the flower opens up. It unfolds like the dawn. If you've ever been up and outside before dawn, and then dawn comes and you can see things lightening all around you, slowly it comes alive, and the birds start tweeting, and there's life all around you. You can feel it. It's awakening.

And this is how this comes inside of my being. There's an awakening, and one of the things that goes is the belief in a God of reward and punishment. And thank God! What a heavy burden, that belief is, and so he seems to be debunking certain beliefs. Here he says, "*...the world concept of supply is that we go out and get it, we work for it, plan, scheme for it, or steal; but in some way or other, we do get it.*" Yes, and we're rewarded: We're applauded, I mean, by the other material sense of selves when we have successfully got it.

However, "*this teaching reverses that and says that the flow of the Spirit of God in us is the secret of supply. But this is something we could hardly go out and tell to the man on the street.*" And I told you that experience I had in the middle of Houston, I think, or Dallas. It was a fourth of July, Friday. It was raining. It was six or seven o'clock. It was still light out, but everything was closed. It's a holiday, and it's after hours anyway, and I'm driving down from Florida to California across the United States in an old Gremlin that had, I don't know, a hundred or two hundred thousand miles on it.

A friend gave it to me, and I'm driving along, and it dies. It dies. It just dies. Everything goes off. I have to steer it to the right. There are some barrels there for some

construction, and I steer it close to them, and I stop. And I wait a minute and turn the key, nothing, absolutely nothing. It's totally dead. Now what?

Well, I did what any spiritual being would do. I panicked. I panicked in my mind. "Oh my God, what am I gonna do? It's Friday night, and it's raining. I've got eighty dollars in my pocket. How am I gonna get to California from Dallas or Houston with a car that's dead? Am I gonna just leave it here and step out of the car and start hitchhiking? I can't take it to a garage. I can't call a tow company. I have no money. I might get it towed there, and then what? I can't pay for repairs. I'll have to get a job here in Houston here and work until I can pay for repairs and then get going."

And then, I stopped myself right about then, and I said, "Wait a minute, stop." That's the thing I like so much: "Stop!" And I stopped, and I remembered, "Hey, if I can touch this within, the Presence, if I can feel it and be consciously aware of it, in some way I know not of, it will appear as my fulfillment, as what I need, whether it's a tow truck, whether it's a good Samaritan that knows how to stop and help me get going."

I don't know what it is going to be, but I know it's going to be right. So I calmed myself down right there in the middle of the highway with eighteen wheelers rolling by and splashing rain on the back window. I got quiet. I turned within, and I calmed myself down. The fear diminished, and I had a meditation, and I became receptive. That's all, just receptive. I didn't know a lot of deep truths. I didn't repeat a lot of truths. I'm sure I said one like "Thy grace is my sufficiency," and rested.

What happened? I rested until I felt that inner movement, that stirring. That Presence announced Itself, and I thought, "Okay then." I tried the car one time. Nothing. Two times. Nothing. Wow! "I know I felt that presence." I turned it the third time. Broom, boom, boom, boom, boom. It started up. I drove the rest of the way to California. I used the money to eat on the way.

I got there, and I pulled it into a mechanic. He looked at it in California, and he said, "The brain box for this car is dead. It's fried. You should not have been able to drive it." "I know," I said. "What do you mean you know?" "Well, it died. It died in Houston." Anyway, I didn't go into it much because he wouldn't understand, and that's what he says here. "This is something we could hardly go out and tell to the man on the street." And so I didn't. I just said, "I know," and left him with it.

Well, I took that car down to, I drove it down to a Hyundai dealer, and I traded it in on a new, a brand new Hyundai. The sales manager talked to me, the financial guy, and he noticed something I had around my neck, and he asked me, "Are you involved with this spiritual thing?" And I said, "Yeah." He said, "So am I." And he let me walk out with a brand new car.

I had no job, no money. I had nothing, except he knew that if I was involved in this thing, I must be practicing honesty. And I'll never forget it because I made every last payment, and I made sure they were early, and I paid the thing off. And the man was right. He was using his spiritual discernment on that day, and I thanked him.

So, what am I saying? I'm saying all this came out of feeling that Presence, of having the conscious awareness of it, not the thought. The thought, "Thy grace is my sufficiency," did nothing except maybe help me slow down and get quiet and become receptive, but the receptivity did everything because "*as many as receive him, to them gives he power*" to transform this outer experience into heaven. That's exactly what happened, and that's exactly what happens with every meditation in which this Presence flows. Okay, we're not going to finish this chapter today, but that's okay. I'm not going anywhere. I've got plenty of time.

Now, again he says, and he harps on this a lot. "*How can we ask God for something that God must know we already need?*" Yeah, going to God and saying,—and I've done it. I've been guilty of it—in saying, "God, I need \$250." I remember back several, well, thirty years ago, I guess, I need \$250 for my rent, and I need it by, you know, Friday. Thursday would be nice too! And we're informing God. That's ridiculous. That's absolutely ridiculous! But see, we have these concepts, and the concepts are that I can tell God something, and I can influence Him, and he'll reward me with it if I'm good. All nonsense. All of it is nonsense, not true. Later as we progress, we realize, "Oh, that's ridiculous, informing God like He doesn't know."

So, we learn, and I did at the time, to just turn within, become receptive, have the conscious awareness of the moment, and sure enough, when it came time for the rent, I was working again. I got a check, and it was paid right on time. It's fabulous, I tell you, but we don't do this so we can pay the rent. We don't do it so we can have a companion. We don't do it so we can have a check. We don't do it so we can have health. We don't do it so we can have a new house, a new automobile, a new wardrobe of clothes, a new iPod or iPad or Notepad or Galaxy or computer.

We do it so we can have slowly, we can be transformed from living a material sense of self to living in a spiritual universe, to watching, being a beholder, Joel says, of this invisible Self appearing. And it always appears as fulfillment, peace, and joy to you, whatever is fulfillment to you, and you don't have to tell it, and you don't have to bargain with it. You don't have to try to be good. He says, "*It would be as ridiculous as saying that it is not necessary to pray to God for our good.*" He says, "*I know because, when I have made that kind of a statement, I have seen the shock on the faces of persons who were well trained in religious beliefs.*"

Now, I have a relative who is trained in religious beliefs and happened to ask me one day what my talk was about that Sunday. And I said, “Oh, it’s called “Do Not Pray to God.” I forgot who I was talking to, and yes, the shock on her face! So I quickly said to her, “Well, what I mean is do not pray to God for things. You know, pray to God for understanding and wisdom and grace and bla-bla-bla. So I cleaned it up so she didn’t think I was crazy.

Alright, so—alright *the prayer that turns to the Father and says, “Open my eyes; illumine me; give me light. Be a light within me; shine through me; express. Fit me to be a better vehicle for thy grace, a better servant of thy will, ’ comes nearer to the higher form of prayer which is communion with God.”*

Alright, so we’re going to stop there, page 12. If you, well, we come into this way of living, and somebody tells us that we are not to meditate or pray for things, and so we learn to say, “Father, open my eyes to the spiritual reality. Let me come into the conscious awareness of thy Presence. Let me feel the invisible, the infinite invisible Self that I am.” And we start praying that way.

Later, we learn to close our eyes, and sometimes it happens in the twinkling of an eye. We close our eyes before we can think any truth. Immediately the Presence, the Spirit descends upon us. Now, those are kind of awkward words. Really, what it is is immediately we’re into, our Soul-faculty opens up within, and we come into the conscious awareness of our infinite invisible reality, but that’s kind of not as poetic. I like the other better.

I like “*The Spirit moves over the space of the deep,*” and that’s what it feels like within. Something is moving within you, stirring within you, and you know there is a God, and I am that, and you rest. You rest in that Presence, that beautiful sweet nonjudgmental all accepting Presence, and you rest in it, and you know you’re never alone again, and you know you never have to struggle for any thing, and you know that, “*I and the Father are one,*” and you rest and you experience the communion of that Presence and you being One right where you are, and “It’s wonderful,” as Lanyon says, “It’s wonderful,” and “There’s no place like home.”

And then you go about your business, and all of these miracles unfold before your eyes, and you know, “Ah, yes! Joel was right. Herb was right. Bill was right. “*All that the Father has is mine,*” and you’re left with one thing: “Thank you, Father. I love you.” And for a moment, there’s a love that flows out and a love that returns, and in the next moment, there’s only the *I* standing where you are. And these experiences come. They really do, and they will come. The whole key is learning to be receptive, practicing the principles, we’ve come to see, and practicing meditation. And we’re over

an hour again. It comes so fast. I can only say “thank you” for listening, and “I love you.”

## CLASS 3

### KNOWING THE UNKNOWABLE

#### PART 2

*Bill:* Good morning.

We are looking at the second half of the chapter in this book, the book called, *Leave Your Nets*, the second chapter called “Knowing the Unknowable,” and I think we know enough by now, just on the chapter and a half that we’ve looked at, that this book could very well have been entitled “Leave Your Material Sense of Self,” which is what leave your nets means. It means leave your mental images. It means leave your personal sense of self, and so we can see why praying for things or praying for certain outcomes or praying for effects is a sin, not in the religious sense of your being bad if you do it, but in the spiritual sense that you’re missing the mark.

Now I know it’s true. We all start on this path, well most of us, because we want something. We want to straighten out our supply which is not there. It’s drying up perhaps. We want to have a decent companion and not these people we’ve been uniting with. We want to have good health rather than being sickly, so we turn to the path because, as Joel has said, our first step onto the path is when we stop looking out here for these things and begin looking within for them. It’s a step in the right direction. Everyone, well, almost everyone I should say, because some people carry over their progress, but most people when they first turn to this path, it’s because they have experienced some form of lack or limitation, and now they hope that by going to God they can get it. And there’s nothing wrong with that because it leads one to metaphysics. We practice certain principles in order to change our life out here. It’s a step. It’s a step in the right direction, but there are further steps, and thank goodness that Joel discovered what they were and took the time to share it with us. So there’s nothing wrong in the beginning with turning within so that, as I used to do, turning within so that I could have, well, the money to fly to Hawaii to spend some time with Herb. I did that, and it appeared, and I went.

And slowly I learned through his help, as well as reading some of the deeper books of Joel, as well as talking to people that have been practicing the principles, I learned that it’s not about demonstrating people, places, and things. No, when Christ Jesus said that ye seek first the kingdom of heaven and all these things shall be added unto you, he was uttering a truth for all time and for all mankind. If we seek first the

kingdom of heaven, we're seeking to die to a material sense of self and begin living from a different standpoint, from a different altitude, from a spiritual sense of Self, and as we seek that, seek the illumination, the wisdom, the spiritual sense of Self, by leaving our nets, our material sense of living, all of these things fall into place.

I can tell you that I was not seeking supply when I started the Mystical Principles list, and I've told you the story before. Loving God, I thought, "What can I give the guy that has everything, because God has everything?" and I thought, "What can I give God?" I was just wanting to give God something, and then I thought, "Ah, I know, I can give God myself, not this material sense of self, not a body out here, not a body image, but my spiritual sense of Self. I can give it to Him, and so every Sunday for quite a while I began to make talks, and it began to evolve and became the Mystical Principles website and then the Mystical Principles list where there's, at one point, was 250 people.

And so I gave God that, but then I began to see supply. It started to flow in from all over the world, which is just another way of seeing that supply is infinite, and it flowed first within and it poured out. Then the things were added, and I can tell you absolutely positively the truth, I was not seeking a companion when I met my wife. I was not seeking a companion. I figured, well, I've had some failed attempts at putting it together myself. The longest it lasted was eight years with someone. So I'm quitting that now. I'm not doing that any more, and I continued to pour out, to try to be of service.

That's a word we don't like. We don't like feeling like "Wow, I'm a servant! What am I, a maid or a butler?" You know, the human mind does like that term "servant." No, no, it loves the term "Master"—I am a Master! Unfortunately, the human mind and whatever it likes has to go for the real Master to appear, and the real Master is a servant to all mankind. And so, the more I became a servant and adjusted to that, the more I began to see or the more I began to love God within everyone, and then I met my wife.

And, you know, we always tell people that it's probably prudent, probably wise to wait a year or so before you get married so you know if you really are compatible, but that's not how this worked at all. We knew almost instantly. Thirty days after we met, we were married, and here it is coming up this July, it'll be thirty years. So we listened to that inner Voice, and it was right again like it always is. But my point here is I did not seek supply. I did not seek a companion, and they came. Now, everyone has a difficult area, and Joel's, I think was, he shares that it was supply. He got down to where he had one or two dimes in his pocket before he realized, on the way home, walking home a few miles, that *I* am supply, and ever after that, he was never broke again.

My difficult area has been in the personal sense of health. When I was a child I had asthma really bad until the age of ten when I said, “God, please take this, and it was taken. I never thought about it again, and in fact, I was never sick again for in the neighborhood of forty-five years, and so why do I say this? . . . Well, it’s not really health. It’s age, let’s say. I’m beginning to show and feel my age, and I know that’s wrong. That’s a personal sense of self. Who feels age? Yeah, that physical guy with that image. So that’s my struggle. That’s what I’m working on now, to not seek health, but to stand in and to rest in the Impersonal life, the life that is eternal.

God says—Well, it’s quoted in several places. It’s called the ‘living God,’ and that’s stressed because whatever we are as personal sense is not living. Do you remember? Jesus said, “*Let the dead bury the dead.*” And he was talking about the real walking dead, those who are not living. And who are those? They are those who are walking in a material sense of self and dealing with other material senses of selves. There’s no spiritual sense of Self for them, and so they’re dead to it. But what is this living God? What is living? That’s what I’ve been contemplating lately, and when more is revealed, I’ll be glad to share it, but I’m not going to talk about it yet, because it’s too new.

Alright, getting back to knowing the unknowable, and that’s what we’re talking about. The unknowable is that which you cannot see, hear, taste, touch, or smell, and yet it’s living. And you’re not, if you’re not aware of it. Okay, so continuing in the book, he gives us an example of, “*Fit me to be a better vehicle for thy grace, a better servant of thy will. That comes nearer to the higher form of prayer that is called communion with God.*”

What is communion with God? If you’ve experienced communion, well I don’t have to tell you. But the examples he gives you are one: “*It is like the relationship that exists between two persons who understand each other thoroughly, and who sit on a mountain or by a stream, looking at the scenery, enjoying the great delights of the mountains, the valleys, or the sea without any words passing between them, but looking at each other once in a while in mutual joy at this great privilege of beholding the work of God.*”

So, what does that mean? That means communion with God is one in which there are no words. There’s a feeling. That’s the clue. There are no words that pass between you and the *I* of you. There’s just a feeling of oneness. It’s a feeling as if you’re floating on the sea of Spirit. It’s truly the most wonderful thing I have ever felt, and when you rest in that Presence, the Presence flows in you. Sometimes for a moment, you disappear. There’s only the Presence.

He says, “*True prayer is like that. It is when one communes with God and feels the divine presence in him, and through him, and in and through all people, and everything round about, and just smiles occasionally and exclaims, “Father, isn’t this a heavenly earth we have here! Isn’t this a beautiful world! Aren’t people wonderful!”* Now, when you have that communion, you have fulfilled what Christ Jesus said, ‘Seek ye first. ‘Let’s put it that way. Seek ye first this communion, a communion without words, without thoughts, just a resting in that beautiful, wonderful Presence. And when you fulfill that condition, all these things shall be added unto you, and what’s marvelous about it is that, we said last week, that one person may enjoy a cabin in the woods while another person feels fulfillment listening to the sea at night and the waves. And someone else may enjoy the vastness of the desert and the aloneness that can be attained there with no sounds.

So, this communion is the ultimate in prayer for us for now. I know there’s other stages after this, but for us, for now, for here, this is what we’re aiming for, we’re seeking first communion with God, and all these things shall be added unto us. I don’t know how that works. It’s an invisible process, but it works. It’s fabulous.

We needed somewhere in the neighborhood of a thousand dollars recently, and it was supposed to be coming to us from a certain source. A check was supposed to be mailed to us, and it just didn’t seem to come. So, we had to meet another obligation, something we had promised and, well, it was time to seek communion and let all this go. So we did. We got quiet, felt that Presence, which if it had words with it would have been, “All that I have is thine. You be still. You rest. I am here. I have come that you may have life.” There’s that ‘living,’ again, and life more abundantly, which I feel now is not row upon row of goods, automobiles and houses and properties.

No, I feel like it’s that communion. That’s when you’re alive, when that tingling is happening. You can feel it. You are vibrating like a tuning fork. *I am here*, and you know it. Though that was the experience, and we opened our eyes and without uttering a word to anyone, three people donated to Mystical Principles, and it was in the neighborhood of \$1200. It covered that thousand perfectly with two hundred to spare.

So I tell you that, not to say that how great I am or something, because I’m not. I was worried about how to meet it at first, and then, I thought, “Wait, what am I doing? I know better.” And so I got quiet. I had a meditation. I let it all go, and I just sat and felt this movement within, and then without uttering a word, without seeking it, without even thinking about it, there it was, fulfillment. And so I’ve done this so often, I know it’s the answer. And what he’s saying here is this is what we’re doing. We are attempting, through meditation and practicing the principles, to know, to feel the unknowable. “*That is the prayer of communion, and it comes about after we have*

*attained a measure of life by grace, a life in which God is fulfilling itself as our experience.”*

So when you begin to see this invisible something, it's really your true Self, but when you begin to see it appearing as fulfillment, you're living by Grace. You're not living by struggling and striving and cheating and lying. You're standing still and Grace is living you. He says, "It's not that God knows our material needs and supplies them. God knows nothing of your automobiles..." He says, "typewriters," but today it would be computers. "*God knows nothing of your automobiles,*" computers, "*or washing machines*" but here's the marvelous thing. This is the demonstration that Christ Jesus wanted you to have. "*God speaks to us, and the mind interprets it in terms of dollar bills, books, employment, or companionship. God speaks as Spirit.*" That's in your inner meditation you feel the movement of that invisible Spirit. "*God speaks as spirit. We hear the spirit, but we interpret it according to our needs, to that which makes for our fulfillment,*" and I think that this whole thing is so marvelous! Don't you? I mean, think about it. We can live by the mind and allow it to flow forth, which is a temple made by hands, and all of those can become corruptible. All those temples made by hands can dissolve, and deteriorate, or we learn this higher way. We learn to live by the Spirit, by the Soul, by the *I* within that whispers to us, "*I am here.*" We learn to live by that and then it builds a temple not made by mind, not made by hands, and that temple is invisible. It's invisible. We sense it. We feel it, and then the interpretation by the mind appears out here as fulfillment.

Only this is different than that which is made only by the mind. When it is Spirit appearing, it appears as fulfillment, and it doesn't last a day or two and then dissolve. The best example I can feel right now is that when I tried to put together a relationship, I picked the best person, I thought, and after a while it was revealed that we were incompatible. It didn't work, but when I forgot about that and I just communed within, then that was interpreted as my wife. We've been together for thirty years. It did work. It's hard to explain, he says in here; "*You can't utter these things to normal people. They will not get it,*" but you listening to this, you've been practicing principles. You get it. "*John tells us that, "God is love." If God is love, why ask God for love? God is love.*" That's what I just explained.

*"God has no power to withhold . . . It is the function of life to fulfill itself, and that in infinite and abundant measure."* But you have to let it. This is not about what you know or learn. This is about what you let. We either let the mind run things, and it's scared, and it's insecure, and it's dominating, controlling, whatever, however it manifests in you, and it doesn't work. It's very, very temporary, or we find the way to let, let My Spirit flow. And then it forms itself, first in the invisible as the Christ of God,

and then, through the movement of Spirit, it is interpreted and appears out here as fulfillment. So I think that this is fascinating.

Alright, so he goes into the great depression in the thirties. “. . . *Churches all over the world were open day and night for those who wanted to pray to God for supply,*” and there were people doing it. They were praying for supply right and left, “*and at the same time, the government had trains, and scows that were loaded with food, and they were dumping them in the ocean, in the ocean!*” Nobody got it there, and it was there. They paid people to stop growing things. This guy grows corn in Iowa: “You stop! I’ll pay you not to do that.” This one has pineapples in Hawaii. “Stop it!” I’ll pay you to “Stop it! We need to stop it!”

So there was no lack of supply. Nowhere was there a lack of supply. There was an infinite amount of supply like there is now. However, people were praying for more supply, and so Joel says, “*Suppose God answered then and gave you more supply. Then we’d have even more to dump in the ocean, wouldn’t we? That’s not the way.*”

“*The way to restore normalcy, harmony, and abundance is not to pray to God to increase supply, which is already greater than we can use, but rather to become consciously at one with that Source so that It can flow.*” You see that? The way to increase your supply is not to pray for more supply. It’s not even to ask someone else to pray for your supply. The way to increase your supply is to drop the prayers and the wishing and the wanting more supply. I know it seems weird. It seems backwards, but it isn’t. The way to increase your supply is to recognize, this is not what I need, I need the Essence that appears as supply. So I’m turning within now. I’m going to rest within. I may say a few words that remind me that all that I have is thine, that God’s grace is my sufficiency, but then I’m going to rest until I feel that Presence, and commune with it, and then I’m not done! When I open my eyes or even before I open my eyes, I’m going to say, “Father, what have I to pour out?”

Now, we know that I may not have any money to share, but what about the service thing? How may I be of service to those in my world, not how may I increase my supply? How may I be of service? So, there’s two parts to this. I may see an elderly person carrying groceries home and walking along the sidewalk, and I am perfectly fine to say, “Let me take those for you, and I’ll carry them for a while. When you get close to your house, I’ll give them back, and I’ll disappear. I may do something anonymously. That was one of the fun things that happened this last week or two. I received an anonymous letter with some cash inside of it. Somebody is following this way. They are being of service. They are pouring out. I guarantee you their supply is not a problem because they’re living these principles. So what is the principle of supply? You turn within. You drop the desire. You turn within. You aim for communion, for feeling that

Presence, and then, if you feel it, you rest in It. And before you open your eyes, you say, "Reveal to me ways that I can pour out."

You can always pour, even if you haven't got a penny. You can pray. You can pray for others. You can lift up the *I* within them. If you can walk and talk, you can be of service. You can do things anonymously and not get found out. That's even better. So communion and pouring out from your *house* [consciousness], from within, this is the way, and I guarantee you can't do that and not have supply.

It's not about finding the right guru, who can pray for you rather. It's not about finding the right practitioner who can pray you into supply. That's only a temporary fix. Yes, you find a practitioner that can commune with God, then you're reaching out to his consciousness or her consciousness is going to touch that communion, and it's going to appear. But you can't carry your practitioner around on your back or in your car or in your pocketbook. You have to live the principles for yourself. And the principle is first communion and then pouring. And you cannot not have supply if you live the principle. So, my job is to set you free from a personal sense of self. Okay? Alright. So that's knowing the unknowable.

Now, let's get back to this. "*God is the very life of our being, the love and source of our being, but we must tune in. We must recognize and realize our at-onement.*" Now, "realize" does not mean, "Oh, yeah, I get it now. I understand." That's intellectual. Realize our oneness, our at-one-ment means to turn within and feel that communion. "It will never be seeking any form of demonstration except the demonstration of God's Presence." You get that? You hear that? If it's supply, if it's health, if it's companionship, you seek nothing but that inner communion, and then open out a way for that imprisoned splendor to escape. Open out a way to pour that out. Okay?

*"The only legitimate prayer that will be left to us is a 'Thank you, Father,' and a sitting in the silence in sweet communion with the gentle presence that is already within our own being. This presence will not be added to us. No, no, no! It will be revealed as within our own being."* Yes, you will be knowing the unknowable.

You thought maybe you had to go out here and struggle and strive and connive and cheat in order to increase your supply, but that wasn't it at all. It's turn within, which is why "Jesus said, 'Ask and it shall be given you. Seek and ye shall find. Knock, and it shall be opened unto you.' And Joel says, "Beg, plead, knock, ask" for Spirit, for spiritual illumination. Ask for God-realization, and pray for it. Ask for the gifts of the Spirit. Ask the Spirit for spiritual things." Paul said, 'We know not what we should pray for as we ought, but the Spirit itself maketh intercession for us,' which means, you don't ask for things. You seek the Spirit, and the Spirit itself, when you commune with that

Spirit, the Spirit itself will appear as your need fulfilled. Boy, we've heard Joel say that a long time, haven't we?

*“Suppose that God could be so personalized as to be available to you here and now, what would you pray for?” Something called a home, money, companionship, or a parking space? Or for the Presence of God?”* And then he says, *“God really is just as available and tangible as though he were standing here visibly holding your hand. Why? Because God is omnipresent. God is omnipresence itself. . . . In the presence of God, there is nothing left for which to pray.”* Isn't that wonderful? That's so wonderful! That's Wonderful! You turn within. You feel that Presence, and all of your praying comes to an end. You simply rest. Now God prays. How does God pray? I don't know, and you don't know, except that I can feel it going on. I can feel that Presence stirring. I can feel that Spirit moving over the face of the deep, which is Consciousness. I can feel it, and so can you.

Alright, so when we stand still in that Presence, when we feel that Presence move through us and it utters its Voice,—It may be simply, “I am here,” and you may hear those words or you may feel that. You may know that with no words.—that's God's prayer. And it, then, is interpreted by the mind and appears as your need fulfilled. Alright, hopefully we have that forever. *“In the presence of God, there is nothing left for which to pray.”* I just love that.

Alright, *“from this moment on,”* ladies and gentlemen, *“you lose the privilege of praying for any person, any thing, or any condition.”* What does that mean? That means that part of a material sense of self must, must be dissolved, must be wiped out, must be forsaken. *“Your whole prayer now becomes a continuous song of gratitude that God is love, that God is here, and that God is now.”*

And that's the feeling: when I turn within and I rest. I drop all these images. And I just feel that Presence moving. There's nothing left except, “Thank you.” or “I love you.” That's it, it just comes out, and then the rest. There remaineth a rest to those following this path, to the people of God. So he says, *“Do you begin to see the reason for constant and frequent meditation? Do you see now why you require stillness of mind instead of taking thought?”* Yes, you do. So do I. *“Do you see why in your meditation you must develop a listening attitude, a state of receptivity in which you do not think thoughts, but you wait for thoughts to come from the depths of your own being?”*

How can you tell the difference? In the beginning you might not be able to, but as you progress, it becomes, well, it becomes speaking in tongues, the real speaking in tongues. You hear a thought that comes from your mind and you recognize it's just the mind. There's no depth to it, and you say, “Oh, be still now. I'm meditating. You be quiet.” Later, as you hear that thought that comes from within, *“I am here; I'm here.”*

There's a stirring that goes with it, so it's not just the thought. There's the thought and the Presence. And I can't explain it to you any better, but that's the difference.

Alright, now, "*Truth does not have to come from up in the sky. You do not have to strain for it. You do not have to make a mental effort for it. You merely have to let,*"— There it is.—"*let it gently flow forth.*" "*Realize that all your good is to flow out from you. And none of it can come to you.*" See, it's the mind, it's the material sense of self that thinks that this has to come to us, whatever it is we're seeking. It's the spiritual sense of Self that rests, that knows, "*I am here, and I am come that you might have life and life more abundant,*" whatever life really is, and rests in that and is still and is receptive. And then that receptive state of resting, into that flows the Father, the Christ, the *I am*, and there's an inner stirring, and there's an inner silence, which is an absence of a material sense of self. And when that absence is there, you have received Him, and Him flows into you, Him, the *I* of you, the Father within, the Christ within. It flows in. You are in the center of Him, and Him flows into you. And "*as many as received Him, to them gave He power to become the Sons of God.*" If you receive Him and you commune with Him, you have the ability to out picture Him, to express Him, to become the Son of God. You see?

So you have to "*divorce yourself from any outer dependence, whether person, place, or thing.*" This is hard. This takes a lifetime. This is not something we can do in a week or a month and probably not a year either, because when you divorce yourself from any outer dependence, whether person, place or thing, you are Christ realized. Christ could divorce himself from the law of gravity and walk on water. Christ could— can, let's say—Christ can walk through walls. He divorced himself from the material belief in atoms because he could move right through a wall, he can move right through a wall.

Christ could divorce himself from all medical belief. He can take a corpse and bring it back to life. So you can see in his demonstration that, well, some of the depth of which you must divorce yourself from a material sense of universe. What he's saying here is you have to divorce yourself from any outer dependence, and that takes quite a while for most of us. We don't necessarily want to cling, but we don't seem to be able to let go in a certain area. So it takes practice.

"*The truth which is your being becomes the light for all those who do not yet know that the kingdom of God is within them, and as they search for it, they will find it through you, not from you, —no! no!—but through you.*" My job is not to make you into—what's the word?—students, not to make you into a place where you depend on me. My job is to make you totally independent from me or anyone else and only to bring you to a place of relying completely on this inner communion, this inner realization, this

inner knowing of the unknowable. *“To a person of mortal, material consciousness,”* or a material sense of self, *“it would seem impossible that a change could take place in his or her life by means of something he had never seen, heard, tasted, touched, or smelled. But with the first experience comes more and more experiences, and as one change followed by another, the day does come when somebody would say, ‘You know, you are not the same person I knew before.’ The transition from mortal, material sense to some measure of spiritual sense, spiritual consciousness has begun.”* And that’s what it’s all about. It never was about things.

*“As these first experiences come, you realize that it is possible to bring about harmony, joy, and peace in the outer realm through spiritual means”* or spiritual communion. But remember, this is just the first experience, and so he says, *“However, you are still thinking in terms of dollar bills . . . You are still thinking of a heart, liver or lungs.”* . . . You’re still thinking of a human companion. So, he says, *“That was but the beginning of your transition from mortal, material sense to spiritual consciousness.”* This is the beginning perhaps for many of us from turning away from a material sense of self and coming into the conscious inner realization of the spiritual Self. *“But it is a transition, and the old man is beginning to ‘die,’ and the new one is being born, dependent on spiritual means for attaining its material good.”*

Now here is where he drops this next line. He’s dropping in a spiritual bomb if you see it, if you hear it. If you don’t have eyes to see it or ears to hear, it’s just something you just read right over. *“The day eventually comes, however, when another transition has to be made”*—Okay, we’re making a transition from a material sense of self to knowing that this inner spiritual being, which flows through us and in which we rest, this is our spiritual Self, and we are beginning to sense a spiritual sense of Self. *“However, the day comes when another transition has to be made, and the realization dawns on you that neither supply nor the body is material. Even the universe is not a structural universe.”*

Now if you heard that, that should be enough to rock your world. We have said how many times in these talks that we’re standing in the kingdom of heaven, but we’re seeing a material sense of universe? He says that there will come a day when another transition happens to you. You will have the inner realization that supply and body and companionship are not material. Yes, there was a material sense of these, but now you’re beginning to experience the spiritual sense of these. You may have lived your whole entire life of seeing this universe as structural, as material. Now comes an inner realization that this is not a structural universe. It’s a spiritual universe! *‘My kingdom is not of this world,’*—*“no, not in any sense of the word. There are joys of which the people of this world have never even dreamed; there is a spiritual sense of health of which nobody in mortal or material sense, or even in the . . . half-way spiritual sense*

*has ever conceived. There is another world, a new world. 'My kingdom is not of this world:' My kingdom is the kingdom of heaven or Spirit. There really is a heaven, and when the old earth and the old heaven are washed away, you come into the new earth and the new heaven and find that they are purely spiritual."*

You see, this was John's experience: "*And I saw a new Jerusalem coming down out of heaven.*" He was experiencing a new earth, which is another way of saying he was experiencing his old earth of a material sense producing its image and likeness as the earth made by hands. He was now coming into the experience of receiving Him. He was seeing spiritual consciousness appearing. Receiving Him. Communing with Him on an almost continuous basis, John began to see a new heaven and a new earth. Spiritual consciousness was appearing as form.

So he says, "*Now you enter a consciousness in which Spirit is your only health, your only supply, and your only companion. Now you do not think of using Spirit to get a human companion. You do not use Spirit to make the heart beat faster or slower . . . Here again is another transition; and in this second stage this man who has been 'dying' for a long time is completely 'dead.' Now is he resurrected, probably more than resurrected: ascended into a divine state of consciousness in which the values are no longer earthly.*" He describes that in *Beyond Words and Thoughts* when he says, "*I myself went through the experience of crucifixion, resurrection, and ascension.*"

So, here is a man, not John thousands of years ago, but Joel just forty years ago, fifty years ago, saying, I have experienced this, and you can too. "*That transitional experience will go on and on and on until the ascension above all sense of this world. Then, there will be no reincarnation because there will be no place into which to be reborn.*" Yes, that's the beauty of life eternal, which Christ Jesus said was the ultimate goal and what he came to give you, and he did. He came to show you that when you dissolve a material sense of self and awaken to this inner communion, when you receive Him, which is your real Self, your spiritual Self, your infinite Self, then there's no longer any incarnation. There's no one to reincarnate. There is only this invisible Self appearing as form, and you have overcome this world. You have overcome reincarnation, and now you can rest and behold *I*, the immortal One. "*The complete and perfect virginal, spiritual birth, or sense of being, will have been achieved. This is the 'dying daily' and the rebirth that goes on continuously until the complete ascension.*"

Hopefully we see now—We've only looked at two chapters, very few pages in this book *Leave Your Nets*, but perhaps we see this in another light, a little deeper than we ever had. Maybe we thought it was a book on how to demonstrate supply or demonstrate health or demonstrate companionship. Now perhaps we're seeing it's a book on stepping out of mortality. It really is a book of how to step out of mortality and

into immortality. Leave your nets. Leave that entire material sense of self. Leave the material sense of universe. Let it go, and now turn within and let.

Be receptive, says Joel, receptive to Him, to It, to *I*, the *I* of you. And, as you receive that *I*, you have the ability to become a beholder. You have the ability or the power, but I like ability, you have the ability to stand still and watch. You are finally able to bear witness to God in action flowing out from your inner Self, as your inner Self, appearing first as the invisible Self that you feel, that you commune with, and perhaps that you love. And you feel its love flowing through you. And you behold *I* within you appearing as form. You see—you live, you move through a temple not made by hands. You discover there is no material universe.

Joel said over and over this is a spiritual universe, and when you come into the realization of that, you are the Christ. Only the Christ can behold the Father. That is said in scripture, and when you behold and you stand still and you rest in this inner Presence, then you're Christ. You commune with the Father. It flows through you. You are the living Christ, and then you, too, can say, "*The Father works, and I work hitherto*" and we are One. And you can say, "*He that seeth me seeth Him that sent me.*" And you can say, "*I am come that all may have life and life more abundantly. I am come that ye might have eternal life.*" What a path! What a journey! What a realization!

Blessings to you all. Please put this into practice. It would give me great joy to see all of you receive Him. It would give me great love, great feeling of God, for God is love, to see you become the Son of God.

Thank you and God bless.

## CLASS 4

### SELF-COMPLETENESS

*Bill:* Good morning.

We are into November already, November third, 2019. And the only reason I give the date is because people ask me what's the most recent talk and all that, so I give the date for them. It doesn't really matter. You'll hear what you need to hear when you need to hear it.

We are looking at this wonderful book called *Leave Your Nets* by Joel Goldsmith, and of course it has to do with, we say, dying to a material sense of self, but that somehow doesn't feel like the right word because you don't really die, but you step out of or you put off mortality. You put off a material sense of self, and you put on immortality. Paul taught us that that is the way to go. That's the path, and Joel is reiterating that here. I can't talk this morning. My tongue is tied.

I'm enjoying a cup of Jamaica Blue Mountain Coffee. I think it's the best coffee in the world, and I give myself that treat every once in a while. And I woke up this morning, and when I went downstairs, there was a note at my place at the dining room table, and it said, "I hope you enjoy your breakfast. Love, your daughter." And there was an egg and a couple of strips of bacon and a biscuit, and I did enjoy it. And I don't know if I'll see her in passing because she's working now, but I drew a funny face and put a beard on it and drew a little arrow and said, "Yum!" In other words, I did enjoy my breakfast. And I put it on the refrigerator next to where she has to walk into her bedroom. So, it's a wonderful way to start your day, don't you think, with love externalized?

Now, we're getting to this chapter, which is chapter 3, "Self Completeness." And why is it important that we understand that we are self-complete in God? It's important because, well, if you know that you are self complete in God, you won't go looking all over the planet for supply. You won't go looking for that right perfect companion. You won't go seeking a hundred different ways to get healthy. You will know that your completeness in every area is in God, and so you'll take this chapter seriously and contemplate it and meditate on it.

What I do is I read, oh, a paragraph or two. This first page here ends with a—or almost ends with a—quote from John about the vine, and after I read that quote, I put the book down and I meditated. And I can't read any more until I get whatever it is that's calling to me in those two paragraphs and that quote. And that's the way I approach these books. I don't just read it right through like I'm reading a good Jack Reacher novel. No, I take my time. I try and sometimes succeed at entering into the Consciousness that spoke these words, and we know that It's Christ Consciousness. Alright, I seem to be all over the place. Let's focus here.

It's important that you understand your Self-completeness because, remember, in the book *Beyond Words and Thoughts* in the chapter "Incorporeality: God, Man and the Universe," we are told at the end of that chapter that we have to bring forth invisible supply, invisible companionship, invisible health, invisible life. We have to bring it forth from the invisible, and this is what this is saying in this chapter called "Self-completeness."

Once you understand you are complete, Self-complete in God, another thing will happen. You'll find that you're praying less, far, far less. Things are just happening. They happen to you. There's something coming up. You know you'll owe twelve hundred dollars. You don't pray. You just sit back in your Self-completeness, and you commune with that, with feeling that, really feeling that. Not thinking it. Thinking won't do it. And as you commune with that Self-completeness in God, as you feel that inner oneness in your meditation, that's all you do.

You don't ask. You don't beg. You don't plead, and then you find out that whatever it was you needed shows up right at the right exact moment. It's fabulous! And I was talking to someone just last night, and I said, "When these things stop happening, you know you're doing something wrong." And it's true. And when you stop living in this fourth dimension, which appears outwardly as your fulfillment, then you're living as a human being, and these things don't happen.

So let's, if we can, get quiet. If you haven't had the eleven o'clock meditation we had this morning, have one now, and then come back to this. We're going to enter into the Consciousness that spoke these words. He says, "*You are Self-complete through God. You are not, and never will be, complete because of any effort you have ever made toward being good or being spiritual.*" That's kind of a let down sometimes, isn't it? I mean I've struggled with some of these principles, I mean struggled hard, and here he is saying you are not complete because of any effort you've ever made at being spiritual.

And yet we know, I know that the struggle is what has sometimes allowed me to catch a glimpse or to be able to practice the principle I've been struggling with. So, it's a paradox. We need the struggle to come to an inner realization of the principle and

to live it, and yet no effort of ours, we're not Self-complete through any effort of our own. Isn't that strange? You have to have the effort to reach the effortless.

I can tell you. Well, let's read a little more, and then maybe we'll go into that story. *"Your completeness is in God. This is in accordance with the teaching of the Master Christ Jesus: 'I can of mine own self do nothing.'<sup>1</sup> . . . The Father that dwelleth in me, he doeth the works.<sup>2</sup> . . . Why callest thou me good? There is none good but one, that is, God.<sup>3</sup> . . . My doctrine is not mine, but his that sent me.'<sup>4</sup>*

*"In other words, all the power of Jesus was really the power of the Christ made evident through Jesus. Remember that, in and of yourself, you are nothing except that God be the reality of your being. Christ is your true identity, and in Christ you are fulfilled in all your completeness. So you can draw on your Christhood for anything to the extent of your realization of this truth."*

*'As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.'* John 15:4

Now, I've already seen three or four things that I can take out of here to meditate on. All the power of Jesus was really the power of the Christ made evident through Jesus. You know, we're never going to be something of ourselves, but we're not nothing. I had that feeling in the first years of my life, I'm nothing. I didn't like myself very much either, but what I was feeling, I know now and didn't know then, was a lack of power. I had to find God in order to feel complete. I could not feel complete by myself, and I looked around at other people, and they didn't seem to need this power.

They just went on being all they could be, and they seemed quite satisfied, whereas I always felt there's something missing. What's missing? Even when the good things of life came to me, there's something missing. And it wasn't until I had my first spiritual experience that I knew what had been missing, and it was this Presence of God. So I would probably take that, (the power of the Christ made evident through Jesus,) and take that within myself and meditate on that, "the power of Christ."

Well, what's the power of Christ? It doesn't feel like a power to me. I don't know if it does to you. It doesn't feel like a power, this Christ that I feel in my meditation. And sometimes when I'm talking, like a little while ago, it feels like the Comforter, and in the Presence of that Comforter is harmony, harmony of every nature,

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1 Psalm 16:11

2 John 10:10

3 John 4:32

4 Luke 12:30-32

harmony of every area. And so in the Presence of that Comforter is harmony of being, harmony of life, harmony of body, harmony of health, harmony of supply, harmony of companionship, of companions.

And that feels like a gentle Presence that is just expressing, quietly, silently. So it doesn't feel like a power to me, except that it changes the outer picture, or rather our dwelling in it. We're abiding in the Vine, and we bring forth fruit. Or in our modern language, we are communing with the Christ. We enter Christ Consciousness, the awareness of Christ, and it appears as harmony, rather than our human mind of good and evil appearing as, well, good and evil. So, we want to know how to abide in the Vine.

And the second thing I would have taken into meditation would have been "*Christ is your true identity, and in Christ, you're fulfilled in all your completeness. So you can draw on your Christhood . . .*" Now, what is Christ? How do I draw on it? These are questions I would ask myself. I would ask my capital "S" Self: "What are you and how do I draw on you?" We know we can't do it by begging and beseeching. In fact, we don't even know what we're supposed to draw forth, which is why Paul said that the Spirit has to make intercession, and so it's enough. You don't have to know. Did you know that? You don't have to know what you are supposed to draw forth.

You only have to surrender. Again, silence, the true silence is not an absence of sound. You can be in the middle of Chicago and someone with a jackhammer and police directing traffic with a whistle and cars screeching away from the curb, and all kinds of things, and you can attain the silence. Silence is not an absence of sound. Silence is an absence of self, the little "s" self. And if you look, you really look, all of these scriptures are telling us that that self has to stop! Just for once, would you just stop?

And in that stopping, in that moment of silence, there's an absence of self, no thoughts, no words, no desires. Just waiting upon the Lord. And you might say, "Father, reveal Thyself. What is Christ, and how do I draw on it?" And then you stand still. And it will either come to you— Sometimes it comes in words, or the Word is uttered within you. It's a different feeling than thought, and it brings with it, yes, power.

But most times for me it comes—I ask, "What is Christ, and how do I draw on It?" And then sometime that day or the next or the next, I have an experience that makes me go, "Aha," because the experience is the answer to the question I asked. It brings about events that are impossible. There's no way, no way that that could be just a coincidence, and you know it. You ask a question like this in your meditation and you're silent, which opens the door for a response; and the Christ of you shows you through events in your life, answers you that way.

And something comes into your life that had to have started on its way fifteen years ago, and yet it gets here right at this moment or the next, right after you ask that question that morning, and it answers it. Now, how does that work like that? It's fabulous! It's really a miracle. It's miraculous, but it doesn't feel like power. It feels to me like Omniscience and Omnipresence, and omni-harmony.

Okay, so the third thing in this paragraph would have been '*As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.*' And that's the same question. How do I abide in Him, whom to know aright is life eternal? How do I do that? How do I do I abide in It? And I would ask, and it would come forth, either as a quote, a scripture, a new set of words I've never heard before, like the ones that come to me like, "We have to live in a temple not made by mind. We have to live in a temple made by Spirit, by this invisible essence. We are Self-complete by living in this invisible essence and then beholding as it manifests."

It forms Itself by something that was sent to you fifteen years ago and finally arrived right exactly at the right moment. So there's three things that I would have taken into meditation, and I wouldn't even be past the first page of this chapter, and it may have taken three days, and I'm not past the first page. You see? You understand? This is how we enter into the Consciousness that uttered these words, not by reading them like a Jack Higgins novel, like *The Eagle Has Landed*, where we're really caught up in the thriller and the suspense and can't wait to get to the end. Oh, yes, you can read it that way, and then you can say, "Well, I know these things because I can quote some of them."

But you haven't entered into the Consciousness, and the whole purpose of uttering these things is so that you can go and do likewise in the same Consciousness. And so I have learned to take my time, to take whatever comes into my meditation and to put the book down, and then to go into my meditation, ponder it for a moment, and then just stop and listen and be receptive because if I learn how to abide in Him, if I learn how to receive Him, then I will be given the ability to express Him. In other words, I will be the expression of God or the Son of God: "*As many as received him, to them gave he power . . .*" or the ability, the realization to express Him. All that from only three parts of this first page of this chapter.

Now Joel had an experience by contemplating a tree outside his house there in Hawaii, and it must have moved him a great deal. In fact, I think it happened more than once because he uses this example over and over of the tree. In many of his books this example is there. "*Think of the tree and its trunk and its root system deep down in the earth, and then think of the branches on the tree. The tree has a root system which draws into it the food from the earth*" or the essence. "*It has a distributing system that*

*sends that food up through the trunk out into the branches. There is a catalytic agent that turns the sun and the air and the water into some kind of an essence that feeds the branches and later becomes the fruit.”*

*“Now for a moment think of yourself as a branch and realize how you are being fed through the trunk or the vine from the earth. As a human being, you are not partaking of that divine substance. You are a branch cut off from the trunk of the tree.”* Let’s go find that quote, and I’ll be right back. It is John 15, and it starts by saying, *“I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now, ye are clean through the Word which I have spoken unto you.”*

Alright so, *“Every branch in me that beareth not fruit, he taketh away.”* What does that mean? There again, it’s something else to contemplate. We approach this from two, well, from many different angles. In the beginning we see ourself as the branch, and we recognize we have to abide in Christ within our being, and we search around for how, and we ask questions, and we read books, and we listen to talks, and we find out how. We must begin in our meditation to learn how to stop, and then we must learn how to take no thought, and then we must learn how to rest back: *“There remaineth a rest to my people.”* Alright?

Now, if we rest back, we are abiding in the Christ of our Being. Let’s put it this way: I see the Christ as the movement of God. I feel the Christ as the movement of God, which would be the expression or the Son of God. And when I feel that movement within, I recognize I am abiding in Christ. I am obeying the command to abide in Me, but when I don’t spend any time at all abiding in Christ, it doesn’t take too long to be overwhelmed by the world thought, and then I’m thinking, very much so. I’m thinking, *“Why have I run out of money?”* Because I’ve been abiding in my bank account, instead of in Me, the Christ, the Invisible.

Why is this relationship turning sour or, at least, we are arguing all the time. Because I haven’t been abiding in Me. I’ve been abiding in my best attempt at a relationship. I’ve been abiding in my emotions, and then all of a sudden, my health is turning south. What’s wrong?

What am I doing? I’m abiding in my help. I’m not resting in the essence and allowing it to manifest. I have my idea about what kind of exercises I should do. I have my idea of what kind of relationship that should be. I have my money, my bank account. All of this is my, my, my! It’s a personal sense of existence.

This is the one that has to move over, and if you can't do it all the time, at least find a way to do it in your meditation because something happens. Something happens in that meditation, and before you know it, you're carrying that abiding out into the world with your eyes open, and you're feeling that movement. It's quite wonderful. Just absolutely wonderful when you feel that movement. And let's say you're standing in the middle of an elevator with twelve people around you. You feel that movement. You don't even know if it's for someone there or for yourself, but you let it flow. It's wonderful. You have the secret of secrets. You know how to abide in Me.

So he says if you don't do that, if you don't abide in Him and you're living in this personal life, it withers and dies. And what happens if you abide in Me at the last moment before you're passing? What do you move into? Well, if you're abiding in the vine and you're learning to do this, even with eyes open, then you know your Self-completeness is in Christ. Actually you know that Christ is expressing you, Christ is living you. And so when you lay down this vehicle and step into the invisible, you're Christ. But when you are here in the invisible, Christ is expressing, so you're Christ, and then you can walk into the invisible and out again at will. Okay, we're getting kind of deep there. Let's get back to this.

He says, *"If we use this illustration of the vine, however, we begin to perceive that although there seems to be a sense of separation, actually there is none."* The only sense of separation comes when you're living in a separate self without this contact. How many times has Joel said you can't have one time in the morning that does you for all day. The world thought will overtake you, so you have to renew it over and over during the day. It only takes a moment, a second. I mean we're only talking about a one minute, two minute meditation.

You can do it at your desk at work. I know. I've done it, and if you can't because people are talking and talking and talking, and maybe that's a part of your job, you can excuse yourself. And I used to go into the restroom and get quiet there for a minute or two. They didn't know I wasn't using the restroom. I was using it to get quiet. Who cares? I did, and some amazing things happened.

And let me tell you about an experience I had in a factory. I was making digital magnetic tape drives in the seventies, and I tried to solder something onto the motherboard, and I just couldn't get it. I could not get it. I tried and I tried. And now, I'm fairly intelligent. I tried and tried to get the soldering right, and the inspector would look at it and shake her head: "No. Got to do it again. We can't release these out into the business world unless they're built right." And I wasn't building them right.

Oh yes, I had all the mechanical assembly parts right, but I had to solder these wires, and my solder was like a big glob on there, and you're not supposed to do that.

And, on the other hand, you can't just paint it. That's not enough either. There's a middle ground where there's enough to cover it, and it's solid, and it's not going to wiggle off or shake off, but there's not too much. And I couldn't get it, and I tried and tried.

And finally I said to myself, I know what I need to do, and I went into the restroom there, and I sat down, and I got quiet, and I felt this inner movement, this Christ of my being, which is the Christ of your being. It's the Christ of all being, and it knows how to solder, but I didn't know that. So I felt that movement. I came back out, had a cup of coffee. They offered coffee for free, and I went back to my bench, picked up my soldering iron and a piece of solder, and I touched them together on this motherboard, this wire, and it flowed like it had a mind of its own. It just flowed perfectly, and I pulled back the sauntering iron, and it was perfect.

And I did fifteen of them. They were all the same, all perfect. And I showed the inspector, and she smiled and shook her head: "Yes, they're ready to move." And all the units went out the door. You see? That's amazing! It's outstanding to live watching this movement move through you. That's the experience of abiding in the vine and bringing forth fruit. You wouldn't think the infinite Christ is going to help me solder this wire, would you, or something like that, whatever your job is? And, actually, I wasn't thinking that either. I didn't ask for Christ to show me how to solder that wire. I just knew that I needed to get still and feel that movement, and then we'll see what happens.

So, I don't ask for specific things, except unless it's show me how to abide in You, something of a spiritual nature. But when I need twelve hundred dollars, I don't say please show me this twelve hundred dollars. I know enough now to know that that's not the way to pray. That again is a personal sense of self going to Christ. Now we have separation. No, I have to be the outer expression of that Christ, and the only way I can do that or be that is to abide in Me, the Christ, and then I feel Its movement, and these beautiful things happen out here, and the twelve hundred dollars, probably fourteen hundred shows up so that there's a little extra, and it's wonderful. I know I'm Self-complete in God.

So he says,—He's going on about the example of the tree.—"*. . . the life that flows through the roots into the trunk or vine and then out into the branches is the same life that later appears as blossoms and fruit.*" Yes, that's absolutely right. The life that is that inner movement is the life that flows up and appears as the ability to solder. Who knew?

Well, I do now, and you do, and I've seen that happen with a car, too, when I've tried to take something apart so I could take it to the auto store and get another piece, and the particular thing I'm working on won't move. Even though I sprayed

WD40 on it, I can't get it to move, and then I sit still. It's always the same answer. I sit still, and I stop. I listen. I wait upon the Lord. I wait upon this movement because I know the movement and fulfillment are one, and I feel it. And I go back to the car with my eyes open, and I take my wrench, and it turns. I don't know why, but it turns. I take it out. I take it to the auto store. I swap it for a new one, and I bring it back. I put it in, and it starts right up. Everything's good. So that's the difference.

Do you see the little difference? It looks like the same guy. I mean I could be living in a personal sense of self and trying to turn this bolt, and I can also be bearing witness to Christ as it turns the bolt. You see, it looks the same from the outside. Nobody can tell what you're doing.

That's one of the beautiful things about this. You can be totally anonymous. Nobody knows what you're doing inside. They may wonder, looking at you. They may say, "Why are all these good things happening?" But then they'll come and ask you, like Joel says. What are you doing lately? How come all this stuff is happening? And then you can do what you're instructed to do, and lend them a copy or give them a copy of *Living the Infinite Way* or *Practicing the Presence*, which is where you're supposed to start.

Now, on the next page, he says that "*At this moment, you are the branch that is visible; but you are one with the vine, connected to this invisible Christ of your being, the connecting link with the Father, which in the tree-experience would be the life through which the tree draws its sustenance.*" Alright, now, that's what I was going to say. You start out being the branch, but eventually in your meditation, you made the discovery, "Oh, My God, *I am the Christ*, and if you have a teacher you quietly tell them. I called Herb one night, and I said, Herb, *I am that I Am*, and he said, "Well, yeah."

He didn't say that, but he said something like that, which meant, you know, he had known it all along, but it was wonderful to find somebody that could say, "Yes, you're on the right track. This is right." Now that doesn't mean you can walk right out of there and you can walk on water, because you're still living most of the time as a personal, material sense of life, separate as a branch, and you're learning to abide in the vine. But eventually you'll discover,—and how it will come to you, I don't know. You can't just say the words or repeat them to yourself. That doesn't work,—but somewhere it'll come to you: "*I am the vine,*" and then you'll be, well, abiding in your Self.

Now, "*surgery from head to foot will never reveal the Christ of your being because it is not physical. It would be as difficult to see as it would be to take a seed and dissect it in an attempt to find life in it.*" A long time ago, years and years ago, I read *The Autobiography of a Yogi*. I think that was the name of it, and I can remember a

story in there about a doctor who was in the middle of surgery, had a person cut open, was looking inside of them, and suddenly the thought came to him, “Where is the person?” And he couldn’t answer it. It was suspended inside of himself. “Where is the person?” And, of course, this started him on his spiritual journey, and that stuck with me. And that’s what Joel’s saying here. You cannot find Christ in you from your head to your foot, and you cannot find the invisible life inside the seed.

Now, we’ve all had gardens, I suppose, or seen them anyway. It’s quite wonderful. It’s a miracle. You take a seed. Perhaps you dried it out two years ago. Maybe you were eating a cantaloupe, and you dried out some seeds thinking you would plant them, but you forgot about it. You put them in a cupboard somewhere. And suddenly you discover them, and maybe it’s getting near planting time in your part of the world.

So you take the seeds and you put them in the ground, and you water them and you put up some string or something around the garden, and you wait. What are you waiting for? You’re waiting for that inner movement inside the ground that acts upon that seed, and you know and you’re right because fourteen days later here comes a little shoot, a little green shoot coming up. And you watch and you take care of it, and you make sure it has water. If it doesn’t rain a lot in your area, you water it.

Maybe you give it some—What do we have now?—Miracle Plant [Miracle Grow] or something, and you sprinkle some of that on it, and the thing gets huge. It gets really big. It’s a vine, and it is filling up the whole left side of your garden from a little one inch shoot to a twenty-one foot vine, and then here comes these little green balls, little tiny things, not much bigger than a pea. Each day they get bigger and bigger and bigger, and before you know it, you have six or seven watermelons. Now, where did that come from? Well, you’re probably more than willing to say, “That came from the invisible.” Life or nature acted upon that seed and drew the sustenance from the ground, from the earth, the sun and the rain, and out came this plant.

But if you look at it, you know and I know something invisible acted upon that seed, flowed out through the seed into the earth and then above the ground, and then everywhere down one side of your garden. And you cut the watermelon, and if you took care of it properly, it’s so sweet and so juicy, and you thank—I guess the Native Americans were better at this than some of us are today. They would usually thank the earth and the Great Spirit for the sustenance they received. Perhaps we need to do a little more of that. I don’t know, but I did. I thanked the earth, the ground, the invisible essence that operated on it, the sunshine and the plant for sharing.

Now, we’re more than willing to accept that invisible essence operating on the seed. But then, when we think of ourselves and we think of the money we need by next

month, oh, now we check our bank account, and we don't look to the invisible. We don't abide in the vine. We're living a personal sense of self which has to fail. Every prophet that's ever walked has said that if you live in this state of consciousness, it will come to nothing. And I did blow up on it. But what happens when you learned like the plant? The plant isn't taking any thought. It's abiding in Me. What happens when you do that? You take no thought for a person. You abide in Me, and you see what comes forth. It is truly wonderful. I have found in my case I'm not rich, but that which I need continually flows, and even when unexpected things happen, it flows. It's amazing!

Last year we had the—I guess it was maybe January. It was pretty cold, and—our heat pump went out. We'd had it for fifteen years, and it was dead. It was finished. It would not heat even a tin cup any more. It was done. So we called. We had to get a new one, especially since we work with foster children, and you have to have a healthy environment in or they'll come and they'll take those foster children and move them out for their welfare. So we investigated, and I called a guy that I trust, and he said, "Yes, I can put one in for you." "Well, how much?" "Eight thousand dollars." "Oh no, I don't have eight thousand dollars," but something started to happen.

We went into meditation. My wife went into prayer. I went into meditation, and this inner vine, this inner essence started to quiver. You can feel it. I don't know what words to put on it. It's a movement. Spirit moves over the face of the deep. You can feel a movement over your Consciousness or through or from your Consciousness. And then you know something's going to appear. You don't know what. That's part of the fun. And sure enough, something did appear, and we've almost paid it off. And I think we have about four more payments, and it'll be paid off. And so it's nice. It's keeping us nice and toasty downstairs. Alright, I'm not sure why I got off into that.

He says, yes, he says the same thing, how "*we simply take on faith the truth that there is life working in the seed, and that that life will appear outwardly as a plant. How readily we accept . . . How simple it is to understand!*" But "*why are we not willing to accept the truth that as branches of the tree of Life we are not self-sustaining? Why do we continue to think of ourselves as separate human beings, each one dependent upon himself for his wisdom, supply, understanding, and intelligence, even for the health and strength of his body?*"

"*Why do we never once think of this universal life flowing as an invisible bond into and through each one of us, and realize that it is this life force,*" this essence "*that appears as the fulfillment of our life?*" Why? Because we don't let it. Oh, it's easy to let nature take its course in our garden, but it's not very easy to let Spirit take its course in our lives, our personal lives, is it? We have ideas. We have plans. We have goals. We have a material sense of self, and we don't want to get out of the driver's seat. And what

will happen if I really let go? Will I be a hole in the doughnut? Oh no, my friend. You will be infinite, and an infinite number of doughnuts, if that's what you need.

Okay, so in this chapter, "Self-Completeness," he's suggesting that you abide in the vine, Self-completeness through God. Do you see how Self-complete a tree is? Yes, that tree really did something for him. He meditated on that tree several times. *"That's why all mystical literature has used the terms 'within' and 'within-ness.' It's not that the apples are inside of the tree. They are not apples until they appear outside. But the essence,"*—That essence is what you have to feel.—*"or substance of the apples is flowing through the branches and becoming the form which appears as apples."* Yes! Yes, yes. *"You do not have automobiles stored up inside of you, or dollar bills or houses or companions,"* or vacations.

What there is is this essence, this invisible life, this Christ, and it is God's idea of a Son. You see? One of the things that impressed me or impressed itself upon me while studying the Kailua Study Series, the 1955 talks by Joel was this idea that God expresses as invisible form, as invisible essence. That's God's Son, and it is infinite, and it is Omniscient, and it is Omnipresence and Omnipotence, the all and the only, God in expression, invisible. So there's no material forms within you.

There is this invisible essence, and if and when you learn to abide in it, and let it move in you, in your consciousness, then it appears out here as form, but it is not the form. It's the essence that's flowing, and it always flows as your need fulfilled, whatever that need is. If it's a true inner experience, a true feeling, a true inner feeling of the movement of this essence flowing, it will appear as your need fulfilled, as harmony in some shape or form. But if it's not that true inner capital "E" Experience, if it's just a thought, it won't happen. But we start there. It's not to say that we can't start there. That's exactly where we start with first contemplating these thoughts until we slip into the experience.

Alright so, *"And so it is in every area of life. You do not have automobiles stored up inside of you, or dollar bills or houses or companions. You do not have those within you, but you have the essence and the substance of them. You have the love and the life and the truth, the Spirit, the Soul, the law. All these are within you; . . . One with your Father, you are a complete unit."* Your Father is the God that flows as that inner essence, Spirit or the Christ.

*" . . . You are Self-fulfilled through your conscious union with God."* It has to be conscious. It can't be an unconscious, "But yeah, well, I think it is, but I never really felt it." No, it has to be a conscious. That's why we meditate so that we can be receptive, so that we can receive Him, this inner movement and become conscious of it, and then our need is fulfilled out here. It's really quite a wonderful way to live.

I love this next part; there's only one Joel. He says, "*Suppose you have a few loaves and fishes, but you have a multitude to feed, and you have no storehouse or barns. Now what can you do? Out of your humanhood, nothing. Starve!*" . . . "*But out of your Christhood, out of the depths of the infinity of your own being,*" which you must feel consciously, "*you can look up and bless the loaves and fishes, realizing that these are not material loaves and fishes . . .*" No, the essence, the invisible, is the reality. ". . . *This is God's supply, and if it is God's supply, it is infinite*" and invisible. "*Then the multitudes are supplied, out of what? Your storehouse, your bank account? No, out of the Father, . . . the Christhood of you . . .*"

See? "*Out of it can flow millions of words, millions of ideas of truth,*" so "*why not millions of dollars, too? What is the difference?*" There is none, except in your belief, which you have to let go of. "*The source is the same; the substance is the same.*" It's this invisible movement of Spirit, of Christ. So, it can flow as fishes and loaves, dollars, words of truth, everything. Only, and check this. "*Do not put one in the category of spirit and*" one "*in the category of matter.*" That's what we do. We say, "Well, yes, I can speak these words of truth and they'll keep flowing and flowing out of the invisible. Ah, but wait a minute. I have to make that car payment next week, and I've just been laid off for of a lack of business. What am I going to do?"

You see, you're making one spiritual and you're making one material. That essence will appear as your need fulfilled when you get these ideas of a personal mind out of the way. "*If once you see that this truth pouring forth is the substance of your loaves and fishes, of your protection, your safety, and your security, the fruitfulness of your entire experience will be established for all eternity: not only for three score years and ten, but for eternity. You will, then, be the branch that bears fruit richly, because you'll be Self-complete in God.*"

See, it seemed like a little chapter that we wouldn't be able to talk for an hour, but I see it's almost fifty-eight minutes already. Okay, I'm going to be still for a moment. Ready? We - just - stop..

I want to take a moment to thank Betsy for typing up the transcripts of these talks so that we may have them and look at them, perhaps while we listen or perhaps while we sit out on our deck. Thank you. I also want to thank everyone that has taken the time to listen to this, and I can't forget Paul down there in Australia. "Hi Paul!" He takes the PDF file and converts it into a document file. Otherwise I couldn't put it up on the blog very easily, and so I'm grateful.

Alright, we have moved Mystical Principles. The Yahoo group is no longer in existence. You can write to me if you want to be a part of the new group, or you can go to the Mystical Principles website and click on the email group, and you'll find it. And

my email is iamwithin, all one word, iamwithin,—That's where God hides!—  
[iamwithin@gmail.com](mailto:iamwithin@gmail.com).

Well, I feel a sense of peace. Thank you and God bless.

## CLASS 5

### OPEN OUT A WAY

*Bill:* Good morning.

We are reviewing the book, *Leave Your Nets*, by Joel. We are looking this week at chapter 4 called “Open Out A Way.” Before we move into it, if you haven’t had your morning meditation or perhaps your evening meditation, stop this talk and have a meditation. Make contact, and then you can feel certain that what you need to hear you will hear.

Let’s start at the beginning. “*And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them,*” Leave your nets and “*Follow me, and I will make you fishers of men.*” Now in the King James Version, they don’t have that “leave your nets,” but it’s implied because the next line says, “*And they straightway left their nets, and followed him.*” So this is Christ walking by the sea of your consciousness and saying to you, “Leave your mortality and follow Me,” and if you are as obedient as these two, you will leave your mortality and follow him, the Christ of your inner being.

This chapter, chapter 4, is another chapter on overcoming the world because when you put off mortality, you overcome the world, and when you overcome the world, you put off mortality and put on immortality. You live from then on not in the third dimension. You live in a spiritual fourth dimension within your consciousness. So this chapter is another chapter not on how to demonstrate supply, even though it says “open out a way,” and we know from the poem, it means open out a way that the imprisoned splendor may escape. No, open out a way in this case means put off mortality and put on immortality.

This chapter for us has many instructions. Every time I read a place where it says “we must” or “you should,” or “you better,” Joel is giving us or Christ is giving us through Joel instruction, what we are to do, just as Christ through Jesus said, “Leave your nets,” put off your mortality and follow me, I, the Christ within you. So Christ is speaking through these words and telling us today what we need to do, and the first instruction I see here is he says, “*we must establish firmly our oneness with the Father before we leave our home in the morning to embark upon any enterprise, commercial,*

*social, or ministerial, realizing that the consciousness of the Father, which is our consciousness, is the consciousness of every individual.”*

Now, that’s not—You might want to think about this. That’s we must establish firmly our oneness with the Father. This we do, of course, by an inner communion which we have in our meditation. Now, as a quick review, if you are not at that place where you can close your eyes and just stop, listen, and become aware of an inner movement and commune with that spiritual Christ within you; if you are not at that place, then you need to read that book called *The Art of Meditation* by Joel Goldsmith.

If you are not having any success at all at meditating, then perhaps you need to back up and read the book, *Practicing the Presence*, so that you can practice the presence on a daily basis and even at night, if you awaken in the middle of the night. If that’s too hard, then you need to back up to the book, *Living the Infinite Way*, and see if you can practice some of those principles. All of us have to start somewhere, and as you know,—Maybe you don’t know.—on the path called the Infinite Way, Joel described three degrees, and there are talks on the three degrees on the website [mysticalprinciples.com](http://mysticalprinciples.com).

It’s up to you, if you don’t have a teacher, it’s up to you to be honest with yourself. Read or listen to those talks or read the texts and decide where you are. If you’re honest, it’s not hard, and I can suspect sometimes we’re in the first degree and then we move into the second and then we’re back and forth for a while. But the point is that if you are able to close your eyes and commune inside, then that’s what he is saying here: “*We must establish firmly our oneness with the Father before we leave home in the morning . . .*”

On the next page he says, “*When we understand our connection with the Vine . . .*” I changed that. I don’t like “understand.” “Understand” to me means when I intellectually get it. “Oh yeah, I understand what you’re talking about,” but that doesn’t mean I’ve realized it. So I’ve changed this to “*When we [realize] our connection with the vine, we do not compete with any man. We do not fight, we do not war with him or sue him because we have access to the infinite source of our being, and it is this source that feeds and supplies us even while it is feeding and supplying all the other branches on the tree.*”

We are going to learn in this chapter that there comes a time when you stop being a branch. You stop, and you become the vine or you feel the movement of the vine. Anyway, he says here, Joel says, “*Let us assume, for a moment, that you are the branch, and that I stand in relationship to you as the vine,*”—the vine, of course, is Christ or Spirit—“*the teacher who has in some measure realized this relationship of oneness. You come to me for inspiration, guidance, teaching, or healing. You know that*

*of my own self I can do nothing. You know that as a human being I have no power ... But you are not concerned with me as a person: you are concerned only with the degree of enlightened consciousness which I represent, and that enlightened consciousness is the vine.*" So there's another hidden instruction here. He is saying that when you go to a teacher or a practitioner, you are not concerned with them as a person. You are concerned only with that level of consciousness, that enlightened consciousness that is within them.

*"So you come to me, the vine, and because of my recognition of oneness with the source and my years of experience in contacting it, understanding and awareness flow through this vine to you."* Now, I don't know if you knew that, but if we look at that, Joel is saying that when you go to a practitioner or a teacher, you're not going for a healing, you're not going for better supply or a more perfect companion or better health or a longer life. No, no. You are going so that understanding and awareness flow through the vine to you. *"... Whatever measure of good you receive from the person who at the moment represents the vine is only because he has attained a state of consciousness a step ahead of you who are seeking help."*

Alright, so there really is no difference in you and a practitioner or you and a teacher. You are both the vine, but perhaps you've been seeing yourself as a branch and the teacher as the vine. So the only difference is in the awareness that you have. *"Any person, rooted and grounded in God and living consciously"*—That's the magic word. —*"consciously in oneness with his Source, serves as the vine for the branches."*

I don't know if you thought that maybe you would become a master. I guess in the early days, I thought, I mean the first year I probably thought, "Yes, some day I'm going to be a Master like Jesus Christ and do this and that and have this power and that power." It was very, well, kind of a kindergarten attitude and belief. Now, after these many years, I see this: *"Any person, rooted and grounded in God . . . serves as the vine."* We serve. It's not a nice word when you want to be a master. "I want to serve." "No," but then you come to see. You have to give up mortality, and it's the mortal that wants to be a master and be served. It's the branch. It's the vine that knows it is of service, that is the instrument for the divine.

So our views change. We get to the place where we want to be a servant, but it's not a human desire to go out and do good. That's not the same. That's mortality taking a different route. No, it's an inner stillness waiting upon that movement and knowing that it will serve through you. *"At this point,"* says Joel, *"you may think of yourself as a branch, but through meditation, study, and devotion, . . . you learn to leave your 'nets.'"* You see, the nets are believing you're a branch, believing you're human, believing you're mortal, believing you're separate from every other mortal. What is

there, five billion mortals now on planet earth believing they're separate from every one of them and expressing that separate life?

However, he says, *“through meditation, study, and devotion, as you learn to leave your ‘nets,’ you come to the place where your relationship to the world is as a vine,”* not as a mortal. *“You will recognize yourself as rooted and grounded in the infinite source of good, and therefore, willing and ready to let that good of God flow through you that those who turn to you may be fed and may, in their turn, be enabled to bring forth fruitage.”* So, giving up mortality means overcoming the world, and giving up mortality means becoming the vine.

He says next, *“Whatever of good comes into your experience is not for your good or mine: it is that the Father may be glorified through us. The egotistical sense of life that has resulted in men and women thinking how great or how supreme in wisdom they are is a destructive force to themselves and to our very civilization.”* That's pretty strong language, and I recognized the other day as I was watching some highlights from baseball games, and I saw a fellow go back to the wall and leap as high as he could and catch the ball, therefore robbing the batter of a home run and making a dazzling catch, and when he came back down and landed on his feet, he beat his chest.

He beat his chest like a gorilla, and it was obvious what he was thinking is “How great I am,” the person that made the catch. There was no humility there, and I have noticed, because I like watching baseball, that some teams—I can think of the Dodgers, for instance.—are weeding out these types of players that beat their chest and think they are all that! Now, Joel here says, *“ . . . they are a destructive force to themselves and to our very civilization.”* That's pretty strong language.

So some of these teams have begun to see that some of these individuals that really believe they're all that of themselves are a destructive force in the clubhouse, in the morality, in the, not morality, [morale], but in their attitude of the clubhouse, of the other players of the whole team. And I can't say that I blame them. How would you like somebody in your living room, a member of your family, beating on his or her chest and saying, “I am great!” That couldn't go much for the feeling of your family, could it? It wouldn't do much for you.

Alright, so he says, *“The realization that we are instruments for that divinity that is manifesting itself and its glory as our individual being brings the fruitage of health, harmony, wholeness, peace, and joy into our experience, God expressing itself as these qualities.”* In other words, you have the power to become the Son of God. How? By the realization that you are an instrument for the Divine. Yes, you are able to express, or rather, the Divine is able to express through you. You see that? That's the same thing as having the power to become the Son of God, the expression of God.

Alright, “*our outer experience is an expression of our inner state of consciousness,*” and we can have and will have periods where we’re standing in our mortality. We’ve forgotten our divinity, and what happens? Well, we live in a divided consciousness. There’s little me against five billion other people, and I have to get my section, and I ‘m going to fight and I’m going to struggle and I’m going to strive and I’m going to, If I really get into it, I’m going to cheat and maybe lie and steal a little. I don’t think most of us do that anymore because we’ve outgrown all that.

However, there are things that throw us into our mortality, and living in that mortality, in that sense of separation, feeling no communion whatsoever and acting accordingly, we, well we reap what we sow. If we sow to the flesh, to a separate sense of existence, you reap corruption. Right? And then the answer is this corruptible must put on incorruption. This mortal must put on immortality, and that’s what this chapter is about.

So, on the next page Joel says, “*We will find that this universal consciousness is really our true being.*” How will we find that? We’ll find that by going, by perhaps reviewing our day at the end of the day, looking over the day and how we did and realizing, “Oh, wow! I lived as a mortal again. No wonder it’s been a messed up day. I’m reaping corruption. I’m sowing mortality; I’m reaping corruption.

Now you know that pendulum can flow either way. You can also say, “Wow! Look what I did. I accomplished that! Aren’t I great? What a good day I’ve had.” That’s the same mortality, but instead of looking as bad. Now it’s looking as something good. It’s still mortality, and it’s still corruption. It’s going to swing back to the other side. It always does if you stay in that mortality.

But what if we come up higher? Well, he says, “*Strange, is it not, how we have looked everywhere for love, appreciation, gratitude, cooperation, and reward—everywhere except where they actually exist, within our own being?*”

Now here’s another instruction: “*We must now cease looking to any person for good—even for integrity, loyalty, or fidelity; we must let those qualities flow out from us.*” You see, this putting off mortality, which takes and takes and tries to get, get, get — It has to reverse. We have to be the vine. We have to give, give, give. We have to pour out, open out a way for this to express. We have to be the vine.

On the next page, Joel says, “*The love, reward, gratitude, justice, mercy, or kindness that we let flow out from us is the only love, justice, mercy, kindness, or gratitude that can ever flow back to us.*” And then he cautions us, “*Some of you are still seeking health, and I can tell you that you will never find it. Health is already established within you, or else there is no God.*”

Now that would be a perfect koan for you to take into meditation this week. Now, here's the definition of a koan, "k" "o" "a" "n," by Merriam Webster: "A koan is a paradox to be meditated upon that is used to train Zen Buddhist monks to abandon ultimate dependence on reason and force them into gaining sudden intuitive enlightenment." Well now that sounds very familiar. Isn't that what Joel describes as the mystical way, having direct communion with God and intuitive understanding? So a koan is something that you take into meditation.

A Zen master, the most famous one, the Zen master would say, "Please go back to your rooms until you can tell me the sound of one hand clapping." And in our modern world, western world, we show our ignorance by having commercials and making that seem something really stupid, but the stupidity is the reason that can't understand what a koan is for. So the student goes back to the room, and they meditate: "the sound of one hand clapping." What is that? And they go back to the master, "Is it this?" And they do something with one hand, and the master says, "No. Oh, no. Go back to your room." Seems almost disappointed. They come back. "How about this?" "No. No, no. Try again."

Eventually you're sitting in meditation. You're trying to meditate. You're frustrated. "I can't get it. I don't know what the sound of one hand clapping is." And suddenly in your meditation, you stop! Whoa! There's this inner movement. You feel something, something not of this world, something from another dimension, a fourth dimension. A smile comes to your face. You realize this is why the master sent me to meditate, not to discover the sound of one hand clapping, but to abandon all reason and experience this mystical experience, and a love radiates from you. You're smiling from ear to ear.

Now the Zen master calls the thirty students back. He looks over the audience. There you are, the only student smiling from ear to ear. Nothing to say, and he dismisses everyone. "Go back to your rooms, but not you. You stay here. We need to talk." You see? So your koan this week is "Health is already established within you, or else there is no God."

*"God has established within his son "health, harmony, wholeness, and peace,"* and you must find some way to open up an avenue for these to flow out from you. Now, something else: We know that if we want love, we need to let love flow out from us. And you can begin with a plant, a tree, an animal, and slowly, gradually express love to strangers until love is flowing out through you. And trust me, love will come and envelop you. And we know that we can pour out supply. We can help people. We can be of service. We can donate. We can pray. There are a lot of ways to pour out, and when we do this, our supply never runs dry.

But then we come to the third thing. People ask for help with their companions, their companionship, their supply, which to them usually means money, or their health, their life. Now my question to you, and I would be interested to see what you say, is: How do you pour out health? Yes, we can pour out life by spending our life in service, spending our hours in service, but how exactly would you pour out health? We can pour out supply. We can pour out love. So there must be a way to pour out health. I would be very interested to see what you have to say. Post a message in the Mystical Principles email list which you can find on the website or write me privately, but let me know what you see, what comes to you within. How do you pour out health? I'd be fascinated to see.

Okay, over here on the next page, "*The Son of God is he who understands that he is that avenue, instrument, or vehicle through which the infinite nature of God's being is pouring itself. It is he who knows that the Father is glorified in his bringing forth much fruit: not getting it, . . . but bringing it forth from within his own being.*" Okay, we must be the vine.

Come on, children, it's time to get up. Stop living as a branch. You are the vine, but to come into the awareness of it, you have to live as the vine. You have to open out a way. "*Only in the sense of your Self-completeness as the revealed Son of God do you find yourself coming into possession and realization of all good on the outer plane.*" So you can't do it as a material self. It must be, you must be a spiritual Self. You must have a spiritual sense of Self realized.

Alright, here's another instruction, and it is putting off mortality. "*Therefore, you meditate,*" says Joel, "*you go within so as to realize that within your consciousness . . . is the completeness of being, and you are opening out a way for it to flow forth . . . This is a complete reversal of the human picture.*" Whenever he says this is a "reversal," it means you're dying to self and awakening to capital "S" Self.

On the next [page], he had another instruction. Now, these instructions are for you to do, not for you to know. Knowing this will not lift the Christ of you. Doing this will lift the Christ. If you want to lift up the *I* of your being, do this! Leave your nets and follow me. He says, "*Begin your day by recognizing the presence of God, the I that is come to fulfill. Withdraw your gaze from the outer world, and then after that go about your business.*"

So there's your instruction. "*Begin your day by recognizing the presence of God*" as "the *I* that is to come to fulfill. Withdraw your gaze from the outer world, and then go about your business." When you withdraw your gaze from the outer world, you're withdrawing your gaze from mortality. When you recognize, realize, have a meditation on the presence of God as the *I* that has come to fulfill, you're placing your

vision, your consciousness in the infinite, in the Christ. You're lifting the Christ. "As long as you do not look to another for your good, your good will flow to you." Alright.

*"You have now come to a place in consciousness where you must realize, as did Jesus, that you're the vine. I have meat to eat that ye know not of. I have an inner source of good; I can give you waters, living waters that spring up into life everlasting."* And "you begin now to live in a new dimension," the fourth dimension. Alright.

Then saith the woman of Samaria unto him, "How is it that thou being a Jew asketh drink of me, a woman of Samaria? The Jews have no dealings with the Samaritans." Jesus answered and said unto her, *"If thou knoweth the gift of God and who it is that saith to you, 'Give me to drink,' thou wouldest have asked of him, and he would have given thee living water. Whosoever drinks of this water shall thirst again, but whosoever shall drink of the water that I shall give him, shall never thirst. But the water that I give shall be a well of water springing up into everlasting life."*

This is the vision that John had of Christ sitting on the well of your consciousness and saying "Hello there. May I drink?" and if you're like the woman of Samaria, you're going to get all bogged down into seeing mortality. But then if you listen, if you go within and stop, just stop your mortality. No more taking thought. Stop—and listen. Be aware. Watch—Wait—Listen, and you feel something is upon you. It's a Presence. It's a peace, a peace that passes your understanding mind. And as many as have that experience, *as many as receive him*, well you are given living water. You're given the Spirit, and you will never thirst again because the water you receive, the Spirit you receive becomes a well of water springing up into everlasting life.

It becomes a deep consciousness that is with you forever and ever and ever. Never shall you be alone again. Never shall you be without supply again. Never shall you be lonely and sick and dispirited and despairing again. This is a wellspring of water that springs up into eternity. It's with you forever, and so putting off mortality, you're putting on an eternal life, an Immortal. You're becoming an Immortal. And as an Immortal, as the vine, you're grounded in God consciousness, in the awareness of God, of this Presence. You're living in the fourth dimension. You're moving within in the invisible and out into the visible, and eventually you'll come to see I have the power to lay it down and pick it up again. I can move in and out, and in and out.

Now he says you can live in a fourth dimension that realizes *"Your Father knoweth that ye have need of these things . . . for it is [his] good pleasure to give you the kingdom' —to let it flow through you . . . Do not ever forget that!"* That's another instruction. Joel is, well, the Christ through Joel, is giving us many instructions today. *" . . . It is [his] good pleasure to give you the kingdom, '—to let it flow through you, not only to feed you, but to feed five thousand. Do not ever forget that!"*

We drop down a little farther, and he's got another instruction, "*Never hesitate in the days to come to let to the world draw upon you. Do not withhold good in any form from those who seek it, whether it is a word of wisdom or a dollar bill, whether it is food, clothing, health, safety, or security. Do not withhold! . . . because it is not out of your storehouses or barns that you are giving: it is out of the Infinity of the universal source.*" Alright, so "*this is the new dimension,*" this fourth dimension, "*where you permit the world*" to draw upon you, "*to call on you.*" This is living as the vine. Let's be honest. This is living by your Source, the Father, and being the Christ, the movement of that Source from the invisible to the visible.

"*Today . . .*" he says, and here's another instruction because it says, "*you must. . .*" "*Today you begin the rebirth. You 'die' today. You 'die' today to the human being,*" a mortal "*seeking good. You must be reborn of the spirit of God into the realization of good flowing forth through you.*" You see that? Now, another sentence and he has another must, another instruction: "*Prayer must now be an inner communion with the source of all good.*" That's your prayer. Okay no longer can you pray for things. No longer can you pray for persons. "*Your prayer now must be an inner communion with the source of all good, an inner communion with God.*" Why not? "*Then,*" says Joel, "*your good will appear in the outer realm in whatever form is necessary.*"

So, we are coming to live a different sort of life, aren't we? In the early years I listened to the teachers at school. I got a higher education. I applied myself at work. I was promoted. I became a supervisor of others, and it really didn't matter what field I went into, I ended up in supervision, and I carved for myself a place out of this unfriendly universe. And then I found I could be laid off with a downturn in the economy, and it didn't matter what I had carved out. But what about applying these principles? Ah, this is a different kind of life, very different, the kind of life you can't talk with people on the street, and you can't tell them about it. They wouldn't understand, and you know they wouldn't understand. They might you were a little loopy.

But what is this life? This is a life of spending, oh, twelve meditations a day for two to three minutes communing, just communing. What is communing? Okay, we've put it into words. We'll do it one more time. Communing is turning within, dropping your mortality and your mortal thoughts, and stopping or standing stock still or taking no thought or being still. Now, when you stop, really stop, you have created an opening. You have discovered an absence of self, the little self, and into that opening, well a mystic said,—I think it was the fifteenth century.—"God abhors a vacuum."

When you create that vacuum,—and you know Joel has used that word a lot of times,—into that vacuum God flows. You don't even have to ask, and when you feel that inner movement, that Spirit, that lovely Presence, well it's like coming home. It's so comforting, and when you feel it, you're communing with it. You're not saying anything to it, except maybe sometimes the words escape from my lips, "I love you." I can't help it. I know it's my own inner Self, and yet that comes out of my lips sometimes as I rest in the awareness of the Father. So I commune with that Presence and then I recognize I'm the vine, and I might say something like, "Show me how I may best be of service, and give me the power to carry that out, or the Presence."

Sometimes I say, "I know I'm going to be giving a talk in front of an audience," so I might say, "Say something that will touch someone," and I get out of the way. All of this is dying daily, putting off mortality and putting on Immortality. When you create that vacuum, you are putting on Immortality.—Alright?—Then you find you've totally forgotten about your needs, your wants, your desires, and everything that you really need is here. Your supply is increasing. Your companionship are people that can bless you, and people that you can bless. And your health is humming along.

Uh-oh! Here's another instruction! "*In moments of trial, tribulation, stress, doubt or fear bring to your conscious realization the truth that good cannot come to you.*" He says, "*Learn to stand still in quietness and in confidence.*" He might have said. "*Learn to stop! Stop being a mortal. In the midst of any sinful or sick experience, you can end it and end it quickly.*"

How? Well, we know now don't we? We must stop being a mortal. That doesn't mean that you will completely die and be the Christ forever and forever. Amen. But it does mean that you have found a way in your two minute meditations to stand aside, to die to self, to stop mortality, to create a vacuum into which you can have the awareness of the living water, the living Christ moving, and That forms itself as your fulfillment, and it really truly does! It's a marvelous fantastic thing to watch!

And here's another instruction on the next page: "*Begin today, today to make the transition from the human being to the state of divine being that knows itself to be the outlet and avenue for all of God's grace to the world.*" In other words, put off mortality, and put on this immortality and watch what it does through you. "*I have set my seal upon you. I have made you in my own image and likeness. I have bestowed upon you divine grace and freedom that you might be the child of God.*"

"*I have made you a leader of men, a fisher of men. I have glorified you with the glory that I had with the Father,*" well before the world was, before mortality was, "*before the beginning. I have called you by My name. Call upon Me and be saved. Look unto Me. Abide in Me and let My word abide in you.*"

*“As you listen to that still small voice within your being, you are fed from an inner spring.”* Yes, a wellspring of water springing up into life everlasting. *“You are housed, clothed, maintained, sustained, protected, and divinely influenced, ‘not by might, nor by power, but by my spirit.’”*

*“In quietness and in confidence shall be your strength. There is no struggle. Be still and know, and you will hear a voice within you say, ‘I am God.’”* Now it may not come as a voice. It can come as a voice. I’ve heard it as a voice, but more often it comes as this feeling, this inner impression. You feel the movement, and you know, “Ah, It’s God, and you rest in your Father. You see? And that’s the same as hearing a voice , getting the impression. No, not the thought. That’s not the same at all. A thought is ‘clouds without rain.’ When you have the inner movement, the communion, the awareness, then you have clouds with rain, and you’ll have harmony and abundance and every good and perfect gift.

Another instruction: *“Acknowledge God as the source, the power, the presence, and as the revelator of all our all good; and above all, here and now, in this place, at this time, give up seeking . . . Acknowledge that these qualities, love, peace, joy, power, and dominion flow forth through you, and that the source of them is the kingdom of God within you.”* Okay, that’s another instruction: Acknowledge God as the source and that these things will flow through you.

*“Because of that, this entire world may draw upon you at any moment for health and wealth, and you will answer, ‘Here it is’—not counting first how much you have in your pocket, storehouse, farm, or bank, but realizing that whatever it is that is to go out is to go out through you from the kingdom of God.”*

So that is living as the vine, and now you know that this chapter, “Open Out A Way” has nothing to do with opening out a way for your automobile to appear or your perfect companion or your perfect body. None of that. That’s all a mortal’s thoughts. Let’s forget that.

No, this chapter has to do with opening out a way for God to flow through. This chapter has to do with dying to mortality, standing stock still, receiving Him, and when you receive Him, the Father, you are now the vine. And sometimes it even comes to you: “Draw upon *Me*, and *I* will give you rest, and you know that you’re the vine and that people can draw upon you, and through you will flow from the Father the gift of His Spirit, His awareness, His consciousness, His love.

Let us be still for a moment and take your mortality, your material sense of self sitting in a chair or driving in a car or laying on the bed and just drop it. Just stop!

*I* within you have come that they might have life and life more abundantly. *I* am come that you might be the vine for them. And as the vine for them, everything that flows through you is heaped up, pressed down, and running over in your own experience. This is why *I* have come.

So follow *Me*. Follow *Me* within. Follow these instructions *I* give, *I* pour out throughout Joel. Stand still. Acknowledge the *I* within you. Rest, lean back, really lean back and trust in It. Trust the *I* of you. Feel this inner movement of Spirit, of the Father whispering in your ear, “All that I have is to pour through you, the Vine, to those who still believe they’re branches, and in this pouring, well, a wellspring of water will rise up into life everlasting.

Do you see? Have your eyes been awakened? Have your eyes been opened? Have your ears been unstopped? Can you hear *My* voice? Can you see *My* presence? Are you those, one of those like the two on the road to Emmaus who suddenly, the Christ opens their eyes, and they can see? Are you one of those? Can you see? Can you hear *My* voice? Can you feel *My* impression?

Can you feel the movement of Spirit over the face of your deep Consciousness? If you can, you are blessed beyond all men and women in this age. And now you know, when you read in your scripture, *I* am the vine, it is talking about your Self. *I* am the true vine—That’s you, the *I* of you, and My Father is the husbandman, and you must abide in the Vine, and you must be the Vine.

And then the Father flows through the vine and appears as fulfillment in every avenue of life, and not just for you, but for all those who turn to you until they are gently lifted up to where they can see and they can hear, “Oh, *I* am the vine. *I* am the vine, and my Father is the Source. And now I can glorify God with the glory I had before the world of mortality was—right here in this place, right now in this time.” *“And we beheld the glory of the Father full of grace and truth and the Word became flesh and dwelt among us.”*

Blessings to all who come into this awareness of the Divinity of their own Being. Thank you, Father.

## CLASS 6

### HIDDEN MANNA

**Bill:** Good morning!

Sunday, November 24th, 12:00 PM. We had a wonderful meditation this morning and if you haven't done so, stop! That means of course, stop. Stop taking thought. Stop reasoning. Stop trying to understand. Stop trying to do something. Stop trying to know something.

Today's talk is about the "Hidden Manna", chapter 5 in *Leave Your Nets*. Hidden manna. And in the margin I wrote pretty much the thesis for the whole talk. The real hidden manna is that Impersonal Mind, Impersonal Consciousness which functions when you stop.

You see, when you stop, *I* begin. Now this chapter is, in fact this entire book is, contains talks from Joel where the Christ is trying, is offering, a way for the students to come up higher, from metaphysics into mysticism. Any time you read something that says we need to stop these affirmations and denials that we used in the beginning, and come up higher, you know that you are being lifted into the mystical.

And we have a place where we hang out. We have a website and it's called "Mystical Principles". And the principles of that website ever since, several years ago that Sharon sent me a copy of the "Kailua Study Series" and I understood what was, what Joel was trying to do with those students, ever since then, the talks and the, well everything, has been geared toward our coming up higher into the mystical realm.

So again, the real hidden manna is that Impersonal Mind which functions when you stop. It begins, "*Ours is a new dimension. We do not seek the world. We abide at the center of our being. Behold the glory of God and let the world come to us.*" Which means, as you will see in this chapter, we seek the invisible and let the visible appear as it will. "*He who hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna.*"

Down here a little farther, Joel says, "*The whole import of the message of The Infinite Way could well be summed up in that term, 'hidden manna.' Hidden manna. How like that expression is to the other statement of the master's, 'My peace I give unto you. Not as the world giveth, give I unto you'. Not physical health or material wealth,*

*not a new home or an automobile, not anything that the world gives but My peace. My peace is something that the world will not recognize if it came face-to-face with it .”*

And on the next page he says, “*Here you have a hidden mystery. Peace such as the world gives comes to you because of external circumstances or conditions.*” I guess we all know by now that money has wings. And you can get a big chunk of it and maybe you have a big chunk of it and have it deposited in several bank accounts, or in property, or stocks and it can just take off and melt away within a week or two.

So the peace that you get from having a little nest egg behind you, well I can guarantee you that if you’re on this path and you haven’t yet switched your reliance from the visible to the invisible, well the visible is going to melt away. You’re going to get a little nudge to shift.

You see the mystical realm is the invisible reality and it comes in a moment you think not. It comes in a moment you stop. You stop being you. And you stand stock still. That’s another way of saying it. You wait. You listen. You’re receptive. You create a vacuum. These are all the same thing. You stop. And into that vacuum, into that absence of the little self, the visible self, into the absence of that visible self comes the invisible Self. And you have the conscious awareness that the living Christ. Now who can be aware of Christ? Can the human being? Can the human mind? No. The human mind can only be aware of a material self. The human mind can only be aware of matter.

So if you are consciously aware of the movement of Christ, if you feel the Spirit move over the face of the deep in your consciousness, if you hear the still small voice whispering, *I am here. Fear not. I will never leave you nor forsake you.* If you see something, you catch a glimpse of something you never saw before, something wonderful, something called *I ...* in all of those realizations, you are standing in Christ and Christ is in you. And for all intents and purposes, you **are** the Christ.

Now this is not something you can go tell your family members. “Oh guess what I realized today?” You can’t tell your neighbors, you can’t tell your coworkers, you can’t tell anybody, really. But you won’t have to tell them. The more you dwell in this Christ, and if you don’t like “Christ,” I’ve known some Jewish people that did not like to use the term Christ, and they didn’t like to speak the word God or write it. That’s OK. It can be called “It,” it can be called “I,” it can be called “I am,” it can be called “I am that I am,” it can be called “Is,” it can be called “a Presence,” it can be called “Spirit.”

You see, nobody’s locked out. It doesn’t matter what your religion was, as you approach this mystical life, no one is locked out except for he that continues to try to get the Spirit to manifest corporeally. See, the human mind is all about the material world.

And Joel, Christ in Joel, is trying to lift us into the mystical realm which is all about the invisible kingdom.

So again, I say to you the real hidden manna is that impersonal mind which functions when you stop. *“Peace such as the world gives comes to you because of external circumstances. If you have more health or wealth or a bigger home or a longer vacation, that may induce a temporary state of peace. But this good that comes to you from the external world today, may be taken from you tomorrow,”* and that’s what we were saying. So, *“My peace is different from that. My peace is an inflow and an outflow from within your own being. So it’s never depends on anything. It’s self-created, self-maintained and self-sustained.”*

*“My peace comes from a hidden spring within and when it comes, the good that it brings will never leave you. In other words, the peace that is realized within will forever establish harmony in your outer world. This is the hidden manna. This is the meat to which the master referred when he said, ‘I have meat to eat that ye know not of’ and ‘Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God.’”* You see that?

More and more and more we are to live in this invisible realm, watching, beholding as the incorporeal Presence functions your life, appears out here. If your need is transportation, it can very well appear as a new car. I’ve had that happen when I wasn’t even looking for one. And I watched it get paid off within a year, a little over a year. Now, if it’s health, if it’s life you need, it will appear as life, as health. If it’s a companion that you are to have to walk through this life with, it will appear as that companion without seeking, I’m telling you. Without looking anywhere.

I told the story before, but I’ll tell it again. My wife and I are coming up on 30 years of marriage. Now as I say to everyone, she’s not perfect but she’s perfect for me. And I mean that whole-heartedly. Alright, so how did it happen that we got together? Well, we lived in a town that was about 8,000 people. Now that’s not many if you’ve lived in Los Angeles like I have where there’s several million. Eight thousand is almost empty.

And we went to a certain class, in a certain church we both attended. And we lived in this town for 10 years and never met. Now how is that possible? It gets even better than that because her spiritual advisor was married to my spiritual advisor. That’s someone you go to when you have a problem and you’re not sure how to sort through it and they help you point out the principles and you live by those principles and your problem is met. So, you would think that we would’ve met on accident maybe pulling into their driveway at the same time. You would think we would’ve met at this meeting at the church but what happened was this...

I got a job that was, it just ate up all my days and evenings and I couldn't attend anymore. This job required me to work two back to back days, 14 hours a day. Twenty eight hours in two days, that's a lot of standing. And I didn't feel like going anywhere when I got home or I got home after this meeting at the church let out. So I wasn't able to attend that class anymore. And she was busy attending that class. Whereas, the year before that, she got a job managing a Holiday Inn and she was busy with all kinds of hours and I was busy in the class so we didn't meet we were like, out of sync.

And she had certain relationships, and I had a marriage that was falling apart, and neither one of us was seeking. And I've talked to her and listened to her and she says she was on her side of town and she was praying, "God I don't know how to pick anybody so I'm going to quit. I'm just going to stop. You pick someone if I am to have someone." And she quit looking. And I was on my side of town after the divorce was final and I was saying the same thing "I guess I'm just gonna walk with You, teach some classes and that's it. There's nobody that can put up with me."

Well what happened? I needed to find a place to live. The place [where] I was living was closing its doors let's say, so I went back to work and I called a friend of mine and he said, "Why don't you rent an apartment from this lady?" and I said, "OK" and I called her. And she said, "Sure, OK, I'll show you the apartment." She was fixing up an old house and turning it into apartments. So I went down there and I talked to her and she showed me the apartment and she said, "How long would you like it for?" and I said, "Well, here's the first months rent" and I gave it to her, and I found myself an apartment.

And I also found myself a lady, that we were to grow close together and you know, don't tell anybody I said this but, we tell all of our friends that they need to take a year and get to know each other and that's not what we did. We didn't take a year. Thirty days after we met, we were married and now it's coming on 30 years.

But the point of this whole story is, neither one of us was seeking. We both gave up the search. That's it, I'm going to be alone now God you take over. And when we did that, when we stopped, God took over and then we met. Here we've been in the same town for 10 years and never laid eyes on each other. But when it was time, when we were ready, when we were following rather than trying to lead, we met. And it was perfect and she's perfect for me.

Alright so, I tell you that because I've lived this principle in more ways than one. So, when he says here, "*My peace comes from a hidden spring within and when it comes, the good that it brings you will never leave you,*" if you are thinking the good that it brings is an automobile, or a wife or a husband, or a new lung, you're mistaken.

That wasn't what God brought us. God brought us the inner, hidden manna. God brought us "My peace," "My presence" and resting in that, after giving up taking thought, after giving up trying to manage, we rested. Both of us. And then she appeared and I appeared and the two became one. And we've walked in this oneness this for 30 years.

So, God doesn't give you a material good. You've got to get out of that mindset. I know we all started out with affirmations and denials, myself included. I put a picture of a Dodge Caravan up on my refrigerator where I could see you every day. And I affirmed every day something like, "My good is mine and comes to me daily" or something, ya know, I don't remember now. But it was an affirmation about that Dodge Caravan. And sure enough, in six months or so, I was driving a Dodge Caravan. A nice one, with captain chairs and a place for my coffee. And, wonderful. I loved it.

But, we are not in metaphysics. Well, we are in metaphysics. We're trying to move out of metaphysics into the mysticism that *The Infinite Way* provided, showed us. So this whole book is about moving into that mysticism. So, the good that God has, is invisible. "*Life becomes entirely different once you catch hold of the great truth that the word that proceedeth out of the mouth of God is the substance of life.*"

So we can use that word. The "substance" of life. You don't like the word "God?" You don't like the word "Christ?" You don't like the word "Spirit?" You can use "substance." "*The word that proceedeth out of the mouth of God is the substance,*" the invisible substance of life.

Now, John lived in this mystical consciousness and his entire book is flowing out from that mystical consciousness. What is the mystical consciousness? Something mysterious and weird? No. The mystical consciousness is your consciousness as you behold the invisible in whatever way it appears to you. Like we said a little while ago, it can be a be a still small voice, it can be a presence, it can be an awareness, a conscious awareness, it can be an impression, it can be a movement, it can be a fizzing, as Joe likes to say. It can be anything that is the invisible appearing to you. Alright?

So John lived in this invisible and we are going to live in this invisible some now, some later. So John is speaking out from there. Or the Christ through John, or the essence through John is, or the substance through John is saying, "*I have meat to eat that ye know not of.*" Just think if you can find a way to stop. If you can find that absence of self, you will have a meat that the world knows not of. You will have a hidden manna. You will experience an invisible essence, an invisible substance, an invisible presence.

And so, John again, *If thou knewest the gift of God and who it is that saith to thee, give me to drink, thou wouldest have asked of him and he would have given the living water.* I love that, *living.* Again, *I am the bread of life.* Again, *To him that overcometh, will I give to eat of the hidden manna.*

And what is the hidden manna? We said it at the very beginning. The real hidden is that Impersonal Mind which functions when you stop. So he says, *“You will not judge your supply by how many dollars you have, but by how much God contact you have.”* That's the hidden manna. *“Whatever good is to appear in your life must appear as a result of the activity of truth in your consciousness.”*

And hopefully, we all know now that the activity of truth in your consciousness is not sitting around and affirming. It's not saying, and we did this in the beginning and it was right that we did. It was how we learned the letter. You don't discard the letter. The letter of truth and the Spirit of truth walk hand in hand.

So, many of us walked around saying, *“Thy grace is my sufficiency in all things.”* Said it 300, 500 times a day. And experienced some of that grace. Maybe our income was doubled, the right person came along, we found a new house, ya know? Slowly, that begins to stop working. That's what Joel says in *The Infinite Way* book, the original first book. He says it stops working or it doesn't work like it once did and then we find out, we have a problem. We're trying to pull the invisible into the visible.

And not only that, we're trying to funnel it into these outlines, these molds we're holding up. Fill this mold, I want a new car. Fill this mold, I want a new foot. Fill this mold, I want a new house, I want a new spouse. We are coming up higher where this invisible substance, this essence, this presence knows our need before we do and we're learning to trust it and dwell in it.

So, the activity of truth in your consciousness is not repeating the letter of truth 300 times a day. What is it? I wrote down here what it is. It's not thinking statements of truth, that's not an activity of truth in consciousness. *“I am the truth,”* *I*, the Christ, the movement of Spirit in consciousness. This is the activity of truth, the movement of truth. When you hear that still small voice, when you catch an inspired vision of truth, and suddenly, *“Ahh,”* you know it. When you feel that movement across the waters of your consciousness, when you feel the Spirit descend upon you, the presence envelops you or flows through you... this is the activity. This movement, this inner movement is the activity of truth because *I*, that Presence, am the Truth and that's the activity of truth and when you feel it, you and the Father are one. You *are* that movement. For all intents and purposes, *I* and that movement are one. You are living out from the Invisible, from the hidden manna. You see?

Now, I'm not covering very much, we're almost half-way through, we've got a lot to go. Maybe I can talk faster. *"You will not come into the presence of God carrying with you any desire for God to do something, be something, or get something for you. You must consciously make the sacrifice of everything external."* You see? You remember probably quite plainly Joel saying, *"We do not fear, hate or love anything in the external realm."* I know that's hard. I know it. I know it's hard.

How do you love someone when you can't love the external person? How do you love someone when you can't love the personal sense of self? Well, I've experienced the answer. I wrote it in the first book, *Steps to Mystical Experience* and I'm not sure the chapter, probably has to do is love. But anyway, I wrote it in there. You have to... oh yeah, that's it. Loving the one in the many. Not the many in the one.

We have to pull our attention. I don't care if it hurts, you've got to do it if you want to go forward. You move your attention and your affection off of the visible and onto the invisible. This essence that appears as your significant other, you love *It* through them. And it can be done. I have done it. I'm not saying I do it all the time, I forget. I fall back into the personal. I'm still here. When I leave, you'll know I got it.

Okay, so, *"We are learning to live in the invisible, to function from the invisible, to dwell on the invisible, to love the invisible, to commune with the invisible."* So to emphasize it, he says, *"Everyone who has sought God and missed the way has missed it because he is sought God for a reason. For healing, or for supply or happiness and so on."*

So he says on the next page, *"Consciously do this within your own consciousness."* Now, don't just repeat these words. This has to be an inner experience where you make the shift from wanting God, the Spirit, to demonstrate corporeally. You're trying to get an incorporeal Spirit to demonstrate corporeally and that is the battle of the flesh and the Spirit. You're going to make a change where you only want the Incorporeal Experience, capital "E." So do this within: *"I want my life to be lived by every word, every movement that proceedeth out of the mouth of God. Then the miracle will follow."* Okay, but that's an attitude, it's not words.

*"True, the Christ will appear as some human avenue. Your good can come to you through me and my good can come to me through you, but mine will not come from you and yours will not come from me."* No, we'll be looking to the invisible.

Now, there's nothing wrong with enjoying the forms out here in which the invisible appears. I enjoy my wife, but I also know the invisible is where my love is. And I enjoy my car, my new car. I have a Toyota Corolla Hybrid. It's wonderful, I really

like it. They did a great job. Fifty-three miles to the gallon so I feel little better about not buying gas all the time.

Anyway, I can enjoy it thoroughly but that's not where my love and hate and fear lie. I no longer hate and fear anything. My love lies in the invisible and I've told you that over and over. That happened way back in 1973 when I fell in love with God.

But how did that happen? Well, my wife ran away with another guy and I was forced to either find another woman or find God. And my spiritual advisor, before he passed, he said, "Look, most people would transfer their feelings to another woman but you'd be just as dependent on the next one. The reason you're feeling all this pain is because of dependency, it's not because of love. Dependency is heavy. Love is light."

I took that into my closet and I transferred my feelings to God. And I fell in love with God and nothing will ever come before that. Nothing! I'm not saying that I haven't made the mistake of focusing on the material, because I have but underneath, that underlying love is there forever. And that's what he says, "*That which comes, stays forever.*" But what does God have? *Life and love.* So, "*As less and less you personalize your good and the avenues through which your good is to come, and let the Christ appear, thus will it flow.*" You see that?

Alright. On the next page he says, "*Nothing can stay God's hand, not even your sins of omission or commission. Nothing you can do or ever have done will prevent the flow of God.*" Now listen to this, "*It is not dependent on how much reading, church going, studying and how much meditating you do.*" That inner movement is not dependent on any of that. How could the invisible be dependent on the visible? That's a joke.

"*All of these things are merely aids to opening your consciousness.*" That is the only function they play. "*Any spiritual activity in which you may engage is not for the purpose of gaining the good of God,*" he says. "*It is for the purpose of enabling you to learn how to open your consciousness to the inflow.*"

You see why he says in the Kailua Study Series that we are to have 30 meditations a day in which we meditate for a minute or two or three at the most? It is to develop this habit of listening. It's to develop the ability to hear that still small voice. It is to be receptive so that we may receive Him. And, *as many as receive him, to them gave he power to become the sons of God.* Or, when you receive him, you will have the awareness, the conscious awareness of the Invisible flowing out as your outer experience. You will be the expression of the Invisible, or the son of God.

So, he says, *“Once you’ve experienced this invisible, do not go back to seeking your good from outside. Because after you have learned that the Kingdom of God is within you, and that you must let it flow up from within to the without, if you then again go seeking it without, you create a deeper sense of separation than you had before. So, “Don’t do it,” he says “Do not go back.”*

Alright. *“There are times when you're faced with the appearance of discord, inharmony, pain, lack, limitation, and the temptation is to go back to the metaphysical,”* isn’t it? That's what he says, *“The temptation is to make a mental effort, to indulge in vigorous thought taking and affirmations and denials in order to achieve peace and harmony.”*

Now he's trying to lift us up higher. *“This invisible presence in him, which is the invisible presence in you, is trying to lift you up.”* So it says, *“Reverse that. Now, Reverse that and whenever there is an appearance of discord, relax. Make no mental effort.”* Or in my words, *“Stop!” “Your good doesn't come to you by your striving and your efforts and your thought taking. Now it comes to you from the depths of your being. This is the hidden manna.”*

*“You are not to try to achieve a healing. You are to be still and let the still small voice take over.”* You see, you are to be still and let this invisible Impersonal Mind take over. When you’re trying to achieve a healing through affirmations and denials, that’s the personal mind. It cannot heal, it never has. But what about this Impersonal Mind that functions when you stop? What about that I?

He says, *“You are to let the Spirit descend upon you. You are to rest,”* or stop. Now there’s one of his spontaneous meditations here but I've read it before. This italics section and a couple paragraphs after that is all included in the chapter, “Fear Not” in the book, *The Art of Meditation*. I don’t know why Lorraine put it back in here, but she did and it’s a nice meditation.

*“My grace is sufficient for thee. I will never leave thee nor forsake thee. Why struggle as if you had to hold onto me? Why struggle as if you had to seek for me and search for me? I am in the very midst of thee, closer than breathing and nearer than hands and feet.”*

So, I'm not going to read the whole thing. I will read the end of it here. *“Not by might, nor by power but by my Spirit. You can do all things through me, the Christ of your being. Let the Christ be the avenue through which you are fed, clothed, housed, and comforted, healed, protected, maintained and sustained.”*

Now here is one of those instructions: *“Whenever an appearance of discord comes upon your horizon, relax, rest, be at peace [and stop] in the assurance of the Divine presence within you. Trust the I. Trust the Christ at the center of your being. Believe that there is a presence whose only function is to bless you, to be a benediction to you, and to be an instrument of God's grace. Trust it.”*

Now, *“To him that overcometh will I give it to eat of the hidden manna.”* What are you overcoming? You're overcoming a personal sense of self. You're overcoming a personal sense of mind, that which wants to affirm and deny. You're overcoming a personal sense of universe. *To him that overcometh will I give to eat of the hidden manna*, which is the same exact thing as, *To as many as receive him, to them will he give power to become the sons of God.* That's the same experience.

*“That manna is hidden within you. It invisible to the world. Unknowable to common sense. Incomprehensible to human beings, to the human mind. It is hidden from the world. Where is it hidden? In the depths of your own experience. Deep down within you there is a meat the world does not know. There are untapped springs of water and hidden manna. All of this is embedded within your own being.”*

Now you remember in the Kailua Study Series he says we approach the mystical and we recognize and realize that we have to come up higher than the metaphysical. We have to stop making affirmations and denials. We have to step out of that personal sense of self and its approach to truth in order to experience Truth itself. You can remember that from *Beyond Words and Thoughts* in the chapter “Truth Unveiled.” He says you have to come up over the mind. It doesn't mean that you won't have thoughts. It does mean that, *“My thoughts are not your thoughts, saith the Lord.”*

Now another way of saying “hidden manna,” which he hinted at in this chapter, is “My peace” and so I'm going to go over to a different book for a moment. This is a chapter called “Peace” from the book *Consciousness Unfolding*. I love this here. Listen to this: First the quote from John again, he's the mystical disciple, *Peace I leave with you. My peace I give unto you not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid.*

And the chapter begins and listen to this. This is the whole secret in a paragraph! *“My peace, the peace of Christ. More healings have been brought about through absolute silence, than through all the arguments metaphysicians have thought up in the whole history of the world. When you are called upon for help, sit down and get at peace. Think no thoughts. Just sit and wait .”*

“Wait,” he says, and I say, “Stop.” *“Be patient and wait for the peace of Christ to descend upon you. In that moment of peace, without a word you will witness healing.”* That's the whole secret. Attain the silence, and I will follow.

He says to the students, *“We are now in a different position from the one in which we found ourselves when we were functioning with treatments. We have come to the place in consciousness when we are ready for the next higher step,”* and that's all of you my friends. *“Even if mental argument, affirmations and denial were necessary to us in the early days of our work, we can now leave such forms alone. Learn to sit down”* and stop. *“Whether the case is sin, disease, death, unemployment, whether or not it seems serious, sit down”* and stop. Or he says, *“Sit down and relax. Do not try to handle it. Do not try to work on it. Do not try to treat it. Sit back and in silence, create a vacuum for God, for the Christ to rush in.”* That's wonderful. That's just absolutely wonderful!

*“This is the secret to experiencing, to having that capital “E” Experience of the presence of I. We must stop all such futile efforts. The human mind is not the Christ.”* And there you go. Metaphysics is for the human mind. Mysticism is for the Christ. Which do you want governing your affairs? Choose this day whom you will follow, mind or Impersonal Mind, Christ.

“For many years, mental efforts have been tried. The words of the Bible are, *My thoughts are not your thoughts, neither are your ways my ways. What good then is all this thinking that we have been doing? The truth of the matter is that the human mind plays no part in healing. The only factor in spiritual healing work is the Christ. My peace I give unto you. In that peace that passes understanding, [passes your mind,] in that quiet, in that stillness, the peace of God, the power of God is made manifest and it does the work.*” This is still this chapter: “Peace” from *Consciousness Unfolding*.

I just wanted to read a few of these because it emphasizes rising up into mysticism. It emphasizes prayer and meditation through or into the Christ, into the Spirit. *“Healing is not brought about by the human mind. It is done by the state of consciousness imbued with the Christ.”* And I wanted to look up that word called “imbued” and so I looked in the Webster dictionary and it says, “to tinge deeply, to die, to cause to absorb as clothes thoroughly imbued with black. Or, to tincture deeply. To cause to become impressed or penetrated, as to imbue the minds of youth with good principles.”

And that goes back to what I was told very early in my journey. My first spiritual adviser said, “Look, the kingdom of heaven is within you. But not “within” like you open the front door and walk within the house. No, not that kind of within. It's not within your body. No, this kind of within is such that when you take blue and red

and you mix them together, they become purple.” And so “within” means imbued. The kingdom of heaven is imbued in your consciousness and when you rest and relax you say to that material sense of self, “stop.” And you stand stock still and you feel that movement, you are imbued with the Christ or the presence. Okay?

Now, *“We should not go on for the next 10 years as we have been doing up to now just talking about God. The time has come now when we must experience God. Let us not pass lightly over this part of the teaching because it is the most important part of it all. We must seek God while we are yet in the flesh and that means you and me individually. Here and now without waiting to die. We must experience God through our periods of silence, our periods of peace.”*

So, on the next page he says, *“Begin now to change your old basis of treatment. If necessary, do it drastically.”* You see? Do you remember he said in the Kailua Study Series, this may cause you to have a battle? He says, *“You may have a battle with me, you may have a battle with The Infinite Way. You’ve got to get through this battle and get to the other side where you find out how to rest mystically in that spiritual consciousness within.”* So he says, *“If necessary, do it drastically. Do it by forcing yourself to take no thought. I am asking you to come into a higher consciousness of the presence of God. A Consciousness higher than that which you can attain through the action of the human mind.”*

*“Let us move the step higher into the state of consciousness in which we would be if we were students of Jesus who said, ‘Take no thought,’ or stop. “You are a witness, watching the state of peace do the healing. Be a beholder of the activity of the Christ or God. Watch it work in you and through you and ultimately as you. Just sit in a state of receptivity, relaxed in a state of silence, in a state of peace. Let that peace permeate your whole being and when you have felt that, sit with the listening attitude. Watch the light dispel the darkness. Watch, watch watch.”*

And I think there’s something else here at the end, *“It is your own individual consciousness when your consciousness is imbued with silence and with peace. All you have to do, and all you will ever be called upon to do from now on, is to achieve that sense of peace.”* Okay but that's not just being quiet. Some people feel that all they have to do is just become quiet and restful, relaxed and they’ve done it. That is incorrect.

When he says all you have to do is obtain that peace, he means, all you have to do is, sure, attain that peace first. Come to the place where you can close your eyes and stop. Or even with your eyes open, you found a way to pull back within your being and stop. Have no thought. Just listening. It really does get to the place where you can stop wherever you are. Even when you're moving around physically.

It's wonderful, this state of receptivity, this vacuum within, this listening, it's wonderful. And when you do that, that's not it. You're not done. And if you go over carefully the Kailua Study Series, Chapter 10, 12 and 23, and 7 and 8, you will see that he said there very plainly. It's not finished until you feel that inner movement. It's not finished when the human mind has settled itself down. No no, that's just the first part.

Okay so, "When the human mind has settled down and you found a sense of peace, then you're perfectly free to say, 'Father, reveal Thyself' or 'Spirit flow forth.'" "Wither soever thou will' or 'Speak Father, your servant heareth' or 'God is.' You're perfectly free to say one sentence, one scripture, one thought which reminds you to stand still. And your meditation is never done until you feel that inner movement. Until you feel that peace descends, as he says. The Spirit descend upon you.

Am I making this plain? Do you see where we've come from and where we have to go to? You remember in *Beyond Words and Thoughts* in that wonderful chapter, "Incorporeality of God, Man and Universe" at the end, Joel says, "*We have to bring forth invisible supply, invisible companionship, invisible health, invisible life, right out of the invisible.*" And the human mind can't do that. Just sit down and start thinking and let me see if you can pull that out. You can't. You can pull up thoughts, you can pull out ideas, more concepts. Yippee!

Only the Christ can reveal the invisible. And so your meditation is not complete until the Christ has moved, the Spirit has moved, the Presence has moved, within you. And it moves as a feeling, not as a thought. You sense it or you hear it but it's totally different from anything you've ever thought. There's a vibration that goes with it. And that's all I'll say on that.

Now. We had question a week or two ago. How do you pour forth health? And the answer came on November 12 and I wrote in my journal and I'll share it with you now. "Every time you are presented with the person asking for help," and we get that dozens of times don't we? Many many times on our email list, someone will ask for help. "Please lift me up," "Please lift up the Christ," "Please help me." So we have the opportunity to practice this principle that I'm going to reveal now.

"Every time you are presented with a person asking for help, you know that God never made a person. This is hypnosis and it was not made. Therefore, you stop. You listen. You are receptive to God. You may say, 'Father, reveal Thyself' and when you feel the movement of Omnipresence, you have poured out health. Spiritual health. You've poured out the Temple not made with hands. You've poured out the Temple made by God or the Life made by God."

Every time that you go into meditation, in response to someone asking for help, and you find that peace within and you stop any mental activity, and you rest and you feel the movement, you have poured out health. Spiritual health. Not physical health, you've poured out spiritual health and that's the answer to the question, "How do I pour out health?" You don't. *I* within you, the Invisible, move through you. And this is the pouring out of Spiritual health, also known as the 'hidden manna.' This is the hidden manna and *It has come that you might have life and life more abundantly.* And it has come that they might have life and life more abundantly.

Thank you for bringing this forth because it's where I live and where I want to live more and more and more. In the Invisible, dwelling in the Invisible. And I'm gonna read this one more time. If you'll be patient with me. The thesis at the beginning of our chapter said this: "*The real hidden manna is that Impersonal Mind or Self which functions when you stop.*"

Many blessings to you who find this hidden manna.

Thank you.

## CLASS 7

### THE NEW NAME

*Bill:* Good morning.

This is December 1<sup>st</sup> 2019, and pretty soon it will be the year 2020. If you haven't already done so, we have our meditation at 11:00 a.m. North Carolina time. But if you are hearing this talk and haven't had a meditation, I would like you to turn it off, go have a meditation in which you get at peace and then, when you get that peace and you feel that peace descend upon you, you may say : "Father, reveal Thyself" or "Father, fulfill Thyself" and let go.

There are two words that have been coming to me over and over. They come in the books that I read, they come in the scriptures I see, and they come in my inner temple, when I'm at peace and silent. And the first word is peace, "*Peace I give unto you, not as the world giveth, giveth I unto you.*" And the second word is receive, "*Receive ye the Holy Spirit.*"

We are told, in the book of John, we are told that the Light "*was in the world and the world was made by Him and the world knew Him not.*" This Spirit, "*He came unto his own and his own received him not.*" But "*as many as received Him, to them gave He power to become the sons of God,*" "*which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*" And "*the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.*"

So, we see there that first comes the quietness and the receptivity and, into that, we receive that Spirit, that Light, and It then reveals to us the Word, made flesh, instead of living out a human life that of world thought made manifest. When we receive the Spirit, we are given the conscious awareness, or the consciousness of God or the Word expressing. We are lifted out of humanhood and we behold Christ consciousness; which is why when I read this I see "*as many as received him,*" to them gave he the conscious awareness of the son of God, or the Word made flesh; which is born not of the will of the flesh, but of God. This is the same thing, is it not?

Now, that was John. And if we go all the way back to the last book of the Bible, Revelation, if this is the same John, he is saying the same thing, using different words. And this is how we start our chapter. "*To him that overcometh ... He that hath an*

*ear; let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*” I would like this to be your experience this day. As much as you can, I want you to forget the natural man, the human – where you have to be at 4 o’clock, what you need to do, the Christmas shopping you still have left – all of that, forget that for a moment. See if you can get at peace and be receptive, receptive to the Spirit, the living Spirit of God.

And so, we start this chapter 6 “The New Name,” and I have written it thusly: “*As many as receive him*” is “*him that overcometh*”... You see that?

Be still. Listen. Be receptive. Don’t reach, don’t try, don’t struggle, just rest. “*As many as receive him,*” is “*he that overcometh,*” these two are exactly the same thing. Now, watch : “*to him that overcometh,*” what do you overcome? You overcome the necessity to live out, to express a human sense of life, a personal sense of life. “*To him that overcometh*” that, and finds that inner peace and rests in it; well, “*to him will I give to eat of the hidden manna.*” This is the same thing as: “*as many as received him, to them gave he power,*” power sustains you, hidden manna sustains you. In one series of words he says: “*will I give power to become the sons of God.*” In this scripture he says: “*will I give hidden manna... and a white stone,*” which is the conscious awareness or the consciousness – “*a white stone*” – stone is consciousness, white is pure. “*I will give him hidden manna and a white stone, and in the stone a new name is written which no man knoweth saving he that receiveth it.*”

And Joel says: “*What is that name? Christ*” or, the son of God. What is the difference? There is no difference. “*As many as receive him... to him that overcometh*” and find that inner peace, and rest in it. “*As many as receive him, to them gives he power*” or, invisible sustenance, to become or to bear witness to the son of God, to Christhood. And, “*to him who overcometh, I will give the hidden manna,*” the same as power; the sustenance, the consciousness. “*I will give him a white stone*” – a pure consciousness – and “*in the stone a new name,*” you’re given a new name. Now you are Christ and “*no man knoweth*” that “*saving he that receiveth it.*” You see, “*as many as receive him...saving he that receiveth it.*” You see how this is the same?

Now, just in case you didn’t get that, John tells us in John 20:19 : “*Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews.*” Now this is the disciples, they are in the upper room, which is a higher consciousness; but still they have fear. And then the Spirit appears, they receive the Spirit and Christ says, “*Jesus says unto them: Peace be unto you.*” First, the peace, then what’s next? You know! Next, they have to receive. First, the peace, then they receive. “*And Jesus stood in their midst and saith unto them :*

*Peace be unto you. And when he had said this, he breathed on them and saith unto them : Receive ye the [Holy Spirit], the Holy Ghost,*” he Christ. And so the process is the same is it not?

Paul in Acts 1:8 says : *“Ye shall receive power, after the Holy Ghost is upon you.”* All of these scriptures say the first thing is peace, first you have to become quiet inside, you have to become still, you have to stop fighting or you have to stop; and in that stopping, you feel a sense of peace. When you are not fighting, when you have honestly stopped, you, your consciousness is ready and, you will receive power to become the son of God. In other words, you will receive the conscious awareness of God expressing as Christ, as you. You the Christ! In that peace, you will have overcome, or come up over the mind. And when you have done that, you will receive the hidden manna. And the hidden manna is a stone – a white stone – or the conscious awareness of a new name called Christ.

Look at the scriptures we all know and love, because they help us to settle down and find this peace. *“Be still and know I am God,”* find your peace and you will know, *I* within you am God expressing as you, as Christ.

*“There remaineth a rest to the people of God.”* A rest. If you are a people of God, you go within and find that rest. And in that rest – the rest from humanhood – you create an opening, you are receptive, as Joel says thousands of times, and in that receptivity you receive the conscious awareness of God expressing as you, the Christ. And so, we see that this chapter “The New Name” is all about overcoming, finding that peace and bearing witness to God in action as your Christhood. So, Joel says, *“Now your name is Christ.”*

*“Choose you this day whom you will serve.’* And if you choose, you can remain ‘man whose breath is in his nostrils’” or you can give up your search, you can find that peace, you can rest back in your true name, in your divine Sonship or your Christhood, as a conscious awareness. *“The Prodigal came home, and because of his sonship he received – there it is again! – the purple robe, the ring and the jewels.”* And you know, all these are symbols for Christhood, for receiving the conscious awareness of Christ.

*“A new stone, a new gem with a new name: Divine Son. If you accept this truth, no longer will you waste your time or energy in searching for things or persons, but you will rest – first, comes the peace, then you receive – you will rest in the realization of your divine sonship and let your good unfold, let it come to you. You must realize that it never will come to you from outside your own being: it will unfold to you from within. Now, your expectancy is from that hidden manna... Now, you abide in your sonship and say, ‘Come unto me,’ silently, secretly. ‘Come unto me, all ye that labour*

*and are heavy laden, and I will give you rest,” I will give you peace, I will give you living waters, I will give you this hidden manna.”*

First, comes Peace, then comes Spirit, and you receive. First, you get at peace, you open your inner ear, then you receive.

So, let’s look again at what we looked at last week, from Joel’s book “Consciousness unfolding” from the chapter called “Peace”: *“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”* And this is John again, John found that when he attained the inner peace and stopped from the natural man, he was receptive and he received the Spirit, the Holy Ghost – the stone which is a pure consciousness, the white stone – the conscious awareness of the living God, expressing as the son, the Christ. So, Joel says, *“My peace, the peace of the Christ! More healings...”* And what is a healing? It’s really a revealing. No one has ever healed, an illusion cannot be healed. So, what is happening? The Spirit, when you attain the peace, and you rest, and you receive the Spirit – you receive the conscious awareness of God, revealing itself – It reveals Itself expressing or, the Christ. You! The Christ. *“More healings have been brought about through absolute silence”-which is the peace - “than through all the arguments metaphysicians have thought up in the whole history of the world.”*

Now, here he’s going to give you the steps, just as John did. John gave them two thousands years ago. Here’s a man that gave them 50 years ago: *“When you are called upon for help. sit down and get at peace, – or stop – think no thoughts; sit and wait. Wait. Be patient, and wait for the peace of the Christ to descend upon you. And when that peace comes, without a word, you will witness healing.”* What does that means? That means when that peace comes, without a word, without a thought, you’ll bear witness to the living God expressing as your Christhood or the Christhood of whoever is appearing. You see? You see? *“To him that overcometh... is he that receiveth,”* but you don’t do the overcoming, you can’t. The minute you think you’re gonna be overcoming, you’re trapped, you’re fighting. You don’t do the overcoming! You find the peace. You remember the scriptures that tell you, *“Be at peace”*. You remember the scriptures that say, *“Fear not.”* – I am here – *“It is I, be not afraid.”* You remember the scriptures that remind you or the statements of truth that remind you to be at peace. When you attain the peace, you’re part is done. You have listened, you have been receptive, and now your consciousness will change, right where you are, without your help. You will have the consciousness of Christ, you will have Christ consciousness.

*“We are now in a different position from the one in which we found ourselves when we were functioning with treatments. We have come to that place in consciousness*

*where we are ready for the next higher step: learn to sit down and relax. Whether the case is serious or not, we sit down and relax. We don't handle it, we don't work on it, we don't treat it! We sit back, find our peace, and create a vacuum for God to reveal the Christ." So who overcomes? God does! "The battle is not yours," but mine, "saith the Lord" ... "I am the Way."*

In *"that peace that passeth understanding,"* in that quiet, in that stillness, the peace of God, the power of God is made manifest and it does the work, it reveals itself! So, *"to him that overcometh"* means : to him who has found his peace – he's not trying to know any truth, he's not trying to change an appearance, he's not trying to do anything, but remain at peace – into that peace – that peace is receptivity – he will receive the conscious awareness of God expressing as his Self, as his Christ-Self.

Now, way back in 1959, Joel decided that we weren't understanding this, we were not understanding this process of : first, the peace, and then the receiving. So, he went out in 1959 and traveled around the world and taught, to the best of his ability, how we do this. And he gave us *"impersonalizing"* and *"nothingizing,"* which is another way of releasing all that and finding your peace. And here's how he said it then, – see if you can see the same principles: first the peace, then, receiving – *"In spiritual healing, whether the claim is Jones, Brown or Smith; whether it's cancer, tuberculosis or polio; whether it's unemployment, depression or unhappy relationships, do not be tricked into treating a person or a condition. No, because then you're wrestling."* You have to find your peace! This is the principle: find your peace! He says, *"Leave them alone and get back to the substanceless substance to which you can give any name you like – you can say, oh – that's the carnal mind, that's hypnotism, suggestion. It can be anything as long as you interpret it as meaning nothingness – no substance, no law, no cause."* Why? Because these words will make you remember, "Oh yeah, whew !..Oh, that's right, I don't have to fight! I don't have to fight." And then, he says, *"When you really begin to comprehend that in healing you are not dealing with people, when you learn to eliminate them and their specific claims from your thought...you will find how quickly you will be able to become consciously aware of a spiritual Presence within you. This Presence cannot be felt until you are free of the barrier: The barrier is the belief in two powers; the belief in something apart from God."* Okay?

Now listen closely and you'll see the two principles: peace and receiving. *"The minute you have made the carnal mind a nothingness, you no longer have two powers and you can do what it says in scriptures, rest in His word. You can rest in His word"* – all right, that's finding your peace – *"waiting for the Spirit of the Lord to be upon you"* – that's receiving – *"and when it comes, it breaks the hypnotism"* – or it reveals, *"There is no humanhood"*, it reveals, *"I, the living God, am expressing as Christ."*

He struggled finding these two principles: *“For years, after I had learned to recognize that all forms of sin, disease, lack and limitation are hypnotism... the puzzle was to discover how to break the hypnotism... It was then that I discovered that scriptural passage which you will find throughout all my writings, ‘the stone was cut out of the mountain without hands’.”* You can see very plainly now, can’t you? Here is the stone again, the consciousness is cut out of the mountain, the conscious awareness comes out of God, without hands. *“By the time I had spent some months puzzling on its obscure meaning, the answer began to be apparent: The weapon against error, against any appearance – our offense and our defense – is something that is not physical or mental, no action, no words, no thoughts – only the awareness of God.”*

First, you find the peace; if you have to use some words like “hypnotism” and “nothingness” use them, but only as a tool to find your peace. If you’ve gone beyond that, where you no longer have to use words or thoughts, you can just settle down into that peace. When you find that peace, you are receptive and you will feel something, something not of this world; and you will bear witness to God in action expressing as you: the living Christ. And he says it this way, in this book he says, *“As you carry this out in practice, watching the stone being formed in and of your consciousness while you stand to the side as a witness or a beholder, eventually a state of peace will come.”* Yes, and then what happens when you have the peace? Well, he tells you, *“Then you will catch a glimpse of God as Is, not a power over anything, just God is.”*

One more time, *“All problems fade out in proportion as you develop this ability to be quiet, to behold, to witness divine harmony revealed. The principle behind this is that inasmuch as the activity of the human mind is the substance of hypnotism, when the human mind is not functioning – when you have stopped, when you have attained your peace – when you are not thinking thoughts or words, when you are in a stillness – or in peace – the human mind is stopped and the hypnotism is gone. When you do this, you will feel something which transcends the human dimension of life.”* You see that?

So, first the peace, then, the receiving and that is the two principles of this week’s chapter. We’ve done 35 minutes and haven’t gone very far in the chapter, but I think we have, because we’re entering the consciousness of the chapter, not the words.

Now, in march of 2004, I had a dream. And so, these are my words being put into symbols.

[I was floating up in the air, and suddenly I felt the presence of God embrace each arm and lift me higher and higher. I recognized it was God, and I relaxed back as the “everlasting arms” beneath me lifted me up higher and higher.]

That's the same experience, isn't it? First the peace, I recognize it, I rest back and I am lifted up into a higher consciousness. I am given a white stone – a higher consciousness – upon which is written, “Divine Son, the living Christ.”

Now, when you are in that peace and you're resting like an ice cube floating on a pool of water, just floating, just resting, just being, something will move, you will receive the Holy Spirit. You will receive the divine I, you will bear witness to God expressing as you, the Christ. I, that I is your real being. That I is the divinity of your being. I is the one infinite eternal. I is that which the Master revealed in his statement, “*I am the Way, the Truth and the Life.*” I is the bread, the wine and the water. I. Moses revealed “*I am that I am*” and the Master revealed the same great truth. And you, in your silence, in your stillness, in your sea of peace, standing totally still, you will bear witness. The living Christ is your name.

*“I already am. I already am living in divine consciousness. I already am in my Father's house; the Father's house is my home, the Father's Kingdom...”* Well, what is the Father's kingdom? It's not a place, the Father's kingdom is your conscious awareness, when you have found your peace and you have received him. *“Thank You Father. Thank You Father. All that You have is mine. All that You are I am. Yes, I am home in You.”* All that you are, I am. When? All that you are, I am now, but I may be living that natural life. Find some way to be still enough inside to get at peace, and then, then you will be conscious of “All that the Father is, I am,” because you will be conscious of God expressing, giving you that pure consciousness and that new name: “*Divine Son,*” the living Christ.

*“If you have ears that ear and eyes that see, you will find the revelation of your divine sonship in the Infinite Way. You will read there how God reveals Himself and how the Christ reveals Himself as I am. But only in the secret place of your being can you realize your divine sonship.”* So, “*the secret place of the most High,*” that would be your inner temple when it is imbued with peace. It's a very secret place, nobody can see it – your consciousness – but they can feel it and so can you, as the Spirit moves over the depths of your consciousness, you become consciously aware of God expressing. And so, you're no longer a man, you're no longer a woman, you are now God's chosen, you are the divine Son of God, you are the divine expression, “*My peace I give you: My freedom I give you: My health I give you: My wealth I give you, My meat, My wine, My water.*” How? By acceptance.

*‘What things soever ye desire when ye pray, believe ye receive them’.*” How do you receive them? That should be your question, that should be your kōan: “How do you receive the Holy Spirit?” He says, “*It may well be that tomorrow there may be an appearance contrary to the truth that you are one with the Father. Then is the time to*

*bring back to conscious remembrance 'I cannot accept appearances, I cannot judge by appearances, I and the Father are one. That is what I have learned about my true identity, and I stand on, and in, that truth. 'I and my Father are one' – and all that the Father has is mine.' I hold to that and maintain it until the outer picture conforms to the inner awareness.'*

Now, I will remind you again of Joel's statement, in this chapter "Peace": *"Begin now to change your old basis of treatment. If necessary, do it drastically; do it by forcing yourself to take no thought. I am asking you to come into a higher consciousness of the presence of God, a consciousness higher than that which you can attain through the action of the human mind. Let us move a step higher into that state of consciousness in which we would be if we were students of Jesus, who said: 'Take no thought for your life, what ye shall eat, . . . or what ye shall drink, . . . your Father knoweth that ye have need of these things. . . . Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed as one of these.'"*

So, *"do not try to improve a person,"* or an appearance. *"Sit in a state of receptivity, relaxed, a state of silence, a state of peace. Let that peace permeate your whole being, and when you have accomplished that peace."* Then the second part, *"Sit with a listening attitude – or be receptive so you can receive – and watch the light dispel the darkness, instead of you being the healer, now you are a witness watching this state of peace do the healing.* From now on, *"Be a beholder of the activity of the Christ, or God. Watch It work for you, in you, and through you, and ultimately, as you."*

Okay. Let's have a meditation. Remember, first, the peace, then receive Him. Close your eyes. Take a deep breathe. Maybe another one. Let us find this peace, the "Peace that passeth understanding." Yes, understanding is not needed. You do not have to understand how God happens in order to experience God happening. Well, what then? First, the peace, *"My Peace I give unto you."* Ah!.. So why am I struggling with this mental image; perhaps a mental image of a lack, or a limitation? Yes, why am I struggling? I feel the Presence right now, I know that God is with me. So, let me be still. It is the Father's good pleasure to give me the conscious awareness of the Presence. It is the Father's good pleasure to give me the awareness of the inner movement of Spirit. All that I ever had to do, is to drop the mental images. And so, whether I tell myself *"Look, just stop!"* or whether I say *"Be still now, and know"* or whether I say *"Be at peace, I am here"* or whether I say *"Let not your heart be troubled neither let it be afraid"* or whether I say *"Hypnotism: nothingness,"* I am becoming still. "Be still and know. Be still and feel. Be still and receive." First, this inner peace, *"I am the Way, there is nothing for you to do, but rest, there remain at rest, that's all you have left now: a rest. You rest, I am the Way. And receive ye my Spirit, receive ye the Holy Spirit, receive ye*

the conscious awareness of the living Christ as It moves through your consciousness.” In this peace, I am receptive, *“Father, reveal Thyself, Father express Thyself, Father fulfill Thyself, I am listening, I am receptive. I am still.”*

(Silence)

*“Have I been so long time with you, and you have not known me. Be at peace and watch, and wait. Wait upon the Lord and I, that you have not known, I will reveal myself: Christ in expression. Be at peace. Be receptive. I am come.”*

(Silence)

When you attain the peace, then you receive the conscious awareness of the living God flowing as you. This is the real Christmas, this is the birth of the living God as Christ appearing. And, *“I have come that you may have life and life more abundantly. All that the Father hath is mine.”* All. But you don’t receive it by seeking it.

In the book *“The Art of Meditation,”* I remember reading, Joel said: *“Seek ye not,”* and I thought : *“What does that mean?”* It means simply this: there is no need to seek, I am the Way, I. Don’t you know I am the Way? That’s not a pretty saying, an ancient scripture, that’s a living experience, and in your peace you receive Him, that I, and you see it express, you see it appear. You might say you’ve had a healing, but that’s not it, you just forgot the natural man for a moment and you received Him, and He revealed the Son of God, you, the Christ.

And, *“Thy kingdom come, thy will be done, in earth, as it is in heaven.”*

And the Word, which is this movement, this Spirit that enters your peace, this becomes Flesh and dwells among you, and you behold the Christ, the only begotten of the Father, full of Grace and Truth. And you’re satisfied with that likeness. *“So, know me now: the Son of the living God. That’s your identity.”* We’re told this is our true identity, but that’s not enough. We read, this is our true identity, that’s not enough. We hear, someone speaking, *“Your true identity is Christ,”* but that’s not enough. Eventually, through persistence, perhaps like the monks who meditate on the kōan, we become so frustrated that we give up, *“I quit”* and accidentally, I stop. Now, I have found this quiet center of peace and I am listening, I am receptive. And, *“Oh my God, was that it?”* Yes! Yes, you have received Him, who to know aright is life eternal. Why? The natural man passes away. Over the centuries there have been billions, if not trillions of persons. Are they remembered? What are they? Where are they? But when you have this conscious awareness, you have awakened to Him whom you have received, the living God. And you are consciously aware of it expressing as your Christ identity. Then, then you have and are living your true identity. You are Christ. You are that I am.

This is eternal. It will never leave you: the conscious awareness, the consciousness, the white stone, the new name, "Divine Son." You have it forever. You have overcome and you have the hidden manna, the hidden name, the living Christ.

As we enter the Christmas season, let us remember: in order to experience the real Christmas, the real Spirit of Christmas into the manger of our consciousness must first come peace. You remember, a divine silence. And in that peace, you will receive the living Father, which says unto you: "Thou art my divine Son, in whom I am well pleased. Thou art my expression." And you will know: "I, am Christ." You will have received into you inner peace the real Christ-mass: I, Christ.

We're suppose to have some snow tonight; and tomorrow, not a lot, but enough to make it pretty. I love to stand outside and feel the silence of those snowflakes falling. Such a wonderful silence! And, I find my peace, and often I feel the Presence flowing through me. And I know that I am one with the Father, I am the living Christ. Oh! it's so wonderful, so beautiful! Breathtaking.

Please, if you have a problem, stop fighting. The battle is not yours. You must overcome the urge to battle, to fight, even to try to treat. You must overcome the urge to transform this problem and you must let go, no matter how serious, let go. And in the silence, you will find "My Peace," and in "My Peace" you will receive Christ consciousness.

Blessings to you who receive this inner stone, this new name: Divine Christ.

Thank you.

## CLASS 8

### LIVING THE LIFE OF GRACE

*Bill:* Good morning.

This is Sunday December 15<sup>th</sup> 2019, 11:17 A.M. here in North Carolina, and we just had our fifteen minute meditation. If you haven't had yours, you should probably have one now. Close your eyes, get at peace. If you can't, you can do what this chapter is going to tell us today, you can practice contemplative meditation, which is where you contemplate, you look lightly at a scripture, a statement of truth, and you kind of mull them over, quietly, in your mind, gently. "*Peace, My peace I give unto you, not as the world giveth, giveth I unto you.*"

I, in this case, is the Christ, the Presence of the living God, the Presence of the living God inside of you, within you. Deep within your consciousness, the Presence of the living God gives you peace. Not as the world gives you something and then takes it away. No, "*My peace,*" the peace that this Presence has is forever. Once you have this inner peace, you always have this inner peace. Yes, you may be distracted by the world. But once you find it, once you attain it, once you are given this inner peace, you can come back here, within, settle down, and I will be waiting. I am your inner peace. And so rest, rest back. "*Have I been so long a time with you, and you have not known me?*" Rest back, I am here. I am your peace. There is nothing to know, nothing to do, only this moment of rest in me, the peace of God.

"*I come at a moment you think not.*" And so, take no thought, remain at peace. "*He leadeth me beside the still waters.*" Waters is consciousness. Still is peace. Here within, I lead you to the still peaceful waters of consciousness. "*He restoreth my soul.*" Yes, when you find this peace and you rest in it, you receive Me, you receive I from the center of your being and I reveal, I give unto you the conscious awareness of my Presence.

And this is life eternal, to know this peaceful Presence. Ten thousand years from now, you can turn within and know my peace, my Presence. Even after the end of this world, you can rest in my peace and my Presence. "*I will never leave you, nor forsake you.*" You may forsake me, you may forget about me. You may become so attached, so hypnotized by the problems or the pleasures appearing out here, that you

forget me for a season; yet, I do not go anywhere. I remain here within you, at you very center. And when you grow tired and you return again, and settle back, and you remember *“My peace,”* I will give it to you. And, in your rest, you will feel my Presence, because I will never leave you. *“In the valley of the shadow of death,”* when you pass from this plane to another, I will be there – your peace, your presence.

And this is grace, and coming here within to rest in my grace, this is how you practice the principle of *“Living the Life of Grace.”* And this is chapter 8 of *“Leave Your Nets.”*

*“God is infinite, and God manifests itself in infinite forms and in infinite ways. God is consciousness, and we therefore become aware of all those things necessary to our unfoldment through an activity of consciousness. We see, hear, taste, touch, and smell, but these are all activities of consciousness manifested at different levels. Often in meditation it is possible to see visions or to hear the still small voice...”* Now, I haven’t... Well, yes, I have had a vision once or twice, but we’re talking over almost fifty years. *“Or to hear the still small voice.”* Yes, I’ve heard that a few times. *“And then there are times when the Presence makes itself known through the activity of smell and even of touch.”* Touch is how it appears to me. *“We may feel a touch on the shoulder, the head or on the cheek.”* Yes, and even on the arm or the leg. *“At other times, the fragrance of flowers may be noticed.”* And that has happened a couple of times.

*“There is no way to limit God and feel that he can appear in only one way. God can appear in any form, and probably we can understand that best by recalling when Joan of Arc was asked, “Does God speak to you in French?” Her reply was, “I do not know in what language God speaks, but I hear him in French.” Does God speak as perfume or odors, voices, or touch? No! But we can comprehend God in these ways. That is our interpretation of God's presence.”*

And, I have found by observation, people get what they need, what’s right for them. One person will hear the still small voice many times, and that’s right for them. That puts them right in that peaceful center where they receive God. Another person, such as myself, will feel that Presence move in them and through them, and touch them. But it’s not a touch like anything in the world, it’s not like a person touching you. It feels to me, if I was to visualize it, it would be like that tingling, that light tingling that happens on the movie Star Trek before they beam you up; as if that was going on in your body, or on your body, or around it, or in it, or through it. And with it a sense of peace.

Now, here is the important question; well he says: *“Let us learn to accept God in whatever way and in whatever form God may appear to us. [But] how do we know*

*that it is God? How do we know that it is not imagination? By the fruitage, by the results.”* That’s what we talked about last week. *“By the fruits you shall know them.”*

*“When we are indulging in vain imaginings about our spiritual activities and spiritual work, it leaves us up in the air, dangling in space, with no tangible results.”* In other words, it doesn’t take form. When you really feel that inner essence, it will appear in one form of harmony or another. And, you can’t direct it, you can’t sit down, so that it will appear in the form of a new lung, or appear in the form of a new car, or appear in the form of a new companion. We can only sit down, attain our peace, receive the Presence and watch. Wait. Watch. Listen. And then it appears in some way we know not of, as whatever it is we need in our experience. Which is kind of strange, because some times I have unconsciously or subconsciously gone into a meditation because something was bothering me physically. And, it was successful in that I felt that inner movement, that Presence. And then, I got up, came over to my computer and somebody had given me a really nice donation, that I was able to take and pay some things off. But what does that have to do with my physical problem? Well, nothing! (Laugh) But, that wasn’t the need. So, it’s a little bit more than trying to funnel God into your outline, you mold, your cookie cutter.

*“But when our experience is actually an experience of God, we can know it by its fruits, and the fruits of the Spirit are joy, peace, prosperity, fulfillment, health, harmony and love. When the Presence announces Itself, there comes with It a sense of serenity, tranquility, a peace which may translate itself into form.”*

Now, we have to take all of his talks and writings, and speeches, and books, and tapes, and – we have to realize who he’s talking to, what the audience is and what subject he’s addressing at the moment, because it’s not all black and white, there is very many... dare I say it: shades of gray! (Laugh) And in this case, yes it’s true that if you really attain that peace and feel that Presence, it translates into form.

However, elsewhere he says even practitioners still have problems. That’s in *“The Wisdoms”* of *“The Infinite Way”* book. Even practitioners and teachers still have problems. Why? Well he says *“in order to have a sense of humility,”* so they know that they are not the ones doing these healings, they are not the ones giving these messages. You see? So, it’s not all black and white. You can’t say: *“Well, now, if you really knew God, you wouldn’t have this problem!”* Yes, that’s true in some cases. If you’re a beginner and you’re just learning how to contemplate, obviously you haven’t yet had a deeper meditation. But Joel says in the *“Art of meditation,”* if you persist in your contemplation, knowing all the scriptures you know, it will bring you to a moment of rest in which you have no thought. And into that vacuum of no thought, you will feel something or hear the *“still small voice.”*

So, contemplation leads to meditation, he's gonna say that in this book. And, when you have the experience, then some form of harmony will appear. But it's not all black and white. That's not a forever in stone, because, as he says in "The Wisdoms," practitioners and teachers may sometimes have problems. And that's correct... problems that don't disappear right away. And if you think: "Well, gosh, they have a problem, I'm not gonna listen to them anymore!" Then you're missing out, you're judging, instead of praying for them, you're judging.

Alright. So, "*everything has form,*" he says "*even thought. All substance must have a form although not a form always visible to our human sense.*" Yes, and in the "Kailua study series," in the chapter about body... I think it's chapter 8, but it might be 7, he says that God has an idea, and that idea is of His Son, the Christ. And that idea is that Son is invisible, he says the Christ is not this visible body you see, it's invisible. And God sees, and has an idea, and holds that idea sacred within Himself: Christ. And that's the real Son.

Now, in your meditation you feel the movement of that Son. And as the Son flows, slowly – through practicing all these principles over this time – that Son slowly becomes more and more one with you, until you finally become convinced: I am the Son. I and the Christ are one, and God holds me in His bosom. And God loveth the Son and showeth Him all things. You see! You always were the Son, but you were walking around in a separate sense of humanhood. This path will lead you back to your Self, to the Christ.

So, he says, "*the higher we go in spiritual realization and unfoldment, the more we see the spiritual sense of form rather than the material sense, and the more aware we are of spiritual reality.*"

Now, as a teenager, I used to go to the beach a lot, and I stumbled upon a beach that was a nude beach, and I guarantee you as a teenager I was not thinking of spiritual forms on that beach (laugh). Later – and not too long later, probably only seven years, seven years after that – I was in Herb Fitch's class "*Healing Outside of Time*" in Avila Beach, California, and I had a spiritual experience that lifted me out of that sense that saw bodies, and faces, and things. I was lifted right out of that, only seven years later. And, I saw the Essence, I saw the Presence, I saw the Christ where everybody and every thing appeared, including myself. Only One... and I as that One. And I stepped right into the sense of life, as the Presence, as the Christ, as the Essence formed. What a strange path, huh, only seven years later!

So, he says, in the beginning you may see "*faces and figures, and hats, and dresses, and suits,*" but as you rise higher, you become less aware of these things. You might see "*a look in the eye or a flick of the finger,*" and I see a... in the corner of the

mouth. *“But, you go even higher. You continue to rise above even that,”* he says, *“and you’re almost unaware of people as human beings. At that stage, he senses or realizes the spiritual nature of their being.”* And that’s what happened to me in Avila Beach, within my consciousness.

Alright, so this chapter is called *“Living the life of Grace”* and so he’s telling you how you begin to practice the principles, how you get better at it and how you end up. So in the beginning, he says: *“Perhaps we have all kinds of human anxieties and thoughts and fears about ourselves and our families and our future; and here an idea is presented to us that God's grace is sufficient for us. We stop short and we wonder, "Is that true? Does that really mean what it says? Does it really mean God's grace is enough without my doing all [these things and ] worrying, [and] planning, [and] thinking... scheming? Is that really true? After you have done some thinking about this”* – and this is the contemplation – *you finally come to the conclusion that you will have to prove it, for yourself.”* That’s the conclusion I came to. The man that was telling me about these principles, that I met as a teenager, he passed away after I’d only known him for two and a half years. He changed my life by the way – introduced me to God, as an experience – and then he left. His work was done. But he wasn’t there, now what? Now I had to prove the principles for myself. And I can only say that... that was a blessing, that was a huge blessing, because you see, I didn’t have to rely on his consciousness. I could prove the principles and develop my own.

Alright, that’s what we’re talking about here: how do you develop your consciousness to the place where like Joel, you can smile and the problem disappears, or you can smile and the Presence is felt. I don’t care which side you’re talking about.

*“After you have done some thinking about this, you finally come to the conclusion that you will have to prove it for yourself. Your problems are still with you, probably more than yesterday, but with each one, you bring to conscious remembrance this truth: "Thy grace is sufficient for me. I had better stop worrying and being anxious for a while. I will put off taking thought for today. Right now, I rest in the truth that God's grace is sufficient for me." So you relax, you rest, you feel at peace.”* You see that? These things flow in a circle, don’t they? You find your peace, you rest in it, you feel the Presence, and you let It live your life. *“But, that does not mean that tonight, tomorrow, or the day after, you are not going to have more problems. Then again, you remind yourself that God’s grace is sufficient, that you must rest in that Grace with no anxiety, fear, doubt or thought.”*

You see that? You see the process? This is how we practice the principle of living by Grace. We’re not very good at it, at first. When I picked up the guitar for the first time, and I tried to strum it, and I tried to do some finger picking, it sounded really

bad (laugh). Nobody wanted to be in the room! It twanged, because I didn't press hard enough and I couldn't press hard enough, 'cause I didn't have any calluses on my fingers yet. But I persisted, I persisted, because I love music. One day, I was finger picking a song, and my wife came into the room: "Hey, that's pretty nice!" Yes, I had progressed. Don't let anybody ever tell you this: that pain is the touchstone of growth, and you have to go through a painful experience, before you're willing to grow. This is a lie! It's a lie, I'm telling you, it's a lie. It may be true in the beginning; as you go along, you discover something: you can grow just as much out of love as you can out of pain... and maybe more. My love of music made me persist, until I learned how to make a lovely tune. My love of God and the Presence made me persist, until I learned how to rest and feel that Presence. You see? In the beginning, I did it out of pain, because – as I told you last week – I had run out of money, I had run out of ideas and... I had nothing left, but to practice the principle. But as I went along and I saw how wonderful it worked, I fell in love with it! And I practiced it out of love.

Alright. So he says: *"A few days, weeks, or months later, and lo and behold, you may begin to feel God's grace coming into expression in your experience. You find good coming to you that you had not humanly planned for; you find harmony and health coming to you that at the moment you may not be able to explain; but with the passage of time, it dawns in your consciousness, "Why, it is true! God's grace is sufficient for me." By that time, you have come to a place where you rest more in that sense of peace and no longer need to use many statements of truth."*

Alright, so just by what he said right there, you can see: it may take months! You practice these principles, nothing happens! But you practice again and you practice again and you practice again, and then: it happens. You feel that peace, and you're just resting, not thinking... and you feel something. *Wait!* Like Joel said: *Was that it?* It may have happened only for a nano-second. *Was that it? Was that the Presence? What was that?* And you find, something, some form of harmony appears in your experience. And like it says here: *"Why it is true!"* You come to see, *"God's grace is sufficient for me."* And now you learn, you are learning to rest more in the peace instead of repeating statements of truth. The statements of truth were only to get you to that state of peace, in which you could receive the Spirit of God, or the descent of Grace. The words don't matter! In different ages there were different words. Who cares? It's not the words, it's the experience. You may have no other word, but 'It.' You found your peace and It was upon you. I don't care. Use It! But practice the principles.

So he says, at another time something comes to you that you have to do, and you don't feel that you can perform it, and then you remember: Ah, *"He performeth the thing that is appointed for me." That startles you ... "What? What? He performeth?" You think you have been given this job."* See, there's a personal sense there, still. Isn't

there? That personal sense needs to step aside, come to the place where it can say: *“I live; but not I, Christ liveth my life.”* This is part of the principle that gets you there. He performeth. *“Very well, I can do it because actually he is performing it through me.”* And *“the responsibility drops away, the rest comes,”* the peace comes. And *“you find it’s true: there is a “He” at the center of your being.”*

*“So...at first you may have been diligent in the use of statements of truth and may have brought them to your awareness over and over and over again, now you find only occasionally do you have to remind yourself of them because now the words have given way to the actual awareness itself.”* Now, underline this next part: *“When you have the awareness, you do not need the words.”* I found, as I walked this path, and exactly the way he just described it: a problem would be presented, and I’d practice this contemplation until I’ve found my peace; I’d feel the descent of the Holy Ghost and I’d let it go, I’d feel that release. See? You must feel that release. And then I would see harmony appear. And then as I went along, I got to the place, sometimes, where I could close my eyes and immediately I’d feel that Presence. And yet, because I was so use to contemplation, I would, I would try to say the words really fast... (laugh) before I rested back in that Presence – You see? It’s a transition. We evolve. And I learned: *Wait a minute! Wait a minute! When you have the awareness, you do not need the words!* And so, although I may have closed my eyes and thought that I was going to start by remembering a scripture, and before the thought could start, the Presence was upon me. And so, then I just rest. When you have the awareness, you don’t need the words or the thoughts. It’s a wonderful thing, because then you can have a meditation with eyes open.

Alright. He’s gonna repeat himself here, so let’s skip that. *“You do not discard; you just evolve. You grow gradually from one form of meditation to another, and from one state of consciousness to another, and in time, you come to the place where it is only occasionally that it seems necessary consciously to remember some truth. For the most part, truth is imparting itself to you from the infinity of your being, sometimes in the form of quotations that you already know, and very often in a form that you never heard of before.”* Such as: *“First find your peace, and than receive Him”* or *“Stop!”* or *“You don’t have to work that hard... I, am here.”* See, those are ones that I never heard before until I heard them within.

Now. Joel said elsewhere that, for the most part, all he had to do was close his eyes, or blink, or smile, and he would feel that Presence. He had done it so often, that it only took... a smile. He could be swimming and It would be upon him. He could be eating, eating dinner, and It would be upon him. Someone wrote to him with a problem, and he had a meditation, but he didn’t feel something right then. So he went to dinner and as he was eating, the Presence was upon him. So, he learned: when he had the

awareness, he didn't need the words. But he said, still once in a while, something wouldn't... he would meet something that he couldn't quite... eh... get that feeling of the Presence. And no reason why. It could have been anything. It could have been that the person he is praying for wasn't receptive. It could be that he had a lot of things on his mind already. It could be, he was just too tired. It doesn't matter. The point is that, he still found once in a while he had to contemplate.

And in some of his talks, Herb makes it very plain: he still practiced contemplation... at times. And, at times, he could just... in a nano-second, that Presence was upon him, 'cause he could just not take thought. He didn't need the process that got him to the peace, he just turned to the peace and there it was.

And, in my case, it's exactly the same. More and more, I find that I can just pause, and before I can even get to my meditation chair, that Presence is upon me. And I know, whatever it is, it's been met. But other times, like times when I've been... Oh, like when I'm handling problems here around the house, or financial problems, or... eh... you know, figuring out my taxes, like I'm going to be doing next month... um... my mind is not on this stuff, it's on the world! So then yes, it takes a little while, I have to go sit down, begin with contemplation, to find my peace, and then rest back and feel the Presence. You see?

*“Eventually you learn what it means to pray without ceasing. When that time comes, whenever you hear a news broadcast, see a headline, or somebody brings you bad news, automatically you just turn it off with the reminder that in God's kingdom harmony alone reigns. Wherever you may be—on the street, in a bus, in your office, or in your home—when you witness sin, disease, lack, limitation, or death, you automatically realize, “No, that can exist only as a picture [a mental image] in the human mind, not as any part of God's kingdom. God's kingdom could never hold any such pictures [or images] as that.” And so you are praying without ceasing, and yet you are doing it without consciously going around declaring truth, except as the pictures of sense touch you, and you automatically learn to re-interpret them into their spiritual values.”*

You see how this is a practice. I have people that come to me that say: “I have been in the Infinite Way for five years, I've been meditating, I've been reading these books and nothing is any better.” So, I ask them, I say: “Well, did you follow the path as it's laid out? You know, you have to first, maybe get that book *“Living The Infinite Way,”* and begin practicing some of those principles. And then, the other book *“Practicing the Presence,”* and put those principles to work. And then, *“The Art of Meditation,”* and begin meditation as it is described in that book, first with contemplation. Have you done all that?” “Well, no, but I've read a lot of books!” (laugh) “Yeah! Well, um... there's a path here, and if you follow the path, as

Joel said, if you're practicing the Presence and you add to it the meditation, you will have the experience! But you have to follow the path as it's been laid out."

*"Jesus was living in such a high state of spiritual consciousness that he was not even aware of a sick woman near him."* Yes, and *"she pressed through the throng and touched the hem of his robe,"* which means the edge of his consciousness, and was healed. *"Because of his years of training, he was able to lift himself into that exalted state so that without any conscious thought, he did not see any error to deny."* And if you stay on this path, you too will get there. *"When you arrive at the state of consciousness where you never see, hear, taste, touch, or smell any form of error, you are then in a state of consciousness where your meditations and your prayers are wordless, but you can be assured that then you will be meditating and praying all the time."*

Now, we are not going to get there the day after tomorrow. Of course, maybe some of you are, maybe you've been on this path quite a long time. But, most of us, we still see error, or hear it. And we are not walking around in a constant state of prayer without words or thoughts. But that does not mean we can't attain that state, in moments, or for moments, at different times. I have touched that state thousands of times, but I do not remain in it. One day, I will remain in it, and the Christ within will be the Christ without. Only then, I feel I will walk right out of this experience. Alright.

Alright, so he talks about... most of us feel that we, as a person and as a personal sense of self, we feel that we had a certain environment, a certain education, a certain upbringing, certain beliefs and we *"move within the groove of that consciousness. That is the way of the human world."* And, when *"spiritual wisdom is brought to them in some fashion, and the revelation given that that is all foolishness,"* then you're able to break out of that personal sense of self. *"The truth is that God is the measure of your consciousness. God is the circle and the circumference of your consciousness, and nothing less than the allness of God belongs to you. [And] With that point of view, your life begins to change."*

See? You say to yourself: *"Wait a minute! Wait a minute! I am the offspring of God, and God is my parent, God is my inheritance, God is my environment. I am not limited to the personal sense of consciousness, or subconsciousness. I am limited only to whatever limitations there are upon God, and since God is infinite there are none."* See again, this is contemplation and you may do it while walking around, or driving. You may have these conversations with yourself. I have had many.

He says if you do that, you recognize that since God is infinite, you have no limitations. *"What becomes of the inhibitions you believed arose out of your childhood, or your [lack of] education... or your [lack of] wealth ...? All that would be broken*

down instantly, and your prayer becomes, "Flow, God; flow! Flow into me and through me, and out into this vast world." And that's what we meditate on, on Sunday mornings, at eleven.

Okay, so, this is a good one over here, and I had this experience too. "*How can you be loving? You cannot: only God is love. But the measure of your love is the measure of God since God is love. To think that you have it in your power to be loving, in and of yourself, or that you have it within your power to be generous, or kind, or just would be to believe that you had gone beyond the demonstration of Jesus Christ. It may happen some day, but it has not happened yet. Remember, Jesus himself said, "Why callest thou me good? there is none good but one, that is, God."* [And] "*So with us. When you learn that love is not personal..., you are able not only to love infinitely but to be loved infinitely.*"

Now, when you recognize that love is not what this personal sense of love is, but love is of God and God is love; then you open your consciousness to receive Him. You find your peace: "Oh yes, that's right! Ahhh... (sigh of relief) God is love. So, let thy love flow through me." And it does, it does! You find yourself doing something that you hadn't planned on doing: maybe you see an elderly person and you helped them with their groceries, or maybe you see somebody else, a child, struggling with mathematics, and you teach him a couple of secrets. But you pour out love, and you recognize: "Wow! This is God's love!" And then you get emails, and letters, and love offerings coming just out of the universe from places you never even heard of. That's God's love coming back to you. It flows out, it comes back, and before you know it, you are on a sea of love. It's wonderful! Yes, absolutely wonderful.

Now, "*You cannot be loving, neither can you withhold love because God is love, and God is forever expressing itself as love to every open avenue. And that you are. That is where the practice must come. "My grace is sufficient for thee," but it will not come into active expression until that statement of truth passes from being a statement to being an inner conviction.*"

Okay? Now, that's pretty important. You might want to circle that paragraph, because, – or you can use your highlight, or just a little star or something – because he is saying there: "Yes! God's grace, God's presence – remember, God's grace is not an apple, it's not an automobile, it's not a car, it's not a person, it's not money – God's grace is that movement within, that Presence. You find your peace, you receive God's grace and you feel the Presence: that's the Grace that's sufficient for thee. But it won't express, it won't take form, until that statement changes from just being a statement, to being a conviction, to being something you feel: "Ahhh... (sigh of relief) Yes! I feel that Grace." You see? Then it will be in active expression.

*"Thy grace is sufficient for me. Thy law is sufficient for me, and I will have no dealings with any other sense of law-only the spiritual. Thy strength is sufficient for me. It is not a question of the strength of my muscles; it is not a question of my strength: Thy strength is sufficient for me. Thy love is sufficient for me."*

Now, you see where you're laying down your life? *"He who finds his life will lose it: He who loses his life will find it."* Lay down your life, *"pick up your cross and follow me."* You're laying down a personal sense of self through all these principles. Oh, you think you're trying to practice the principle of Grace, so that this problem, and that personal problem, and this personal problem can be healed, so harmony can appear. But what you're really doing is you're laying down your personal thoughts, your personal worry, your personal self, your personal outline, your personal mold and standing stalk still! You are creating a vacuum. You are creating an emptiness of self. You are creating a consciousness of peace, where self is not functioning. If only for a moment, into that peace, you receive *"My Presence"*... Ahhh! Grace (sign of relief) And there is nothing more to do. Just sit and rest, and bask in It. Sometimes It stays for you, with you, for quite a long time. Then, you get up and you watch. You see, you're surrendering my thoughts, my worry. You're surrendering my love, a personal sense of love.

All of this, this entire book is really a... a path that you can follow and walk right out of yourself... and into the arms of your Self. *"As you come into the awareness that God's love is sufficient for you, God's love is made evident to you through men and women."* Yes, it manifests out here. *"God's wisdom, too, is sufficient for you. Is there any need, then, for being concerned about your wisdom?"* You see, now here we're laying down a personal sense of wisdom. *"You are opening yourself now to God's wisdom that is sufficient for you. And God's wisdom fills you. God's love fills you. God's presence is sufficient for you. God's presence! And you may have been thinking in terms of husband, wife, sister, brother, friend or relatives."* And, in my case, I was thinking of my first spiritual teacher. I didn't have him. Ho, my goodness! And now, what was I gonna do? God's presence was what I was gonna do! (laugh) And I did. Yes, first I went to some classes with Herb. But, by then I had already learned how to contact that Presence within.

*"Most persons do not believe that. As a rule, they do not accept it. They talk in terms of God's presence, and then turn around and cry their hearts out for some other presence – or sometimes, for the absence of some other presence. But the real truth is that God's presence is sufficient for them, and as they rest back in that conviction, [they rest back in that peace] God's presence appears to them, [or they receive God's presence, and it appears] as the presence of friends, relatives, husband, wife, child, whoever it may be."*

So, finally he tells this person he's writing a letter to, Joel does, he says: *"Carry this with you; practice it today, and practice it tonight; practice it tomorrow morning, so that you will be able to have the experience of God's grace unfolding, unfolding, and unfolding."*

That's a wonderful chapter! You pick it up, you think that you're going to discover how you live the principle "thy Grace is my sufficiency," so that your income can be doubled (laugh). And we do! We do that. Or, your illness can be healed, or your relationship can be repaired. And you enter into the consciousness of it, and you begin to put it into practice, and some of these things do happen, some of these added things come. But through the process, if you're sincere and you follow it, *"follow Me,"* you come to find your inner peace. You're surrendering layers of personal sense and you never knew it! You are receiving a white stone with a new name, and that name is Christ. You're receiving a new Self. Isn't that wonderful?

And we walk this way, and what a joy it is when we finally discover: "Wow!"... you know I was... Well, like the first time that it ever happened to me, I can tell you about it now. I was watching the movie "Star Wars" – the original "Star Wars" – with my son, he was about eight, and I was enjoying the movie with R2D2, and C-3PO, and Chewbacca, and Han Solo, and the Princess, and Luke Skywalker, and Darth Vader, and the Empire and all that. And, in the middle of the movie, I suddenly felt the Presence and I pulled within myself: "What was I just doing?" And I saw...Wow, I was watching the movie out here – enjoying myself, enjoying the movie, enjoying my son's reactions – and I was in here within, praying. I had opened my consciousness, I was resting in the silence, and I felt the Presence. I was doing both things at the same time! Yes, you learn to walk in two worlds... or between two worlds... which is also a wonderful book, perhaps we should review after this one.

Now... Thank you so much for allowing me into your consciousness. If you practiced that prayer this morning, thank you so much! *Where two or more are gathered, there am I, the Presence in their midst.*

*(Silence)*

*Be still and know, I within you, am God. But I'm not a term, nor am I a word, I am not a thought, I am nothing you can describe. And, yet, in this moment of peace, in this stillness, I... am you.*

*(Silence)*

Thank you.

## CLASS 9

### THE NEW DIMENSION

*Bill:* Merry Christmas!

This is Sunday, December 22. In two days, it will be Christmas Eve and we get to put all our presents under the tree for the children to find the next morning. Some are from us; some are from Santa and I thank you who gave us a really nice donation, so we were able to provide this Christmas. Which really means, Thank you Father for your supply, for your abundance.

Now I am still. I am quiet. I find my inner peace. I am not struggling; I am not seeking. There is a word, and the word is rest. I am resting. Resting back inside of myself. I am listening. I am receptive. Here without seeking, without striving, without wanting, without desiring, here I find my peace. And in my listening, in my standing still, in all these thoughts stopping, I receive Him and Him is the Holy Spirit. Now Spirit, flow through. Reveal Thyself, reveal Grace on Earth as it is in Heaven. He restoreth my Soul which appears as harmony, blessing, love, Christmas!

We are looking at the book of Joel's called 'LEAVE YOUR NETS'. It was first published; it says here in 1964. That is the year that Joel passed from this scene into the invisible and I don't know if he ever saw it or if he didn't. But the book is a book on putting off mortality and putting on immortality. It's a book on leaving your nets. Nets are those things that you use to create and control and live in a world out here. And this chapter, chapter 9, is 'The New Dimension'. You will find this new dimension as you follow the path, the path called The Infinite Way. As you learn its principles and practice them, and more importantly as you learn to find your inner peace and are receptive, you will find this inner new dimension.

And so, he begins, "*The human scene continues to unfold day by day, as it has throughout all the days of the past. There is always the temptation to hope that things will be different tomorrow.*" Now that's what we do in about a week from now. We are going to be starting our new year and we are going to be hoping – many of us – will be hoping that the new year will be better. I will start my exercise program. I will lose some weight. I will go back to school. I will find another job. I will find the woman or

the man that's right for me. I will move to a new city. Do you see? This is the material life being lived.

So, he says, *“left to itself, one day will follow another as days always have. The human scene is a state of inertia; it continues being whatever it is now, usually along the same lines. Nothing will be different tomorrow from what it is today, or from what it has been in the past until a new note is brought into the picture.”* And I feel he could have used until a new self is brought into the picture. And that self, of course, is Christ. And he specifies that later in this chapter. Now he says, *“Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”* We talked about loosing your life to find it. Very few find it. And the other scripture, *“I come not to send peace, but a sword.’ Up to now, what has been said is gentle and sweet, and good tasting. Now comes the part that makes the ‘belly bitter’: The living of this truth. This demands sacrifice and great effort.”* Don't ever believe that because you can close your eyes and quote a scripture and feel a little bit peaceful and not fall asleep that you have exerted great effort. You haven't. When you read or you hear Joel say, “sometimes, I beg.” And you know from his writings and his autobiography that in spite of all the healings that flowed through his consciousness; in spite of all the teaching that flowed through his consciousness, he reached a point in his experience where he felt like a total and complete failure. Even with all of that, he reached a dark night of the soul. It's in that book, ‘THE AUTOBIOGRAPHY OF JOEL S. GOLDSMITH.’ There's a letter there, a beautiful letter that he writes to God, and in the letter, he says, eventually he says, *“I take this failure and I give it to you. A perfect failure.”* And he lays it in God's hands.

Now if he should go through that kind of dark night of the soul, who am I to think that I can read a few books, get quiet a little bit, do a little contemplation and feel that I should be in heaven. Why, I've done all this hard work. Oh no, if you have ever read ‘A PARENTHESIS IN ETERNITY,’ you remember in the chapter on Initiation he says he smiles a little sadly when he gets these letters from students that say, “I want initiation.” Because he knows, or he wonders, what they would do with real initiation and the real dark night of the soul. There are some of you that have been through it, and I know you by name. But some of you haven't. Now, so this demands sacrifice and great effort to live these principles.

Well, you say to yourself, “What am I sacrificing. Um, I guess I have to sacrifice a little time, maybe three times a day. Maybe I have to sacrifice five minutes, so I can rehearse the truth in my mind and get quiet for a minute. Maybe I have to sacrifice going to the ball game, maybe I had season tickets and I went to a lot of ballgames. Now I am going to have to sacrifice some of that because I have to read these books and listen to these talks and I have to put aside some time – my precious

time – and I’m sacrificing.” Oh God, the human ego is something, really something, when you think it doesn’t even exist.

So, what then, what does he mean by great sacrifice and bitter in the belly? Well he says, *“It will not be too difficult for you to remember the truth that you and the Father are one and all that the Father has is yours; the difficulty comes in living it, and it is only in the living of it that it can be demonstrated.”* Ok – you should do like I did and underline that or make some notes that that’s important – only in the living of the truth, can it be demonstrated. The living – that implies an action. Not the knowing of the truth. It’s not the knowing in your mind that demonstrates truth. Knowing in your mind, well it’s comfortable, I guess, reminds you of some truth, but then you open your eyes and go about our business and you still have all your problems. Why? You may ask. Because you’re not living the truth, you’re simply knowing it up here intellectually. So, it is only in the living of it that it can be demonstrated.

*“Declaring I and my Father are one or declaring your sonship will be of little help to you. You must assume your obligation as a son.”* Oh, did you know you had obligations? Maybe you didn’t. Maybe you thought this was just all just going to be dropped on you. Here – you can have my mantle. No, consciousness is not just dropped on you; you have an obligation to live it. *“Part of the responsibility”* he says, *“entailed in that relationship lies in your readiness and willingness to leave your ‘nets’ in the sense of stopping your search for health and supply and to rest in the conscious awareness of these as divine gifts already established within your being, even though momentarily not visible outwardly. This means no longer voicing truth, but living the truth of your identity, being willing to be called upon to heal or feed the multitudes. Can you do it? Yes, you can, if you realize, ‘I of my own self cannot do it, but by virtue of my divine sonship, I can.’”*

Now, he says, you must have one of your obligations as a son, you must have the *conscious awareness* – he didn’t say the conscious thought – the conscious awareness of health and supply as divine gifts already established within you, within your being, within your consciousness. Ah yes – that, well ok, so how does that equate to sacrifice. How does that equate to great effort? How does being consciously aware of health and supply as divine gifts established in your consciousness – how does that relate to great effort and sacrifice? Well, let’s take a look. I noticed since this book is on leave your nets and it has to do with putting off a material sense of existence, putting off mortality, and putting on immortality it occurred to me that there was a chapter by the same name in this little black book called ‘THE INFINITE WAY’ by Joel S. Goldsmith. It’s the very first chapter, that was written in the very first book of the Infinite Way. And in the very first seven paragraphs – seven, yep seven paragraphs – you have the entire secret of putting off mortality and putting on immortality. You have the entire secret,

every principle of the Infinite Way – it’s right here in the first seven paragraphs. So, let’s look at them. But remember, this is the part that’s ‘bitter in the belly.’ This is the part that requires sacrifice and great effort.

*“In the beginning was the Word, and the Word was with God, and the Word was God...And the Word was made flesh.”* We’ve discussed this before, the Word of course is that inner movement, and the flesh that it becomes or appears as is the invisible flesh, spiritual flesh, which then appears out here as some form of harmony. Now, *“the Word was made flesh, but it still is the Word. By being made flesh it does not change its nature, character, or substance.”* See that? The Word is the substance, the Word is your immortality. And you are supposed to put off your conscious awareness of a material sense of the universe and self, and you are supposed to put on this immortal Word, this immortality. *“Cause becomes visible as effect, but the essence or substance is still the Word, Spirit or Mind.”* And Joel said if he was going to change something in this book, he would change that capital M Mind to Consciousness. So, it would read this way, and I am going to change it for him, *“Cause becomes visible as effect, but the essence or substance is still the Word, Spirit or Consciousness. In this way do we understand there is not a spiritual universe and a material world.”* That you should underline. There have never been two worlds. *“In this way do we understand that there is not a spiritual universe and a material world. See there is no God and, but rather, what appears as our world, is the Word made flesh or Spirit made visible or Consciousness expressed as idea.”*

Is that what you see as you look around? Do you see Consciousness expressed, or the Word made flesh or Spirit made visible? No, you see a material sense of universe. Well what does it say about that? *“All the error that has existed down [through] the ages is founded on the theory or belief of two worlds, one the heavenly kingdom, or spiritual life, and the other a material world or mortal existence, each separate from the other. In spite of this sense of two worlds, men have always attempted to bring harmony into the discords of human existence through an attempt, by prayer, to contact this other world, or spiritual realm, and to bring Spirit, or God, to act upon the so-called material existence.”* Now I still get emails, even from our group, asking me to pray because there is a problem with health, to pray because there is a problem with supply. Please pray for my supply, I have lost my job. Please pray for my health, I’m feeling very sick. Please pray for the health of my uncle. Now I know that these people in the midst of their struggle, in the midst of their pain, they’re wanting help, they’re wanting supply, they’re wanting a new companion. I get it. In the material sense of self that’s what you want – a better material sense.

What does he say about that? Well let’s look. This is the part that makes it bitter in the belly because that’s praying amiss. What does he say? *“Let us”* and us is in

italics, so that's everyone here in our group of about a hundred. *"Let us then begin with the understanding that our world is not an erroneous one, but rather that the universe in which we live is the realm of reality or the kingdom of heaven about which man entertains a false concept."* Alright now, I've said it over and over, maybe you can hear it this day, maybe I can hear it a little deeper this day. You've all seen the pictures, or movie, or maybe in real life you've done what I did and gone to a state mental facility where some of the people are completely insane. And the criminally insane there are locked up, but the people who are not so bad are walking around. And if you have been there, perhaps you have seen the fellow that believes he's Napoleon. Maybe he has his hand in his shirt and you try to talk to him, and he tells you about the next battle coming up. Or someone comes along and believes he's Jesus Christ and you try to talk to him, and you get a blessing. Or maybe you get Florence Nightingale, or you get the lady who tried to fly around the world and ended up missing. What was her name? Oh yes, Amelia Earhart.

Now, these people in the mental institution really believe this. They're living – he's living in his concepts of Napoleon. That's his universe, but is he living in that universe? Is he really in France, is he really walking around Europe? No. He's in say Camarillo, in California. What about her? Is she flying a plane? No. But in their mind they are. All the time standing in a mental institute, all the time standing in the kingdom of heaven. This is our two people on the bench, and one is in hell and one is in heaven. And it's not the bench, and it's not the world, and it's not heaven. So how then are we ever to bring harmony into our experience if we are living in such a material sense of self that we really believe we're a mortal human being, living in something called this world, this material sense of world. Well he tells you. *"The work of bringing health and harmony into our experience is not, then, getting rid of, or even changing, a mortal material universe, but correcting the finite concept of our existence."* See, every one of us is standing in the finished Kingdom. Every one of us is the complete Christ. Perhaps this Christmas can be a little different than you have ever had before. Perhaps you can receive in your peaceful manger, perhaps you can receive a glimpse of your Christ Self – the one you really are – standing in the Kingdom.

So, he continues, *"The seeker of Truth starts his search with a problem – perhaps with many problems. The first years of his search are devoted to overcoming discords and healing disease through prayer to some higher Power."* Can you see how he is trying to pull that Power into the material sense of the universe, trying to pull that Presence into a material sense of self. And, you might say as I've thought in the past, oh you know this is just double talk. Yes, ok, I get it, there's no material universe but I need a healing. So, I'm going to pretend there is no material universe, and I'm going to go along with the crowd here and I'm going to pray, but in the back of my mind I know,

I'm looking for a healing. I want to get better, so we'll just play this little game. But it's not a game and we're not playing. You're standing in the Kingdom. What needs to change is not your material self and not your material universe. What needs to change is your inner concepts of these things.

Now he goes on to say, *"The day arrives, however, when he perhaps discovers that the application of truth to human problems either does not 'work' or does not work as it once did, or else he finds there is now less of satisfaction and inspiration in his study. Eventually"* And this day I hope this happens to you, *"Eventually, he is led to the great revelation"* this is important to Joel, *"that mortals only put on immortality as mortality disappears – they do not add immortal spiritual harmony to human conditions. God does not create, nor does He control material affairs"*. So, he says we have to put off the mortal in order that we may behold the harmony of the spiritual realm. Now, what does that mean? What does that mean – we have to have great sacrifice and great effort? It means we have to give up and surrender a material sense of ourselves. And maybe that is all I have ever had. Maybe that's scary. I don't want to be the hole in the donut. I don't want to be a nothingness. What about this material sense of universe? Wait how do I give this up? That's all I ever see. Fortunately, it does not have to happen in one cataclysmic event. It can happen as we're doing it – one piece, one brick at a time.

We're not promised anything in the Infinite Way except if we persist, we will have an inner experience that reveals our true Self and the true Kingdom in which we are standing. And once that has happened, it will happen again. It may take eight months between the experiences as it did for Joel. It may happen sooner than that – next week or next month. Maybe longer, maybe next year. But if we persist, we will be living in that Kingdom part of the time and in this world part of the time. And we will go back and forth, and back and forth, until the day comes - and it is the promise of the Infinite Way – that Christhood becomes our identity and the words, "I live, yet not I, Christ liveth my life" become a reality. And the finished Kingdom becomes our permanent dwelling place. Now it's our permanent dwelling place now. And that is our real Self now – the Christ. But we are not living in it. We are living in a temporary material concept of self and many material concepts of universe. We've got to come out of that and that's not an experience out here. Ok? That's an experience in here, in your inner being, in your inner consciousness. The concepts fall away. The veils fall away, and you see. And sometimes it's startling, oh my God, could it be? Am I really infinite? Yes, you are. I can't tell this to anybody, they'd never believe. You are right – silence, secret.

And so, the principles of the Infinite Way change us within. What about these good things? What about health and harmony and companionship and substance, wealth, aren't I supposed to have these things? I don't know. These are all the added

things. As you seek within, for this inner change and drop all of that out there, the Christ Himself will appear as whatever your need is, fulfilled. So, your business is not out there, not even looking to change out there. Your business is this inner change. And here is how he says it. Now we're just at the first part of this chapter, where Joel says its bitter in the belly and demands sacrifice and great effort.

Let's look at The New Horizon. When he says must, I think you can pretty much count on the fact that this an internal principle, you must practice. *"It must be understood that there is no more reality to harmonious human existence than to discordant world conditions."* You see, there is no more reality to ill health than there is to health, a material sense of health. When you feel bad, you have a cough in the back of your throat and the sniffles, maybe you have allergies. That's not reality and you are willing to say that, aren't you? But what about when you feel perfectly fine, and you're out riding your bicycle a mile or two, and you come home. Or you go out jogging for awhile and you come home, and you lift some weights or do some sit-ups and do some stretching exercises and you feel pretty good. Well, what does he say about that? You must understand there is no reality to that. Not the good or the bad material sense of self. Oh my God, I can't, how do I... You see, it sets up a battle doesn't it? A battle between the Spirit and the flesh. It's bitter in the belly.

Here it is again, *"It must be realized that the entire human scene is mesmeric suggestion."* The entire human scene is hypnotism. If you are seeing a material universe, you are hypnotized. If you are seeing a material self, you are hypnotized. If that is all you see. Now, it is possible, as has happened to myself, that you see a material sense of self, but also you're feeling the infinite substance, the infinite Presence behind those pictures. So, it's easy then when you feel that eternal substance to say, oh those are just pictures. *"We must rise above the desire for even good human conditions."* Do you get that? Do you get that? Yes, great sacrifice. I've wanted that for, I've been working for that for. its not saying you have to leave your job, or leave your family, or stop loving your family. Because again, this is not something you do out there. Its within, its in here, within, that you say to yourself, oh I've got to make this change. I've got to set aside these material concepts, even the good ones that I like. I've got to find a way to become consciously aware of the essence of life, of the Word made invisible flesh.

So, he says, you should *"understand fully that suggestion, belief, or hypnotism is the substance, or fabric, of the whole mortal universe and all human conditions of both good and evil are dreams having no reality or permanence. Be willing for the harmonious as well as the inharmonious conditions of mortal existence to disappear."* Are you willing to let go of the good as well as the bad? You can't come into the conscious awareness of Christ unless you are. *"Be willing for the harmonious as well as*

*the inharmonious conditions of mortal existence to disappear from your experience in order that reality may be known and enjoyed and lived.”*

Now, that’s pretty big. Don’t you think? That means *all* of a material sense of universe must go. Well how do you do that? That’s what is called living these principles. That’s what he is talking about in this chapter ‘The New Dimension’.

Now, *“Do you not know,”* he says, *“that as a human being you cannot help resenting injuries and that you cannot hold these human emotions of envy, jealousy, and malice in check? Each person is touched by some hurt: resentment, pique, anger, or frustration. You cannot help that in your humanhood, but the Christhood of your being can accept and dissolve it, if only you omit the word ‘I’. Omit the word ‘I’: ‘I cannot be hurt. That was not aimed at me; that is no part of my being, so let the Christhood of me absorb it.’”* Now, he is not saying: But we know don’t we, sometimes we enjoy these resentments, sometimes we enjoy a little gossip, a little character assassination with other people. We get something out of it, nothing real, just a little enjoyment for the material sense of self that thinks it’s a little better than another material sense of self. How ridiculous that is, one illusion saying I am better than that illusion. Oh God, it’s amazing.

So, even in our enjoyment of that perverse kind of gratitude, even there we must be willing to let it go. We have to, well, it demands sacrifice and great effort. All of that little me has to go. And all of the little mes out there have to go. I have to get out of those concepts in order to have a conscious awareness of the divine creation in which I am really living. *“All of the human wisdom you can gain will not heal anyone or feed anyone, nor will it give you the priceless hidden manna to give out to the world. But through your recognition of your sonship, you can say, ‘Ask me for water, and I will give you water, the water of everlasting life. Come to me with your burdens, and I will give you rest. I will give you peace. I will give you comfort.’ Comfort out of what? [Out of] what you have learned out of a book? No! No! No! Out of your divinity, out of your Christhood, out of the hidden manna that is given to you as a child of God, out of the meat that the world knows not of, that meat that you carry around within you.”*

Now, *“This is so easy to put into words, but it is not easy to put into practice.”* He says. *“It is not easy to acknowledge, every moment of every day, your divine sonship, the new dimension, so that when called upon, you do not respond with ‘I haven’t any money to give you, ‘ but rather with ‘Yes, I have hidden manna to share with you. I have meat that the world knows not of. I have living waters to give you.’”* Alright, down here he says don’t ever give anyone any advice. No, they don’t want advice from a material sense of self. No, he says, when someone asks you for help, you say, let us meditate, let us bring the Christ to bear on any and every situation.

Alright, so how do we put of mortality and put on immortality? Do you know? We've been talking about it for weeks. To step out of a material sense of self and a material sense of universe, it is necessary to shut off the senses, to what they are reporting. So, you close your eyes, and you, if needed, remember a scripture that reminds you of the Truth. You are not yet experiencing the Truth. No, you are just rehearsing statements about the truth within. And so, you might take, first I find my peace, and then I receive Him. *"My Peace I give unto you. Let not your heart be troubled neither let it be afraid, I am here. Be not afraid, it is I."* And so you find your inner rest, your inner peace. You're not striving, you're not struggling. I am still, I am letting go of a material sense of self, I don't know what I really am. I am letting go of a material sense of universe. I don't know what the kingdom is like. I have one thing now to do. That is to make the effort to turn within that I might have a conscious awareness of the living Christ. And so, I sit still. I breathe deep. Father reveal the Christ, reveal the I, at the center of my being, reveal the Word as the invisible flesh, as the Christ, as the I.

Sometimes I hear a voice that says, "I am with you." And I know I have heard the voice of Christ. Sometimes I catch a vision of an infinite invisible spiritual substance that permeates everything, all that is, and I know it is the Christ Self. Sometimes I feel that inner movement which is expressed as the movement of the Spirit over the face of the deep. Which to me is the Christ moving through my consciousness. Sometimes I feel an actual Presence touches me on the arm or the leg or both at once, I feel that inner tingling, I know it is I, the Christ. And I remember *"I have come that they might have life and life more abundantly."* Yes, that's what I am here for, that's the work of the Son of God. I am here to pour forth out of this Christ, out of this hidden manna. Oh, thank you God, thank you. Your work for me is to be the Son to be the Christ. Christmas, yes that is what I just had in the manger of my withinness. A visit of the Christ, the real Christ, the living Christ. It moved in and through me, and now, now I am prepared. Now I can give, I can feed, I can heal, I can bless. *"Miracles will happen through the Christ of your being, but only trouble will come through giving human advice. Never, never give advice!"* Remember you have a new dimension, it's not a mental dimension, its not a material sense of self dimension, its not a material sense of universe dimension. Its an inner Christ dimension. *"Remember, your dimension now is the Christ; your dimension is a 'stone...cut out of the mountain without hands."* Yes, and that stone is what you just felt within yourself as you took your hands off. You had hands off, no material self, no material universe, no material desires, no material bad, but no material good. Hands off, what is the universe of your making? Show me, show me, open my eyes and you see, as you stand a little to one side, a stone cut out of the mountain without hands, *"the white stone whose name is Christ, the invisible. As you turn to it, you have no tangible evidence of the help at hand, but you have an inner assurance and realization of a presence that goes before you."* You have an inner

conscious awareness of the hidden manna, even though you cannot see it today; you are still living by this inner invisible Christ. You see that? That's the sacrifice. You sacrifice using your hands. You sacrifice the universe built by hands. The great effort is to be effortless, to stop seeking, searching.

*“Your good is yours as a gift of God. Accept it as that. But while you are in the Spirit, you are free - silently of course - to invite the whole world in to sup with you: ‘Come, come, all ye that labor and are heavy laden. Come to this spiritual feast.’”* Yes, Merry Christmas! *“Let me share with you this divine grace that has come to me as a gift of God. Let me give you of the waters of life from the hidden spring. Let me give you of this hidden manna, this spiritual food and rest. Let me share with you this inner meat, and let me give you what measure of My peace I have found: My gentle, gentle peace, the peace that passes all understanding, the peace that goes before you to ‘make the crooked places straight’.”*

*“Let the reign of God be with you, for his kingdom endureth forever. Withdraw your gaze from the outer realm, and in the silence of your being, realize that you are home in God, no more do you look outside into the prodigal experience for your good.”*

*“Do the work the Father gives you to do every moment, whatever its name or nature, knowing that as you do it to the utmost of your present ability, it fits you for more, and always higher, work in his service. You are no longer ‘man, whose breath is in his nostrils.’ You have no needs; you have no desires: now you have the realization of fulfillment, since now you know and have discovered I”* within your being.

Do you see that? This is the Christmas experience. All that I have is thine. Merry Christmas my child, come within, come within to this deep well of contentment, Joel says, and rest here beside the well of your consciousness until you feel the waters move without hands. He says, *“If you can accept your true identity and live in that awareness, you can welcome the whole world to come to you for comfort, substance, supply, guidance, healing, reformation, Christhood – welcome the entire world, without limitation, knowing that even though you of yourself can do nothing, because of your Christhood, all the gifts of the Father are yours to [pour out], bestow, without judgment, without price.”*

*“Show forth by your demonstration that you have received a new name, Divine Son, joint-heir with Christ in God; no longer ‘man, whose breath is in his nostrils,’ no longer ‘worm of the dust’ no longer a beggar seeking health and wealth.”*

*“Always listen for the voice that is within you, and you will hear it say, ‘Son ... all that I have is thine. ... Fear not: for I am with thee.’”*

*“The kingdom of God is within you.’ But do not go around mouthing these words. How many times,” says Joel, “have I told you in the writings that God cannot be known, that God must be experienced?” You see that, in this inner experience that we just shared is the Christ experience, is the real Christmas. Then, then you have gifts to pour out.*

*“Go within. There is a presence in you; there is a spirit in you. Learn to abide in it: ‘Acquaint now thyself with him and be at peace.’ I will give you rest, and peace and strength. But where will you meet Me? Within your own being! And how will you become acquainted with Me? Commune within yourself. You must make for yourself minutes and hours of time for communion. You must have union; you must have realization.”*

Now he just slipped that one by, so let’s look at it. *“You must have union; you must have realization.”* Up until now perhaps you may have thought realization of oneness was thinking these scriptures, mulling over these scriptures, contemplating these scriptures. No. There is another step my dear friend and that is the step of union. *“You must have union.* There is a must there again. When you experience union with that inner Christ, with that inner movement with the Father, with the invisible flesh of the Son of God. When you experience union with that, then you have had a realization of oneness, and not before.

*“Withdraw from the outer world. You do not have to let your wisdom be known until you have proved it to the fullest, so do not be in a hurry to tell this to anyone. Be quiet! Be quiet! No one is asking you to advertise it. Make it your own; make it your own!”*

*“Live as though you really were the son of God, which you really are. Refute all appearances to the contrary; stand fast in the faith that you have gained. Stand fast in the assurance you have received within your own being that divine sonship is the truth of your identity. Rest from the mental and physical struggle,”* yea, rest from your hands, *“and let the kingdom of God flow froth from you.”* Let the stone be cut out of the mountain without hands.

*“I will never leave thee, nor forsake thee. ... Whither thou goest, I will go.’ ... ‘In quietness and in confidence shall be your strength.’ No longer rest in your material sense of health or in your material sense of wealth, but rest in the assurance of your divine presence and of your sonship.*

*“So now,”* Joel says, *“I say to you: You have assumed your new identity, your new-old identity; you have accepted your relationship now as the son of God, and you are acknowledging this identity. At least once each day – if possible, more often –*

*remember to retire into your inner being for the touch of the Christ, for the realization of the presence.” You see, the realization is union with Christ or feeling the touch of the Christ. “Whether you achieve it at first is not important: the important thing is that you continue in the effort of retiring into your inner being and there making contact with this inner Self, this hidden manna, until you do feel the impulse. Then you will know that whatever the circumstances of your human experience – whether of business, home, health, or wealth – a change will take place, and a change for the better.” But you are not looking for that change, you are looking for the touch of the Christ – that’s your work.*

Finally, he says, *“The Christ is a living presence or power, the greatest power ever known or realized. The Christ in all times, and for all those who have achieved it, has overcome the world, not for the world, but for you and for me who have discovered and felt it. Everyone who has ever achieved Christ has been set free from the trials and tribulations and strife of the world.”*

Alright, so that is the chapter, ‘The New Dimension’, and what is the new dimension? We know now it’s really the new Self, it’s really the new awareness, it’s really the new universe. And that is perhaps what we will talk about next week as we approach the new year. Knowing now what we know of the Christ within and how it flows through and how it comes to you. I wish for all of you within hearing distance of my voice a very truly Merry Christmas!

**CLASS 10**  
**INASMUCH AS YE HAVE DONE IT**  
**UNTO ONE OF THE LEAST**

*Bill:* Good morning, and perhaps I should say, Happy New Year! Because the new year is just three days away.

Now, in this book we are studying called, *Leave Your Nets*, we are learning how to leave behind our nets. And our nets are those things which trap us into living in a personal sense of self. Or in looking out and seeing a personal sense of self. Whether friend or enemy, whether lover or antagonist, it's the same. It's a personal sense of self which God did not make.

John tells us that plainly. *All things were made by Him and without Him was not anything made that was made.* So some of these things that were made were made by a temple made by hands. A temple made by mind, a temple made by world mind. You see that?

So this book is steering us away from that, helping us to die to a personal sense of self whether here, there or anywhere. Now, today's "Wisdom," posted to our Mystical Principles email list, email group is, "Withdraw from personal consciousness as rapidly as possible. Let I die."

So we can see that Joel was receiving this message. In this chapter, Chapter 10, it's called "Inasmuch as Ye Have Done it Unto One of the Least." What does that have to do with dying daily? I think you'll see by the end of this talk and hopefully you will practice by the end of this hour.

And so it begins and we're going to enter into the consciousness that uttered these words. The consciousness of one who was dying daily, who was leaving their nets. This is what we must do. It's all fine and dandy to enjoy listening to a talk, I do too. But if we go away from that talk and we feel good for an hour or so and then we drop right back into humanhood and acting based on knowledge that we received from world mind, from a mind that sees a world, a material world, then we're not really dying daily. We're just having a little wonderful experience with the talk. We don't want a conscious awareness, a conscious contact with a talk or a book or a tape.

We want conscious contact with the I of our being, with God Itself at the center of our Being. So we must practice the principles that we hear and if necessary, write them down if something jolts you, something says, “Yes! This is it do this, I need to do this.” Then write it down. Sometimes we remember a little better writing it down.

Ok, so. Chapter 10. *“To those engaged in spiritual work”* this is, by the way, I’m going to tell you right up front, this chapter and what I’m going to share with you today you may have heard it, you may have read it, but I need to hear it. In some areas I have slipped back a little and so I need to be reminded of these principles. So don’t think this is just for you, it’s not.

Alright. So, *“To those engaged in spiritual work, there’s a certain reward that comes in the feeling of having served their fellow man and of having served God in such service. That is as it should be. When we come to giving service within our family, business or community life, however, we are likely to forget that the service we perform for another is not really for another at all. It is not done because we happen to have a husband or a wife, or because we are parents or neighbors or because we are citizens of one nation under one flag. Outwardly, it would seem that we are performing our duties and obligations merely because of those human obligations and relationships but this is not true.”*

Now listen, my dear friends because he is saying how you should be living.

*“It would seem as if we are doing that for human obligations and relationships but this is not true. In serving another, we are in reality serving the Christ. We are serving God.”* Now, when you vacuum the floor in the living room, are you doing that so the house will look better? Are you doing that so your neighbors will see you have a clean house? Are you doing that for your children so they don’t have dust on the floor? You should not be doing any of that. You should be doing it to serve God. And I have lived that way and I know it’s the most beautiful way to live that I’ve ever lived.

Now, *“We are serving God. It makes no difference whether it’s supporting our family or contributing to some philanthropic enterprise, we are not now doing it as a human being. We’re not doing it as human beings doing it unto human beings. We are doing it unto the Christ of their being. It is the Christ of them calling out to the Christ of us and we answer that call.”* This means, I found out, you have to take a principle with you and you have to work it. You have to practice it.

When I learned to drive a car, it probably only took a couple of hours but I was pretty shaky about it and I didn’t feel comfortable in the midst of a lot of traffic. The only thing that could make me comfortable in a lot of traffic, was to drive in a lot of traffic. Then I developed the skills that became almost second nature.

Do you ever think about driving? Sometimes I drive from let's say, a big town like Atlanta, home here to a really tiny town called Robbinsville. And I leave the city I drive into the foothills I drive into the mountains and then sometimes I become aware, "Hey! I missed the last hour of driving. Who was driving? I was thinking about these principles or thinking about a talk or something. I wonder, who drove my car?"

Well, it became second nature. The principles were living me. That's what Joel says happens in the spiritual walk, we practice and he said, "*It's hard for a year or two.*" And I suspect he eased that a little bit. I think it's longer than a year or two. But anyway, he says it's hard work. We don't want to do it. It's much easier to listen to a talk and say, "Oh, isn't that beautiful?"

So we must take a principle just like the principle of driving. We must take it and we must practice it. And what is the principle? He gave it to you here. There's two of them which resolves into one. We are serving God. It makes no difference what we are doing. Whether for the family, the neighbor, we're serving God. It's the Christ of them calling out to the Christ of us and we answer that call.

So we're not serving mental images, we're not serving material sense's of self. We're not serving personal sense's of self. We're serving Christ, we're serving God but there's a second part to that. "*As long as we think we're merely serving man, feeding, educating and sustaining our families or cooperating with our business associates, we are so far missing the mark that we lay ourselves open to betrayal, ingratitude in all the evils of human nature.*"

Why? Is that a punishment because you're not practicing the principal? No, that's not a punishment. God doesn't punish, come on. That's yesterday's superstitious, religious viewpoint. You're not punished because you're not practicing the principle of serving God.

When you don't practice the principle of oneness, you practice the principle of twoness and that opens the door to both good and evil. Now you're back to the temple made by mind. Mind is good or evil, that's all that's there. Until you learn to practice these principles and sit in meditation without a material sense of self, then, then you experience a temple not made with hands. A temple made by God which is eternal in the heavens.

All right now, listen up. "*Only when we give to our fellow man, realizing our devotion is to God made manifest, only then are we serving in the manner of the Christ. And only then will we reap the spiritual reward or fruitage of our service and our devotion.*" All right, we're going to skip a little of this because I think you know. This is an important paragraph to hear, "*The mistake that we have made is that we have served*

*man separate and apart from our service to God.*” Sometimes man doesn’t appreciate it.

I was talking with my daughter-in-law and she was telling me that her employees, she gave them a bonus, a very nice bonus for Christmas and they didn’t appreciate it. They wanted more, they felt it wasn’t enough. And I heard what the bonus was, and it was more than enough to me. So why don’t we try something different?

If we’re serving man, doing the best we can yet we’re getting back these lousy attitudes, we’ve opened the door by serving man. We must come up higher. That’s what this book is about. Come up higher. Come up over that world mind that sees two.

Man and God, man and woman, healthy and sick, rich and poor, lonely and companioned. We’ve got to come up over that, we’ve got to overcome the world mind.

So, *“The mistake we have made is that we have served man separate and apart from our service to God, instead of realizing that our service to man represents our devotion to God. Since ‘if a man say I love God and hateth his brother he’s a liar.’ Why? Because there is no God separate and apart from man. And the only devotion we can ever pay to God is in our devotion to man.”* O K, now I learned this from a very, very painful experience. Which I’ll share with you in a minute.

He says, *“It’s not necessary to voice this to anyone. On the contrary, it’s another one of those secret wisdoms to be held close within ourselves. Whatever service we perform regardless of for whom we perform it, we realize, ‘I’m not doing this for you. I’m not too much interested in you.’ This act represents my devotion to God appearing as you. This represents my devotion to the Divine Self. There is no kingdom of heaven on earth.”*

This is an important paragraph put brackets around it or highlight it or whatever you do. *“There is no kingdom of heaven except on earth. So there is no way to achieve heaven except through achieving it on earth. And the only way to achieve heaven on earth is to serve God on earth. And the only way to serve God on earth is to serve man in the realization of God as a man’s real being.”*

All right now, let me tell you my story and you’ve heard it before. I wanna hear it again. I think it was 1975. I was married, we had a child that was one year old. Everything was rolling along pretty good, I felt. I told you the story last week or the week before of having a bad attitude at that age, the attitude that the world owes me a living. And I told you I was fired and I had to beg a loaf of bread from my neighbor. Which wouldn’t have been so bad if it was just for myself but I had a wife and a child too. And that was bad. That was not good at all.

But out of the surrender, I became teachable and suddenly God became a real experience, moving things around in my life. Giving me, appearing as fulfillment, peace and joy. And so I figured, “At last, I have it!” And I asked God, “God, please show me how to love. I want to know how to love. Show me how, show me the real love.” And God answered that prayer. And here’s how it was answered.

I came home from work and my wife said, “I’m leaving you. I’m leaving you. I met somebody at the church and I’m moving in with him.” Well, I tried to talk her out of it. “What do you mean you’re leaving? I’ve finally got a spiritual way of life. I’m doing better, you can see it.” “Yes, I can see it but I’m tired. I’m leaving.” I didn’t just have a bad attitude at work, I had a bad attitude at home too. I had a bad attitude everywhere. So I understand her being tired.

However, at the time, I just couldn’t understand why this was happening. Here I finally surrendered to God. I gave him everything from the longest hair on my head to my longest toenail. I gave Him my all. And now he’s taking the only thing I love. I went to work the next day, I came home and the house was empty. She was gone. I went to the baby’s room. Nothing in there but blue walls and dust bunnies on the floor. The crib was gone, everything was gone. Went to our bedroom. Gone. No clothes, none of her things were there. Just a big king size bed.

So I called my spiritual advisor of that time, Don. And I kind of expected him to say, “Well, no wonder she left you. You’ve been a miserable human being” or something like that, you know. He said “Come over, we’ll talk.” I went over, I didn’t talk. There was nothing I could say, I had a big lump in my throat. I couldn’t even begin. It never occurred to me, never ever ever even occurred to me that she would leave. We had been married for four years, I guess. And our child was one year old. She was gone.

“Well” he said, my spiritual advisor, he said, “most people would get out of this problem by transferring their feelings to another woman. However,” he said, “if you did that you would be just as dependent on the next one because this pain is not love. It’s not from love. This pain is from dependency.” “Wow, what do I do?” I said, “What do I do? I see her walking down the street with different guys and they’re smiling and I know that she’s going home with them.”

There were probably eleven guys from my church group that took her home. Eleven. So I couldn’t go there anymore, you know? I tried to listen to the talks there and in she would come with a different guy. And they’d be sitting in the back and I could hear her giggling. Now you know I was not getting any spiritual answers there.

So I asked Don, “What do I do? I get pictures in my mind of her and him. I can’t get rid of them.” Because here’s how my day would go. I would go to work and I would push my body around. Have you ever been that depressed? You push your body around, get through the day, clock out. Took the bus home, walked down my driveway, and looked around the house. Was there any evidence that she’s been there again? No, none. Lock the door, pull the shades on the windows, lay down and couch and cry. That was how my day went.

And because I was mad at God, I figured it was God’s fault, I would yell at God. Nobody was there watching, who cares? Then I would realize how bad I felt and I would beg God, “Please. Show me the way out.” Oh, I was bouncing off the walls. I called Don one night and I said, “I don’t have any questions, I just need to hear your voice.” I don’t know if you’ve ever been that desperate.

Finally he said, “Look, I think you’re ready to let go of this.” I said, “But what do I do when these pictures come?” He said, “You’re living by yourself, just talk out loud and say, ‘Look, I’ve given that to God. Take that out of here, go away.’” And he said, “I want you to practice the principle of transferring your feelings to God. That’s the only way. Don’t transfer them to another woman. Transfer them to God.” I said “How do I do that? I can’t see God. I can’t hold God at night.” He said, “There’s a chapter for you in *The Art of Meditation*. But I’m not gonna tell you which chapter.” He said, “I want to see you find it for yourself.”

OK. So I made the decision after I hung up the phone that I would transfer my feelings to an invisible God that I couldn’t hear, I couldn’t see, taste, touch, or smell. I made the decision that I would transfer my feelings to the Invisible God. And if my mind started showing me these pictures, I would say, “Take that out of here I’ve given that to God.”

And then, I looked for the chapter in *The Art of Meditation*. There was a chapter called “For Love is of God.” I’m looking at it now. It’s in Chapter 11, “For Love is of God.” I thought maybe my answer’s in there. And this is what hit me right between the eyes. I had so deep a revelation, so deep a realization that I could never forget it again.

I read these words, “*To those who live in communion with God, serving God through their fellow man, the promise is literally kept. All that I have is thine. No longer is there a need or a desire for any person or any thing. Every thing and every person become part of our being. What we surrender, we have. What we hold in grasp of possession we lose. Everything we release, we draw to us. Everything we loose, we have. Everything we set free, we bind to us forever. Loose him and let him go. Let everyone be loosed in Christ. We trust everyone to the God of his own being. We do not*

*hold anyone in bondage to a debt of love, hate, fear or doubt. We do not demand even love from anyone. We agree that no man owes us anything. Only when we do not feel a debt of obligation and only when we hold no one in debt of obligation to us, are we free and do we set our world free.”*

So you see, the principle that we just read in *Leave Your Nets* which says, “*A miracle takes place when we stop being human do-gooders and stop merely serving man on the level of man and begin to realize, ‘Why, I would serve you if you were not you, since you are God manifest. I would serve you if I had never met you.’ Why? Because this sharing represents my devotion to God manifest as the Son.*”

See, that’s the principle I was working with. I can put it in my own words but again, remember the words are never important. It’s the conscious awareness. If you have the awareness, you don’t even need any words. So the words I had were not the ones I read in *Leave Your Nets*. They were the words I had in what I read in *The Art of Meditation*. We serve God by serving man. Only by serving God can we serve man. And so I decided if I’m going to transfer my love to God, I’m going to have to transfer it to the entire creation. Because God is inside everyone and everything. I knew that from my meditations. So I began to practice.

I remember a Saturday morning, I woke up and bam! As soon as I opened my eyes, big king size bed. Only my pillows are here. And the loneliness descended and the pictures started. And I got up. “Go away! I’ve given that to God.” I got myself dressed, I went in and had some coffee and I saw that there were some dishes to do. So I got up to do the dishes and then it hit me. “Wait, I can do this.”

So I said, “God, I’m doing these dishes for you.” And I did every single dish with the most care and love I could express. I said, “Look, God, I can see myself in this dish.” I made a game out of it. I began to practice serving God in everyone and everything. My cat came to the back door, a cat named Sufi. In came the cat. I started with “Good morning, Sufi.” Wait a minute. I walked over, “Good morning, Father, how are you? Would you like some food?” and I pet the cat. There was a plant. We had a Wandering Jew in the living room. It didn’t get much sun. I went in to water the plant and then I remembered, “Here Father, have a drink.”

I started practicing serving God, serving the Father, serving Christ in everyone and everything. There was a few people that were interested in how I was doing. One of them was Ray. Ray came by the house, knocked on the door. And I realized I couldn’t say, “Hi Father, how are you doing?” You know, we have to keep this principle secret and sacred. And so I said, “Hi Ray, how are you doing? Would you like a cup of coffee?” and in my silence as he responded, I said, “Father, how may I best be of service?”

And we went in and I poured Ray a cup of coffee, gave it to him and we sat down and he started talking. Well he thought he was going to be talking about my problems, instead, maybe because I said “Father, how can I best be of service,” his problem, his recent problem came out and he laid it on the floor. And I talked for a while and we talked about practicing spiritual principles. And when he got up to leave, he looked at me very strange. And I said within myself, I said “Father, thank you.” Out here I said, “See you next time, Ray. Thanks for stopping by.”

Well, I got hungry. I went down to the local Bob’s Big Boy in Pasadena. I had at the time, let’s see I was probably 21 and at the time, I walked in and I had a Bob’s Big Boy double decker cheeseburger and some fries and a chocolate Coke. And before the waitress could serve me the food, she brought over a cup of coffee. I had coffee too, and a glass of water. And there was some ice in the water and I took the ice in the spoon put a little in my coffee so it wouldn’t take so long before I could drink it. And she was watching from across the dining room. I didn’t know she was watching. I had just said, “Father how many best be of service?” I was doing that with everyone I came in contact with. Suddenly she showed up with a glass of ice. “Here.” “Thank you.”

Weird things, strange things were happening like that. The cat that I had, I could put up my hand and say, “Wait a minute Father.” I could see it getting ready to jump on my lap. I get to the end of the chapter I’m reading and I set the book down, “OK,” up the cat would jump. The plant in the living room, it grew like crazy and never got any sun.

The most bizarre one was, and you know this already. I was reading something, I think it was *Practicing the Presence*, sitting on my couch and this fly had gotten in. And it was buzzing around, landing on my forehead and then my arm, and then my hand and then my nose. You know, I kept waving it away. I couldn’t concentrate with what I was reading. So I thought, I’m going in the kitchen there and get the flyswatter that’s hanging on the wall. I’ll take care of that.

Something happened to me. I said, “Wait, now wait. If God’s inside of everyone and everything, then I might be able to be of service to this fly.” Isn’t that crazy? It sounds crazy, but that’s the way I was thinking. So I stuck out my hand, palm up. This thing was circling around the room, landing on the lampshade, landing on the wall. I said, “Look, Father, land on my hand here and I’ll put you outside.”

Now listen, this thing, every time it landed on me and I went to swat it away, it didn’t even stay on the arm or the hand. It was gone before I could get my hand anywhere near it. So I was pretty sure this would not work. But I tried because it’s a principle and either it works or it doesn’t.

And I was in the middle of this consciousness of serving God through God's creation. So I stuck my hand out. "Father, land on my hand and I'll put you outside." The fly made two more circles around the living room, and then landed in pretty much the center of my palm. So I got up, put my book aside, got up, stood up. The fly was still there. I walked across the living room to the door. The fly was still there. I opened the inner door, the wooden door and then I opened the screen door. The fly was still there. I stuck my hand outside, and it flew away.

Now I'm telling you, I lived this. This is not something I read or made up. This is not some cute story. This is the truth. God is inside of everyone and everything. Do you remember Joel saying in one of his books that even the bugs in your garden could become friendly bugs? He's not kidding.

So I had entered this consciousness that he's describing. But for me, I couldn't just decide, "Well this is a nice Saturday, I think I'll practice this." No, that didn't work that way. For me, I had to be in enough pain that I could begin to practice love. Real love.

And one night I was sitting there reading *Practicing the Presence*, I think. And I set the book down and closed my eyes for a meditation. And in the meditation I became still. For a moment I lost any sense, any personal sense of self. It was only a moment. But in that moment I felt this Presence. An invisible Presence touched me on the side of the face. Very gentle, very lovingly. And I felt this sense of peace and I realized, "Oh my God. It's really real. I really can love - transfer my feelings to God. God really is ever with me, closer than hands and feet. 'Closer than breathing, nearer than hands and feet.'"

So I went to Don and I said, "Don, this is fabulous!" And he said, "Will you split a talk with me at the church?" And as you all know I said yes. I went to the church, I talked for a few minutes, we had a coffee break. He got up to talk and he dropped over dead. He left this plane. He stayed alive long enough to introduce me to God and then he left. His work was done.

Oh I know he had much more work than that, I'm just saying from my point of view, he stayed alive just enough to introduce me to God. See, if he had died six months earlier, I may have never found this answer. I may have transferred my feelings to another woman. As so many of us do.

All right so, there's a second part to this principle. "*Not only do we serve God by serving his creation, by serving our fellow man, but we come to the place where we recognize, 'I am not serving anybody. This is the Christ serving God through me, as me.'*" So he says, "*Only if we thought or think that we are giving out of our personal*

*selfhood and giving it to some other personal selfhood who might or might not be worthy, only then would we find that in giving, we are depleting ourselves.”*

That’s how you can know if you are living in a personal sense of self. If you give a few dollars or you give of your time or you give in some other way and you feel depleted, your portion is getting smaller, whether a portion of your strength, your time, your money, then you’re giving out of a personal sense of self and the principle doesn’t work. “Well,” you say, “this doesn’t work. I’ve tried it.”

No, you haven’t. You can’t be a personal sense of self giving to another personal sense of self and then telling yourself, “I’m serving God.” Maybe in the very very first day or two, that’s how you get this thing started but you can’t stay there.

*“All that the Father has is mine. But it always remains the Father’s. And so whatever I share is of the Father. We can give away the whole kingdom of the Father and we will still have more than enough to care for our needs.”* Isn’t that fabulous? So he gives you the example of a mother who loves her children. More and more she loves them. When does she run out of love? Never.

So, *“In the fourth dimension,”* see the fourth dimension is this new consciousness. The fourth dimension is your consciousness when you see the kingdom of heaven on earth. When you see the Father manifest as your friends and enemies and relatives. When you see the Father flowing through you to the Son. Then you’re living in another dimension than other people, aren’t you? Another awareness.

*“In the fourth dimension we are drawing our good not from out of this world, but from out of the depths of our being. Above all, let me remind you again that this is our basic premise insofar as it concerns our individual demonstration of our Christhood. To his sense of things, a human being derives his good from the world. And so, when seeking any good, thought naturally turns to some person, place or thing. A business activity. An outer form of expression. That seems to be natural and the only right thing for a human being to do.*

*However, entering this new dimension of life, that is the Christ life, we never think of drawing our good from the outer realm or from another person or thing. We never think of deriving our good from some outer experience or expression. Through it, yes. But not from it. So first, the first and vital work of those living in this new fourth dimension is meditation. Whether we undertake to heal someone, teach a class, engage in selling, housework, farm work, a business activity, whatever the nature of our work, if we expect success in it on the outer plane, well we are the man of earth. But if we know that the outer expression is merely going to be the reflection of the inner, then before undertaking any work, we will turn within.”*

That's why he has this in front of every single book: *"Except the Lord built the house, they labor in vain that build it."* Unless your temple is a house made without hands, you labor in vain building it with hands. You see that?

Now, recently, an actor, maybe some of you know him. Robin Williams committed suicide. This is a man with over a third of a billion dollars. A billion with a "B" in the bank. Yet he took his life. Why? Because that's a temple made by hands. And perhaps he'd never been shown that there could be a temple not made by hands.

See, the temple made by hands is, well, *they labor in vain that build it*. You're free to build a temple made by hands and you're free to sing Frank Sinatra's song, "I Did It My Way." But you might find that you are very lonely sitting in that castle. You might find that you haven't found the answer. There's no feeling of oneness. You're just living in a material sense of self that's miserable.

But what happens when you build a house, you stand still, stand aside and bear witness to that which builds the house not made by hands? Well, we read that. *"To one who serves God through his fellow man, the promise is literally kept. All that I have is thine."* And I lived that and I found out it's true.

*"The real values in life are spiritual, not material. And the deep things of God make for a greater peace than any peace that the world can give. There is no good thing that can come into your experience as a permanent dispensation except that it is given to you of the Father. There is no good thing to be achieved permanently on the outer realm and only as you learn to make that contact with God and maintain it," maintain it daily "does your life become the spontaneous outflowing and outpouring of the Spirit.*

*This even eliminates from your experience any sense of giving service and devotion to your fellow man. It even takes from you your sense of service and devotion to your family as a family. It gives you the complete realization that whether you are doing it for friend, family or neighbor, you are doing it for the Christ. You are serving only Spiritual Being.*

*In turn, when you are served, there must come the realization that it is not your vanity that's being glorified but the Christ of your being that is recognized, served, rewarded, cooperated and shared with. In this realization then, 'I' gradually removes itself."* And what was the Wisdom today? "I die daily. Let I die." *"In this realization then, the word 'I' gradually removes itself. The word 'I' becomes of less and less importance until it becomes impossible for that 'I' to be hurt or injured or wronged or defrauded since all such beliefs would be no part of your being."*

Now, what happened to me was, I was able to walk into those rooms where the fellow had his arm around her and she was giggling in the back. And I was able to sit there and recognize the Father. “Father, how may I best be of service?” And I was able to be of service and look through that, look past that.

At one point I discovered another principle. Joel said in one of his books that you, either you or he, begin to see that “I” above people’s heads. And the way I practiced that was when I saw someone, I said to myself, within myself, “Where you appear to be, ‘I’ am.” And I practiced that resolutely, “Where you appear to be, I am” until I began to see that God, He really is inside of everyone and everything. I had been looking at the images but now I began to see the invisible “I”. OK?

So he says, *“Reach into this deep pool within you and feel the abundance, the gentleness and the power of that Spirit and let it flow. And when it flows, it will come out as in a mold. That mold may be money, home, companions, forgiveness, justice, mercy, kindness or benevolence. But do not attempt to pour Spirit into a mold. Do not attempt to provide a mold in which to hold it.”*

And that’s difficult to do in practice when you are laid off from work because of a downturn in the economy, and that’s happened to me. We have a tendency to forget. “Oh no, I have to get a job, I have to pay the rent at the end of the month, I have to provide for my family.” See, that’s all personal sense. It sounds very nice, doesn’t it? But it is not a spiritual principle. The spiritual principle is higher than that. You come up higher.

And so when I called my second spiritual teacher and I said, “I’m having this problem. I’ve applied for different jobs and they all say the same thing. They say, ‘Well you seem very qualified but the last job, you were making such and so and we certainly can’t afford to pay you that much.’ And I sat there and said a couple of times, ‘That’s OK, I’ll work for less.’ ‘OK, thank you, we’ll definitely consider you’ and then they never called.”

You see? They had their mind made up, I couldn’t work for less. They couldn’t afford to pay me what I had been making. What happened? I called my spiritual advisor and I told him what was going on. And he said, “Look. You have this wrong.” And I said, “What do you mean?” His name was Chuck. “What do you mean, Chuck?” He said, “Look, you don’t go out there to get a job. You don’t go out to get anything. You don’t even go out there to get the money to pay your rent and provide for your family.” “Well what then?” “Your job is to be of service. How can I best be of service, Father?” I’d heard that before. “Your job is to be of service and let God take care of the rest.” “OK, I’ll try.” I hung up the phone, right?

I saw something in the paper the next day or two. I thought I'd go apply. And I started to get up and shave my face and put on some Dockers and a nice shirt in order to go to this interview. And you know what I did? I said, "Wait a minute. Now if this principle works, it works. I don't have to change anything." So I had a five o'clock shadow, I had on pants with paint stains from painting a wall, I had an old shirt on, and I showed up for the interview just like that.

And when the man interviewed me, I said, "I'm here to help you do whatever you need to have done, that's all." Which means, I'm here to be of service. And that fellow looked at me, looked up and down and he said, "Can you start on Monday?" "Of course, yes. Thank you." And I made a little less than I did on the other job but it wasn't too long that I got promotions and raises and I was making the same thing I did before, even a little more.

So, the point of that story is that I had to learn, I'm not working to pay my bills. I'm not working to help my family. I'm working to help that business. To be of service to God through that business. And it works, it really does. People are amazed.

I used to stay and work overtime. Some of the time on my own dime. I wasn't getting paid for it but I was helping the company. Now you do that a few times and the plant manager says, "Hey, we have a winner here. Let's promote him." But you don't do it for that reason. You do it to be of service and then these good things happen. OK?

So, *"Reach into this deep pool and feel the abundance, the gentleness, the power of the Spirit and let it flow. And when it flows, it will come out as in a mold."* Yes, but you can't hold up the mold. That's the tricky part. That's the hard part. When you sit down to meditation and somebody's called you for a healing or something in your own life has come up that you have to get the money for and you don't have it, it's hard to sit down and not think, "OK Father, Thy will be done" but hold up a mold in your mind for money or for healing. But it doesn't work. Do not attempt to provide a mold in which to hold it.

*"Go to this pool, this infinite pool of joyous substance and commune, that's all. Feel it as it fills your consciousness, as it circulates within your being."*

Now, I had this experience this morning as I sat down for our 11:00 meditation. I barely got my eyes closed and I felt this Presence, I felt the Father. And so there was only one thing to pray. "Father, flow to whoever you will, to all. Just flow."

He says, *"By this I do not mean a physical or an emotional feeling." This communing he's talking about "but an inner awareness of the Divine. That's all. This is seeking the kingdom of God and then the things are added because it pours itself forth.*

*Not as ephemeral nothingness or substance, but in molded form and the mold is always fulfillment.*” That’s the thing about it. It’s always fulfillment.

*“How can you know if you’re living in this fourth dimension? When your entire vision is on your devotion and service to God. When your expectancy is of God. Not of man, but of God. And when you understand only in His Presence is fulfillment.”* OK? *“Always remember you block it’s flow with every thought of I, me or mine. You block it with every thought of getting, receiving or accomplishing. You fulfill it only in the realization that it is flowing forth out of God.”* OK?

*“Do you know”* he says, *“that each one of us could have all there is on earth and still everyone else could also have all there is on earth? Do you know why? Because this is a spiritual universe.”* Ah, and you thought it was material. *“Every potato in the soil is spiritual and it multiplies itself and without end unless you stop it by trying to divide it or get it or bring it to yourself.”* Instead of opening a way and letting it flow into expression as I did in this morning’s meditation.

*“How do you do that? Close your eyes. Turn within and realize, ‘Father, within me is the infinite, the limitless spiritual universe. Let it flow. Let me be the avenue of healing the multitudes or feeding the multitudes. Of understanding, helping, companioning, and aiding them. But let all this flow as a service unto Thee.’”* So you see? You’re going within like I did in the early days and you’re saying, “Father, how may I best be of service?” and you’re letting it flow out to God as man. To God as manifestation.

*“You cannot live in the fourth dimension and draw forth from the outer realm because the fourth dimension is the source of that which is in the outer realm. And you bring it forth for the use of those who do not yet know how to draw on the infinity of their own being. Turn within.*

*Be assured of this. The Master made no mistake when he revealed that the kingdom of God is within you. The kingdom of allness is within you and if you wish allness and an abundance of allness, then turn to the kingdom of God within and stop this looking to man whose breath is in his nostrils.”*

OK? So hopefully you come away from this chapter with principles that you can practice. How may I best be of service to God? Not these people I see, but to God through these people. I’m serving God, I’m loving God through these people. And how can you realize and come to the recognition, it’s not “I” the person, it’s the Christ serving God through me so it’s the Christ serving Christ. It’s God serving God. It’s the Father serving the Father, and I bear witness.

Now, when I woke up this morning, I knew I was going to make a talk. But I knew that I didn't want to make the talk. So I went within, I had the meditation at 11:00. I felt the Father flow through and it went out to serve, to flow into the Father everywhere. And so it has happened.

Now in, well let's see, fifteen years ago, fifteen years ago, I had been wondering in my meditation, what can I give God? God being this invisible spiritual Presence, what do you give the Presence that has everything? What do you give the guy that has everything? I couldn't think of anything. Yes, I could serve God through my fellow beings, but what could I give God out of love? I just felt I wanted to give something to God.

And then it happened. Ah! I can give God something He doesn't have right at this moment. What is that? I can give God myself. I can give God myself to use me as he will. I can give God myself to flow through.

And so, out of that came the Mystical Principles website. And then out of that came the Mystical Principles email list. And out of that came some Mystical Principles classes in person. And out of that came tapes and reel to reel tapes and cassette tapes coming to me out of the universe of Herb Fitch talks and so when his wife finally said to me, "I don't care what you do with them. I'm done for now," his widow. I said, "OK." I put those also on the website and we began to turn some of them into pdf files or ebooks and even get some of them published. So this then, is my gift to God. All of this for the last 15 years.

But now, reading this chapter, we realize the truth, don't we? This is God's love flowing forth to God. And so even in this I can take no credit. *The Father loveth the Son and showeth him all things and giveth him all things and we behold the glory of the only begotten of the Father full of Grace and Truth.*

Thank you.

## CLASS 11

### AWAKE THOU THAT SLEEPEST

*Bill:* Good morning, this is our first talk in 2020. In 1959 I never could have imagined, as I was walking down the sidewalk as a kid, I never could have imagined the year 2020. It seemed like something out of a Ray Bradbury, or Arthur C Clarke, or a Jules Verne novel.

Yet here we are, and so I would like to wish everyone a Happy New Self because as we have learned by studying this book ‘Leave Your Nets’ like the song says ‘if nothing changes, nothing changes.’ So we must have a change in consciousness. What does a change in consciousness really mean? It means a change in what we are aware of.

Now, before we get going on this next chapter which is called, ‘Awake Thou That Sleepest’, and also has to do with a new awareness. I have a little correction to make. Last week or the week before, sometime or other, during this series I mentioned that my copy of ‘Leave Your Nets’ was published in 1964, and I hadn’t seen any others any earlier. And so, I assumed that it had to have been published after Joel had passed, but that’s not true, and Susan corrected me. And she sent me an email that says, ‘I’ve just read in the *Across the Desk* section at the end of the first chapter of the 1959 Infinite Way Letters this: This is a quote from Joel, “*When Leave Your Nets was published, I thought that that one printing would last forever because certainly only the most advanced students would want it, or would be able to understand and appreciate it. Now only a few hundred copies remain, and after this present edition has been exhausted, ‘Leave Your Nets’ will be out of print for a year or more because there are so many books in preparation which have precedence over this one.*”

So, if he is saying that in 1959 something must have been published in 1958 but it goes back even further than that because this caused me to do some research, and I found a publishing company called, and this is an interesting name, the publishing company is called, ‘Thoughts That Inspire Galleries.’ And they published ‘Leave Your Nets’ in the USA in 1953. That’s interesting to me because I believe ‘The Art of Meditation’ was published somewhere around 1954. Anyway, ‘Leave Your Nets’ which is a very advanced book, and he admits it, ‘Leave Your Nets’ came out, the first one I could find was 1953. It has taken very many many years for those of us on the Infinite Way path to become ready to hear what this book has to say, what the consciousness of

this book has to say. It always comes back to that word consciousness. I love what Joel says either last week or this one, I'll find out if I read it to you, he said, "*Consciousness is what you are conscious of.*" Alright, so if spiritual consciousness sets you free from a material sense of self, then being conscious of a spiritual universe, or being aware of a spiritual self is what begins to dissolve the material sense of universe and self. So let's get into this consciousness, the consciousness that spoke these words and wrote them to students.

Chapter eleven: 'Awake Thou That Sleepest.' "*The new dimension is the revelation of a presence and power that cannot be defined by human thought, and which ordinarily is not brought into play in human experience except by those who have caught the vision of a spiritual universe,*" and so there you have it right there, "*the new dimension is not brought into play unless you have an awareness of a spiritual universe.*" It's all about consciousness, what you are aware of, and it is coming to me more and more that Joel was right when he said that Consciousness is the single most important word in the Infinite Way. "*That which you are consciously aware of is your consciousness.*"

Okay, now, the best example I have of how that works is, when I first moved up here to the mountains, some twenty-three and a half years ago, I bought a Subaru all-wheel drive so we could get around in the snow, and go get groceries and stuff even though there was snow and ice and sleet. And, I had never seen a Subaru on the road before, never noticed one, but when I went down and bought this car and drove it, well it was wonderful I loved it. I drove it until it was paid off and then got something else. But, the point is that when I brought it home suddenly I saw Subarus everywhere! I went to the grocery store, there was one or two in the parking lot, and one driving by on the street, and on the road home I saw one or two pass me. Where did all these Subarus come from? Until I saw one, and held one and drove one, it wasn't in my consciousness, now was it? But once it entered my consciousness it became a reality everywhere, and this is the same with these spiritual principles. We think we have to struggle and eke out a living out of an unfriendly universe. As long as that is what we are seeing, that is exactly what is true, that's the universe we live in and it's terrible, it's a struggle. It's unfriendly, it's mean, it's dangerous.

But what happens as we begin to practice some of these principles? Wait a minute, now wait. As we saw last week, 'God's Grace is my Sufficiency' and he says, you ask yourself can that be true? Have I been living all these years struggling for a living when His Grace is my Sufficiency? Well, if that's true how do I live so I can have that Grace? Well first I live that way by remembering the principle 'God's Grace is my Sufficiency' and contemplating it. Then that contemplation leads to meditation where I feel an inner movement, and if it doesn't lead to some sort of experience, some sort of

awareness, if your meditation doesn't lead to a silence, an absence of mental activity, that is, personal mental activity, to the point where you become aware of a movement or a presence or a feeling, then you need to go back and study *The Art of Meditation* and how to do it. Because this is vital, this is how we grow. This is how we change, because in our meditation we become aware, and so our consciousness becomes aware, we have spiritual consciousness if only for a moment, then we go about our business and we see these coincidences happening, doors open by themselves, harmony comes to us, abundance comes to us, and we know we didn't do it. All we did was sit down in our chair or on our couch or next to the pool and have a meditation, or several meditations.

Slowly we become aware of a spiritual presence that really does provide for our needs. Oh my God, how long has this been here? Just like the Subaru its been here forever, you've been somewhere else. So you see it is all about consciousness, it is all about making a change in your awareness, and this book, and this chapter says, "*You cannot experience the new dimension except if you have caught the vision of a spiritual universe.*" The new dimension isn't moving, it is your consciousness.

He [Joel] says, "*The thinking of the average human being does not penetrate the realm of the spirit, his entire life, his reasoning faculties, and his awareness remain in a three dimensional world, a world that can be thought about, and known only by the senses.*" So if you can think about it, it's not God. If you sit down in your meditation and you are thinking that's fine, if you are having a contemplation, but the only purpose for it is to settle down, be at peace and stop thinking, and be open and receptive to whatever comes in that's new into your consciousness, some sort of new awareness. And you cannot think about God, the human mind cannot think about something that's infinite. But the human mind can contemplate scripture that was spoken by somebody that had the awareness and can contemplate it. What did he mean by that? How do you do that? How do I apply this and that contemplation leads to a moment of Ah ah ..... the still small voice, the quick short breath, I heard something, I felt it, I know I did. How do you know it is real and not just your imagination, we discussed that already – by the fruits. Some form of harmony will appear that you didn't put together. It's put together as the temple not made by hands, a temple of abundance, a temple of companionship, a temple of life, health, you see? Alright so, he says, "*The entire human world is made up of pictures,*" you need to pay attention to this, this next little bit here is really *The New Horizon* in two paragraphs, "*The entire human world is made up of pictures sometimes good, sometimes bad.*" There you go; if you see something good, that's just as much an illusion as something bad."

Well, what do I mean by that? Do I mean that you can't enjoy this abundance that's come to you? No, I don't mean that! When I first saw, first became aware that abundance was my inheritance, it started showing up in the most unusual places coming

to me from throughout the universe, and I took a part of it, took a plane ride to Hawaii and thoroughly enjoyed it, enjoyed the beaches; Oh, the sound of the water lapping up against the shore quietly, it's wonderful, the water is warm. I laid down on a chaise lounge and watched the palm trees sway and felt the trade winds, just wonderful. Then I traveled around the other side of the island and visited with Herb Fitch and his wife, his first wife, Betty. It was wonderful, there is nothing wrong with that.

So what is the difference then? What is the difference in abundance or wealth, or life, or companionship that comes from the invisible formed by the conscious awareness of Spirit, and the good that you have out here, let's say you yourself put together, what is the difference? Well, the good that you put together you will find that you are attached to, you don't want somebody to take it away or something to happen to it. And it's the reverse of evil, the evil that you experience you say to yourself, "I don't want this, I need to change this," which means you want to change it to good. But there's another universe, another dimension in which you don't do anything but remain receptive, then do as you are told to do whatever is put in front of you whatever is indicated as God's will for you.

In that Universe, the good is forever. Now I don't mean that I will live in Hawaii forever. Oh I could. In fact, I was going to move there once upon a time, but the fellow that went before me had different ideas and went to India so that didn't come about.

But, the point I am making is it's not good in the sense of human good, it's good in the sense of, "Ah I have it now, a principle, I have it, it's eternal, I will never forget: 'God's Grace is my Sufficiency in all things.'" And this abundance is Him appearing, what a difference that is. That, I am not attached to. It comes and goes and flows in and out and it never stops it never dries up. Alright so, His good is forever. This temporary good that we manufacture and put together and then struggle to hang onto, this is the opposite of the evil that we struggle to get rid of. Both of these make up a picture called a material universe. So he says, "*The entire human world is made up of pictures, sometimes good and sometimes bad and of the reactions that come to a person from what he beholds with the five physical senses and with the reasoning mind.*"

Elsewhere, it might be in the Art of Meditation, Joel says man can do everything with his reasoning mind, but with the reasoning mind he cannot know God. That's a tough one, we want to go into meditation and know these things intellectually and rest back and have a little moment of quiet and then go on about our business and nothing happens, nothing changes, why? because we never entered the higher awareness. It was just an intellectual, a mind awareness. You've got to come up higher,

and you do that by practicing contemplation which should lead to a moment of silence, and then you come up higher, you are lifted up, you don't do it.

Alright so, he says, *“The few who penetrate the veil and see into the spiritual real, discover that there is another power and presence that is neither power nor presence in the human sense of understanding. The human mind cannot know God.”*

Now. Yes, “The natural man cannot receive the things of God for they are foolishness unto him, neither can he know them, because they are spiritually discerned,” and that's a long way of saying that, or maybe I took the long way of saying that; that you have to come up higher. Intellectual understanding of all this truth no matter how good it is, even if you are able to sit down and pass a written test, on all of these truths and how they work, it will do you no good, unless it leads to a period of meditation, and that leads to a moment of silence. And then without any effort on your part, you do not have to work that hard, you are lifted, you are lifted above that mind that can only know ideas and thoughts and theories. And you're lifted into a state of awareness, and then for a moment, for a second, you catch a glimpse...there is a spiritual universe, they were right, yes, and now you seeing it. So what's happened? You have had a change in consciousness, you have had a change of what you are aware of, you are beginning to grow spiritually. Congratulations, well done!

So, he says, *“To material sense it is not a presence because it is not outright form, it is not power because it does not overcome or govern other powers. Yet, it is a presence in the sense that the spiritual illumined feel it, they sense it, cognize it, are aware of it even while it has no actual form, outline, color or dimension. It is a power because its very presence reveals harmony even where discord, disease or sin may have been.”* Now there is really a sentence that I love because I have never been able to feel God as power, never. Even when I have seen it dissolve things, it didn't feel like power to me and that's because power has always meant: one nation overthrows another nation, right? Or this man wrestles another man to the ground or this one out boxes that one, it's one over another, right? It's one person or one nation or one being that overcomes, or governs, or rules other powers. And I have never felt God in that way, never. I just have never been able to feel it. So, when he says, *“It's a power because its very presence reveals harmony,”* ah yes, now that I can agree with.

In the situations that I have found myself in the past, like the night I was almost stranded in downtown Dallas and the car wouldn't start and I was on the highway, the engine just shut off, I was lucky to coast over to the side. Well that was certainly a discord wasn't it, certainly a lack and a limitation, I only had eighty dollars in my pocket. It was the 4<sup>th</sup> of July weekend. Now what? Everything was closed. Well when I got quiet and I meditated, after I settled myself down from panicking, I got quiet

I contemplated a few scriptures that helped me to become still, things that had been revealed to me as well as scriptures in the bible or other places and they helped me settle down; and I settled down and I got quiet became still, and I listened. I knew that if I could catch that awareness, if my consciousness could open up to the awareness of the Spirit, something would change. I knew that harmony would appear, that's all I knew. I didn't know how. (For all I knew, it could have been somebody pulled up behind me, 'you need a lift?', and he took me into town, gave me some money for a hotel. I stayed there until I got my car towed and repaired or something, you know?) I didn't know how it was going to happen, but from practice I knew it was going to happen if I touched that Spirit in awareness; it's not like reaching out and touching something, it's - you settle down into silence and suddenly you feel the movement, suddenly you are aware of Spirit or the spiritual universe, and then after that happened on the 3<sup>rd</sup> attempt of trying to start it, it started and I drove all the way to Los Angeles, and the man there, who looked at it and said, "There's no way, the brain of this thing is fried you couldn't have driven that way." Well, I changed the subject you know, because you don't like to have to explain this to people, so I changed the subject and he went right along with my new subject.

The point is, that it's a power because its very presence reveals harmony, even where discord is. Now the whole thing can be summed up like this, and we have said it many times, but I am becoming more and more to be convinced of it. You are standing in a spiritual universe, but you are living in your mind and your senses, and your mind and your senses show you a material universe; sometimes good, sometimes bad, most of the times bad and you try to make it into good. Sometimes you catch good for a week or a few days, and then it is back to bad in some area and you have to go to work again, back and forth, back and forth, that's the temple made by mind, by reason, by senses, it brings that awareness. Well, there's nothing wrong with it, people have lived in it for centuries. But if you are like me and you are really tired and you want to come home, you want to awaken, like this chapter says, 'Awake Thou That Sleepest' and you want to, then you are willing to look in a different direction.

You're willing to listen to these strange words that say, you are standing already in a spiritual universe. You are willing to listen to a strange man who got on a cross, and was nailed to the cross and passed away in front of everybody and appeared a few days later walking around talking, showed you that even death is one of these temples made by mind. So if you are like me you say, "How do I get out of this, how do I become aware?"

And so we start the journey and there is a specific path, we practice the presence, we add meditation in, we start with contemplation, we learn how to be silent, we start to feel that inner Spirit that "fizz" as our friend Joe likes to say. We start to feel

something, we become aware. Our awareness moves away from just a material sense and a reasoning mind, and moves into an awareness of Spirit. Sometimes the awareness is drastic and huge, even infinite, but don't let that scare you it's not going to stay there like that, you'll come back to normal. So enjoy it and say 'thank you Father' and move on, if you are to have it again, you will. I think I'm talking to myself here. Alright so, I just felt that very Presence, that I am talking about, it's Spirit. That means my awareness right now is of the spiritual kingdom and the spiritual Self. The spiritual Presence.

Let me sit in It for a minute and I'll be back. I am just going to rest back.....God is. Alright so, he says, "*This three dimensional material world which is called the human or material world really is only a false concept of the real and is never destroyed. It is seen through!*" Yes, underline that. Well, he put it in italics. So he thought it was important too, or maybe that was Loraine, but anyway it is in italics. "*This three dimensional material world is only a false concept of the spiritual world, and it is never destroyed,*" you see God is not a power like that. "*It is never destroyed, it is seen through,*" it is in my meditations that I become still enough to see through into the spiritual realm, into the fourth dimension. "*In other words, there is in reality no such thing as a physical, mortal, material universe,*" well there you have it.

Mr. Joel Goldsmith says, he preferred just Joel, Joel says, "*There's no such thing as a material universe,*" well I've been living here for 50 or 60 or 70 years. Yes, you've been living in the wrong universe, now it's time and if you have ears to hear you can feel the Christ say, 'Awake Thou That Sleepest,' you feel it on the inner plane, you know It's calling you, its calling you – wake up! "*The only universe that exists,*" he says, "*is the spiritual real world of God's creating.*" Yes, it is the temple not made by mind, it's the temple made by Spirit eternal in the heavens, and he says, "*The proof of this is that the moment a degree of inner vision is awakened,*" that is what we have been talking about, "*the world of God's creating becomes the only real world, and the mortal concept begins to lose reality and to disappear.*" Now that's the whole thing right there, we've just got the whole thing in the last two pages, and we can all go home, really! If we practice this, we can go home now, figuratively and in reality, we can come home to the real universe.

Okay, now he talks about initiation, why? because that is what's happening, if you hear my voice and you know what I am talking about and you are not like 'huh what's he talking about?' I'd better go back and study that. If you hear it and you go, "Oh yes, this is true." Then you are in the middle of an initiation, you are initiated into the spiritual realm while standing right here, or sitting, or laying, or driving, or flying or swimming, everything. I've felt It up at 30,000 feet and I've felt it in the middle of the Atlantic Ocean on a cruise ship. I've felt it in Hawaii, in Mexico and Canada, all across the United States, in the Bahamas, in Puerto Rico and Haiti; everywhere that I have

been. *“The final test,”* Well, he talks about initiation and if you are experiencing this, you are being initiated. Why? because you yourself asked for it, some way or another you said and you meant it, “Oh God help me,” and you meant that and I meant it. I heard an Irish guy say one time, “No prayer of despair is ever unanswered,” and maybe that’s true.

So we ourselves ask for it, and now here we are and we are being initiated into a new existence, new self, a self that doesn’t live out from the mind and the senses. A self that lives out from the invisible, a self that is motivated from the Father flowing through, a self that sees a spiritual kingdom. So he says, *“These initiations are happening, and the final test is that of being faced with death in some form, such as being brought to the brink of a cliff and being told, and of course one must be obedient, to jump off the cliff onto the rocks or the waters beneath.”*

Now I wonder if my first spiritual teacher, Don, had read this because I can remember sitting in his back room, and we both had a cup of coffee, and he said to me, “You know eventually you will be brought to a place where you are at a cliff and you look down and it’s thousands of feet below, and the voice inside of you will say, ‘Walk,’ and he says, you will walk, you will take a step forward.” And then you will realize, wow, I’m in the middle of the air, and if you don’t start thinking, “Oh my God, I might get hurt,” and go back into material thinking. If you just trust those everlasting arms you will walk across; walk right across to the next cliff.

*“The cliff,”* Joel says, *“is so high and the rocks so jagged there is no hope of survival, and yet some of them are alive in the Brotherhood, so some of them must have made it. There is a test, a test which each one within himself must decide to take or not, needless to say anyone who is obedient and jumps off the cliff automatically becomes a member of the Spiritual Brotherhood,”* which is simply those who can see the spirit. Now, *“Those who survive the final test are admitted to the Brotherhood but something far greater happens to them than becoming a part of the Spiritual Order, they learn the great secret that all human experience is illusion, and that the conditions they have been tempted to see and believe did not exist anywhere in the realm of the real.”*

*“Today, we are the initiates and right now we are taking the degrees of Brotherhood.”* So, you are being initiated, but you started it, you asked. On the next page he says, *“The human mind cannot pierce the veil of material sense,”* now there you have it, and I bring that up again and again, because it was a real struggle with me. I first came into the book *Practicing the Presence* at the age of 16, I saw it on somebody’s shelf and it kind of called to me. But I opened it and I saw the word ‘Christ’ and I thought, oh no, another religious book and I closed it and put it back on the shelf. I was having a lot better time I thought with the drugs I was taking, remember this was in the

sixties. So I had to go for a while, and then strangely enough my first teacher when I met him he gave me a book and he said, "Here you should read this" and it was called *The Art of Meditation*. So you see *The Infinite Way* was finding me. But in all honesty I remember crying out to God, 'God help me there's got to be an answer, something better than what I see.' So we are being initiated, and you are being initiated, and what I found out in the early days was no matter what I knew intellectually, no matter how much of the *The Art of Meditation* I had memorized, no matter what principles I could spout out at you. I did not have the consciousness, I did not have the change in consciousness, only the covering up, sort of like putting paint on an old house that the former paint peeling off, and you just paint right over it. That's not going to last, it's not any good, you know it is going to fall off.

Well, that's what I was doing, I was painting over this miserable human self, very smart, high IQ, but unable to experience God, I couldn't experience God. I didn't know if it was real, and here I am reading *The Art of Meditation* and trying to practice the principles. It wasn't until that night at three o'clock in the morning when I cried out, "God, Spirit, Jesus, Christ, Buddha anyone, anywhere show me how to live" Ah, that was when the intellect surrendered, stepped aside, admitted defeat, and I inside myself became teachable. The prayer was answered and I began to experience God, until that evening a month or two later reading *Practicing the Presence* in my meditation chair and I closed the book and closed my eyes, suddenly I felt a movement, a presence and God became real, as an experience, no longer an idea.

So, I know when he says, "*The human mind cannot pierce the veil of material sense,*" he is right. "*It's only as you come out from the hypnotism that by Divine grace you receive enough light to know that you have been hypnotized, and are thus enabled to disregard the experiences that you have gone through*" you see?

"*The faculty,*" he says, "*that enables one to pierce the veil*" it is not the human mind, "*the faculty that enables one to pierce the veil to see through the illusion is the Christ,*" and Christ being infinite I know you cannot move the Christ. If you find this absence of self in your meditation, oh yes, Christ can move you, and Christ will move you, it will lift you again and again. I have had the experience with my eyes open. I have had the experience in meditation and I have had the experience in my dreams. That's why I had that dream about being lifted up several times.

"*There is a universe of harmony here, now, and we may enter it at will because there is no other universe, all that is necessary to behold it is just a tiny measure of that touch, that Christ consciousness. So the question comes to us, how do we attain the ability to see through the illusion and to know that it is safe for us to jump? And the*

*answer is that you already have the first seed of the illumination, the fact that you turned to God means that you somewhere within know that there is a God.”*

Now, how do you do it? Well, we have been over and over and over it. I suggest you get a copy of the Art of Spiritual Healing and you focus on and read and study and contemplate the chapter, ‘What did Hinder You’ where he says specifically, *“for years I knew that the problem was hypnotism but I could not find a way to break the hypnotism.”* No, he couldn’t, not working from the mind. But then it was revealed, ah see that was not the mind, it was a movement, something revealed to him that all we had to do was come to see that this was an impersonal nothingness, you can give it any word you want, he said that, hypnotism, mesmerism, mental images, it doesn’t matter. Just so you understand it to be a nothingness and then drop it. Just rest back in the Word. And you are perfectly free to say to yourself, ‘Thy Grace is my Sufficiency.’ Or, ‘I rest in Thee,’ or, ‘Father reveal thyself,’ whatever helps you to become still and silent. And if you read that chapter, he says, *“We become aware of something that is not of this realm, we become aware of a spiritual presence, and the spiritual presence reveals the Kingdom here and now.*

So that chapter is very important, I studied it quite a bit. He says, *“The greater your ability to relax and to understanding that you are not on this path of your own choice, or by your will, but that a seed was planted in you and it is sprouting, the more you can realize that and just step aside, step aside and let it take its normal course, the more quickly will you awaken to the spiritual real. The awakening is an act of Grace, it is an act of God for which you have no responsibility.”* Well you do have some responsibility, and so on the next page he says, *“Where then is your responsibility? Your responsibility is to be normal and natural and add in that meditation”* and perhaps studying the Art of Spiritual Healing, the chapter ‘What did Hinder You’ and studying the chapters we are reading here and contemplating.

The way I read a chapter is come to a paragraph like this that says, *“Stop looking at sick and sinful and lacking man, you are not going to improve them. Illumination is going to dissolve them, and the greatest part of that illumination is the realization that only God can do that.”* So whatever leads us to what I’m feeling right now which is this invisible presence called, Christ or Father or God or It or I or Is, but what you call It is not important, that you are aware of It is what is important, and you rest in It, you rest in It and It dissolves the mental image and reveals the spiritual real, the spiritual universe, the spiritual man, the spiritual woman, the spiritual house not made by hands.

*“We must see beyond the appearance world and look at it always from God’s Side,”* now that’s another helpful tool, when you sit down into your meditation you can

say to yourself, 'okay I see from this side the problem, the lack, the limitation, but what is it from God's side? let me be still, Father, what do you see,' and if your state is really one of receptivity and not thinking, something will be revealed, and you will see it from another side, from the spiritual side.

So he says, "*Herein lies the secret of de-hypnotization, look out from God's side and be sure that you have caught a glimpse of God.*" Well, that's all there is to it. But getting there from being intellectual is quite a journey.

Alright, let's speed up a little bit because we are running out of time. "*Whatever the illusion appears to be you will find God to be the destroyer of it,*" and I don't like destroyer, I like dissolver because it reveals harmony and the illusion dissolves, it just evaporates, there is no power over it. "*As you realize this personal responsibility drops away and you know that you do not have to struggle for enlightenment,*" or as it was told to me: 'You do not have to work that hard.' It takes only one, one who has the light and sees behind the human scene to the spiritual scene. "*There is no solution to the human scene through human means. There is no solution to the human scene except waking up to the real scene,*" you get it? "*The solution lies in the spiritual means. As you begin to see that man whose breath is in his nostrils is not a reality, but an illusion, and that actually there stands the Christ, you will begin to see a change,*" see? "*You will see a change because you caught the first glimpse of a spiritual life.*"

Again, "*When you see this universe from the standpoint of Christ as individual being, when you look through the appearance to the reality,*" remember that's what he told us, it doesn't have to be overcome it has to be seen through. This is all about what you see, it's all about awareness, it's all about consciousness. "*When you look out through the appearance to the reality letting every opinion, thought and conviction come from God, then the world will begin to come to you in this new dimension. Since you and I are of the Household of God and we have caught a glimpse at least of true being, we are the ones who must do this in our own way.*"

This chapter this week, I don't know, I am feeling the Presence so much. Would that I could just give you that..... "*Our greatest concern must be a concern for our responsibility, can I do enough, will I do enough? Will I measure up? You will not measure up and neither will you fail, you are the instrument through which the Christ is finding entrance.*" You see how different that is? It is not up to you going within and then knowing the truth, that is only a step, that is only a tool, it is only a way whereby you can use effort to become effortless. It is just a way, a tool where you can get quiet, be still and then the knowing will follow.

So, *“You are but the instrument through which the Christ is finding entrance into human consciousness, that is what you are.”* That is what we are, we are the instruments now being used by the divine consciousness, and you are lifted up, you don’t know the truth and make it, force it, to work for you, you admit, ‘I don’t know anything or my life would be better, no matter what I have read, or memorized, or thought about. So now let me be still for the first time, ‘Father reveal thyself, I am listening,’ and then you are lifted up, there’s a movement. Christ is upon you and you can’t do anything but rest.

Alright, so no one who has worked with the principles of the Infinite Way for any length of time, will ever again be quite as hypnotized as he was before. Once we have beheld the very presence of the Christ or experienced its activity, how can that leave us untouched, how can that leave us where it found us, and it can’t. You have a change of consciousness. *“We have caught a glimpse of the greatest truth ever revealed and that is that the appearance world is not a world to be destroyed, but to be seen through. Not feared, not hated, not battled, seen through in its nothingness, in the illusory nature of its fabric.”* But you telling yourself this is nothingness, nothingness, nothingness, that’s not what is being said here, that’s not the truth. That’s statements about the truth and it won’t work. If it helps you to be still, fine use it, but that’s not the thing. The real thing is when that movement comes the Spirit is upon you and then it dissolves and harmony is revealed. Now, you know it’s nothingness. You have seen it with spiritual vision. *“In the degree that this Light penetrates consciousness, in that degree do the illusory pictures of sin, disease, death, lack and limitation, war, volcanoes and earthquakes and all the other evils of human existence disappear from off the face of the earth, because they never existed as reality. Their only existence was the same as the initiates’ experience of the Brotherhood, one of hypnotism.”* Isn’t that fantastic? That’s the greatest thing ever revealed. *“When those periods of temptation to believe in some particularly evil, overpowering appearances come, and come they do, and come they will, be alert.”* Yes, why did they come? Because world thought is pumping them out, and we are receptive to that when we are not receptive to God, so we feel a little scratchiness in our throat, and we don’t know where its coming from. We go home we turn on the TV and they report, in our area, there’s an epidemic of the flu. Now, we didn’t even go around anybody, how could that be? Because world thought is pumping that out, and it’s subliminal.

Well, what do you do? Do you fight it? No, you don’t battle, you don’t have to work that hard. When you become aware of that little scratchiness in your throat you practice the principle. You turn within, you say whatever you need to say to become still. Same as I did in my car on the highway with 18 wheelers going by and the rain coming down.

Okay, I know if I feel this movement of the Spirit this appearance will dissolve. So let me not work on the appearance and look at it, don't do anything that makes me think about it, because it is a nothingness. So now Father, reveal thyself, and become so still, so quiet, so listening, so receptive, so flowing, that you feel the movement, and that's how you practice. And then you get up, you go about your business and it's night time or tomorrow and you say, "Hey wait, wait a minute, where did that scratchiness in my throat go? I forgot all about it. The meditation was so good, I forgot about it, and its gone." "Remember quickly, you are not dealing with the appearance as it seems to be. You are dealing with an appearance that has no substance and no law, it cannot do any harm, in the measure of your quick response will your freedom come from the fear, the doubt, and the delay in the realization of good.

Alright, so this chapter is all about awakening, your solution, your answer to any problem you have ever had, or have now, or that someone is bringing to you, or that your nation is presenting, your solution to that, is to change your awareness from looking at that universe, to looking at the spiritual universe, and this you cannot do. Isn't that something? This you have to do, but this you cannot do. It is strange, it's a paradox. There are a lot of paradoxes on the spiritual path.

Yes, you must see the spiritual universe, but this you cannot do with your mind. So you have a little talk with yourself, "I sure don't like this picture, but Joel says there is no material universe, so what am I doing trying to fix it?" Then you become still, let me take my hands off. Let me "let" the Spirit be upon me, and you are quiet and you listen, 'Father reveal thy universe, Christ, reveal thyself, one with God is a majority and I and my Father are one, the Father within is my life without. The two are one. I thought they were separate, but they are not, not anymore, not now that I am quiet and listening.

Now I am coming to see all that the Father is I am, all that the Father has I have. I and the Father are one spiritual Self, spiritual universe, spiritual awareness, and so I rest.....He that seeth me seeth Him that sent me. God the Father, is God the Son. And the Word becomes flesh, and we behold the Glory of the Christ of God.....Be ye still in your mind and ye shall know the movement of God, be still and know I am God, and behold, I make all things new. I make unto you a new Self.

And so my friends, 'Happy New Self.'

## CLASS 12

### FISHERS OF MEN

*Bill:* Good morning!

This is Sunday morning, January 12th about 11:30 am. We just completed our fifteen minute meditation, which we have every Sunday, in which we just open ourselves to the inflow of Christ, of the Father, and let it flow through to whom and wherever it will, not directing it, just being an instrument, just bearing witness. And we finished that and now we're going into our weekly talk. We have been reviewing this wonderful book called *Leave Your Nets* by Joel, and we have gotten all the way to chapter 12 called "Fishers of Men." I believe there's only four more chapters after this.

So, settle down if you haven't, if you didn't join us in this morning's meditation or if it's a different part of the day. It could be evening or night wherever you are. Pause and have a silent time so that you may be receptive to what is revealed to you from within. When we hear something outside and we hear someone talking and suddenly there's a revelation, we see something we never saw before. That's a revelation within. All Truth is within you, and even though you read something of Joel's and something inside of you says, "Aha, I knew it," you see, it was within you already. The entire Kingdom of Heaven is within you, within your consciousness. So get quiet, be still. Be receptive, and see if you can't receive Him.

Chapter 12, "Fishers of Men": "In spiritual literature," Joel says, "and in Scripture, there are many references which might indicate to you that you must change your way of life or you must do something in order to earn the grace of God. Remember what I say to you now. The responsibility is not on your shoulders, nor is it on any other person's shoulders." I know we would like to think, "Well, I'm not learning anything from that teacher," but it's not the teacher. It's what's within you. You may not receive anything through that teacher. So you go find another one, and eventually you'll find one that you line up with, that you are in tune with, and you'll receive what you need. But all the time it's coming to you from that Christ within, even as this talk today is coming to me from the Christ within and to you from the Christ within.

So he says, "Therefore I ask you to refrain from all indulgence in criticism or judgment of everyone in the world, and more particularly judgment, criticism, condemnation, and belittling of yourself . . ." That's something that I have to work on

because I feel, after almost fifty years, I should be farther than I am, but he says here no criticism, no condemnation or belittling of yourself and your own understanding “because the responsibility to improve yourself is not on your shoulders; it is on the shoulders of the Christ.” Yes, the government is on His shoulders. “Rest more in the realization of the Christ as that which is leading, guiding, and directing you. Never believe that the saints and sages and seers of the world, by some great act of their own will, became saints, sages, and seers because it isn’t true.” So, there’s two words: “Rest more” in the Christ. All of this comes down to—It’s really strange, isn’t it? Because, a in the beginning when we come to a spiritual way of life, we have a number of problems: lack, limitation, disease which is not at ease. In some form or another we have problems. We turn to a spiritual answer, spiritual way of living for answers, and sometimes we experience a healing or more than one. Sometimes our entire past in a moment, in the twinkling of an eye, is laid down, and a new life begins, and we know something wonderful has happened.

Joel talked about his experience when he went to a teacher. He had a problem, a really bad flu. He had the flu, and it was bad, a bad case. He went to this guy’s house. I think it was—I don’t know what his name was.—I think the last name was Landing. He knocked on the door and he said, “Will you help me?” And the man said, “I don’t work on Saturday” or whatever it was. And he said, “Please” through his sniffles, and the guy said, “Okay, come on in,” and they meditated, and when he left, not only was his cold, his flu, gone, but he was an entirely changed person.

His past had fallen away. He didn’t know it yet. He could no longer gamble or smoke or womanize. People came up to him and said, “Joel, I don’t know what religion you have, but I feel like if you pray for me, this problem I have would disappear. And so, what could he do? He said he closed his eyes and he said, “Father, I don’t know what to say. You say something,” which in itself is a surrender. And then the guy tugged on his shirt sleeve: “Thanks, great. My headache’s gone.” Do you remember all that? So sometimes it can be a tremendous spiritual experience, and we lay down our past life and become something new.

But for many of us, we come to the search for Truth with many problems, and few or maybe all of them are healed, and then we get really interested. And then we discover, much to our dismay, it’s not here so we can make a million dollars. It’s not here to have the perfect companion. It’s not here to run a twenty mile marathon and beat everyone. No, we find out that we have to lose our life. And so little by little we surrender things, and we come into the experience of Christ taking over. And so he says here, “The Master walked the hillside and” . . . “chose each disciple. His promise was, ‘Follow me, and I will make you fishers of men.’”

“Perhaps you think that they there were men of high understanding because they obeyed.” Oh “no, they had no power not to obey. They had no more power to resist the Master than you and I have right now. When the Master says, ‘Follow me, and I will make you fishers of men,’ you will obey. You have already obeyed in the sacrifice of time, money, effort, study, and meditation that you are making. You have already shown that you have no capacity to resist the activity of the Christ in your consciousness, even if you had the will or the desire, which of course you do not have. But if you had, and if you lacked the understanding, the wisdom, courage or the determination, it still would make no difference because there is that in you which is greater than your human sense of rebellion or your desire for ease in matter.”

“The human being has so many things to occupy him—tickets for theaters, meetings to attend, sports events—that he does not respond to the activity of the Christ. But once the ‘finger’ has touched a person, and he is called, rest assured that he will follow!” Now, way back in the seventies, when I was purchasing Herb Fitch talks, tapes, they were twenty-five dollars a piece, twenty-five dollars a piece. If he was giving a seminar in San Diego and it was nine months away or six months away, you spent a hundred and fifty dollars on the tapes that came to you each month, one each month before the seminar, and then you spent another two hundred and fifty for the weekend of classes, usually I think, Thursday or Friday through Sunday, and individual sessions were on Monday. Now, that was a total of four hundred dollars.

So you had to invest something in your time and money, didn’t you? And I can remember my first wife complaining to me. We lived in Pasadena, California, and she was complaining to me because she wanted to spend time going out dancing. And I have nothing against dancing, but I wanted to spend my time traveling down to South Pasadena to listen to a Joel Goldsmith tape. There was a tape group down there in the hotel. I think it was the Green Hotel, something like that. Anyway, I went down there and listened to tapes, and then she was mad because she wanted to go dancing, and eventually we separated. She went on her way with people that like to dance, and I went on my way with no one for a while, just myself and God.

It was tough, but the point I’m making here is he says, “You have already shown that you have no capacity to resist the activity of the Christ in your consciousness,” and I couldn’t. I couldn’t. I had to hear these talks. I worked through the week, and on the weekend, I had to go hear these talks. I didn’t want to go out dancing. So he says, “. . . once the ‘finger’ has touched a person, and he is called, rest assured that he will follow! . . . The Master sent” . . . his disciples . . . “out without purse and without scrip” . . . and “on another occasion with purse and with scrip. They went and they survived. He took some of them to the mountaintop—he took them. Did

they go of themselves? No, he took them. Did they have the power to resist? No! Nor have you, nor have I. This is a life by grace.”

“ . . . Everything that transpires in your life today,” and listen to this. This is a promise if you’re walking this way. “Everything that transpires in your life today, and everything that transpires from now on unto eternity is, and will be, an act of grace.” You see? If you’re turning within and following that Master, then everything from now on will be an act of grace. “Oh, he says, I know, there are a few of you—maybe I am one of those few, too—who will resist that for a little while. Here and there you will turn aside to indulge some personal sense, some personal will, some personal ambition, but you will be forced back because it is not given to you to resist the Christ. It is not given to you to refute or refuse when the call comes.”

“True, you may be guilty of denying the Master, even three times; you may be guilty of betrayal; you may be guilty of falling asleep in your Garden of Gethsemane. What difference does it make? Do not be disturbed by it; do not be alarmed by it. Do not condemn yourself for your shortcomings. Just realize that that is part of the illusion that may be inevitable, but because of divine grace, ultimate salvation is even more inevitable.” Alright, so he says here, “It is not given to you to refute or to refuse when the call comes.” You may turn aside or indulge in some personal sense, some personal ambition, but you will be forced back.

Now, this is true, and I’ve told you the story before. I was married before the marriage I have now, which is going on thirty years. So, I guess this would have been thirty-two or three years ago. And the lady I was married to, she was getting sick, and she was getting sicker and sicker, and I was praying. I was praying and praying, and she was getting sicker and sicker, and I could not see through the situation. Oh, sometimes I would feel the Presence, but nothing changed, and I began to, well, I guess I began to throw a tantrum really. I began to get mad at God. Why can’t you heal this? All the things have been healed. Other people have been healed.

Why can’t you heal this? Why won’t you heal this? It threw me into studying deeper into the Infinite Way, but then, eventually, I found that part of this was self will on her part. She had thirty-six prescriptions, prescriptions to lift her up, prescriptions to put her down. It was somewhat of self will on her part to have all those drugs, and her higher power was her, her God was her job because she was a substance abuse counselor. Isn’t that strange? Well, but I loved her, and I wanted to take care of her. I guess that was my codependent phase. Anyway, I wanted to take care of her, so I prayed and I prayed and I prayed, and she got worse and worse and worse.

Eventually I got so mad and frustrated with God because he wouldn’t do my bidding when I snapped my fingers, so I said, “Alright, fine, I don’t want any more of

this Infinite Way.” That was about thirty-two or three years ago. No more! I took all my tapes, and I had first edition tapes and books. I tore them up in pieces. I pulled the tape out “zzzzz” and snapped it in half, cracked those things, cassette tapes in half, threw everything in the trash. That’s it. I’m done. No more Infinite Way. Now I’m just going to be a normal person. I’m going to be normal. I’m going to sit and enjoy my wife and watch tv. I’m done with God. “Don’t bother me!” What does it say here? It says, “. . . you will be forced back because it is not given to you to resist the Christ.”

Well, I didn’t know that at that time. I thought I was doing pretty good. I had pushed God away, and that’s it, and I’m done with You. “Don’t bother me!” I’m watching tv in the evenings. Everything’s rolling along pretty smoothly. Hey, I’m okay. “There’s no lightening that’s stuck me for disobeying, none of that. We really carry our religious training around—Don’t we?—for so long. It’s so hard to get out from under it. Well, I guess a couple three months have gone by, and it’s not so bad. I go to work. I come home in the evening. We watch tv together, and I’m not reading any more books or listening to any more talks.

Things are okay, but she was still getting worse, and her scratching—You know you take a lot of drugs, you start scratching, you start itching.—was making it almost impossible to sleep at night. So I went in the other bedroom to sleep, and about the third night in the other bedroom, I was awakened in the middle of the night, maybe four o’clock. Now, if you know me, I never get up before eight because I just enjoy staying up until two. So to wake up at four o’clock is very unusual for me, and the voice said, “Meditate.” And you know, when you’re half asleep, you forget the decisions you’ve made three months ago. You forget that you weren’t going to meditate. I forgot. I heard the voice say, “Meditate,” so I walked out to the living room. I sat on the couch, and I meditated. And I think the theme was something like, what came to me was something like, “Father, descend in me. Lift me up into you. Let there be no personal sense but only Thou, Father.”

And as I sat there, I felt the familiar tingling of the Presence on my arm, but it didn’t stop there. It spread down my whole left side, and it didn’t stop there. It spread down my right side. My entire body was that tingling Presence, and then it filled the room, the room, the living room that I was in. That entire room was the Presence, and I was the Presence, and then it filled the house. I could feel myself in the entire house, every nook and cranny. That Presence was I, and I was that Presence, and I knew next It’s going to be infinite. And right at that second, I remembered that I had thrown God away, and so I became frightened. Maybe we’re going to have a meeting, and he’s going to ball me out, you know. But that was just the human being returning, and things subsided, and I came back to myself.

And then I realized, in the next day or two, I had thrown God away, and He came looking for me. He came looking for me at four o'clock in the morning, found me. So when I read something that says, “. . . it is not given to you to resist the Christ. It is not given to you to refute or refuse when the call comes. You will be forced back . . .” Oh, I know that. Trust me. I know that very well, and so I got back on the path. The lady and I separated. She went on her way and has passed on since then, and I'm still here, still here following this silly little path, and, of course, I love God with all my heart, mind, and soul.

So says Joel, “It's much more inevitable that Peter heal a man at the Temple Gate Beautiful than that he deny the Christ. His denial of the Christ was only an incident, one of those little instances of a human being falling temporarily by the wayside . . . Do not judge this too harshly. You may do the same thing.” You may! and I did. “There are persons in this world who for some reason or other temporarily are permitting themselves to forego their full-hearted devotion to their following of the Christ. But be merciful, kind, and just to them. That's just a little tinge of humanhood.” Yes, “there is no real harm in it: it is but a temporary lapse.” And I'm here to tell you that's the truth. “The inevitability is that, in spite of all those experiences, the disciples would awaken and have the Pentecostal experience in which the Holy Ghost descended upon them . . .”

And that's what happened to me in my living room at 4 am. The Holy Ghost descended upon me, lifted me up. So he says, “Everybody has to live by his own state of consciousness.” And this is so true. You know, we have kids. We have grandkids. We want to help them, and so we loan them money, and we buy things for them, try to get them on the right track, but it doesn't help. It doesn't help. You can't hang oranges on somebody else's tree. You can, but it won't last long. They have to learn how to cultivate, grow that tree so that the oranges come from within, and so we have to live by our own consciousness.

As much as I would have loved to live by my teacher's consciousness, one by one they left planet Earth as time passed. So I had to live by my own consciousness. That saying, if I go not away the comforter will not come. Oh, how I understand that saying because, as most of you know, my first teacher left after I had known him only for two and a half years. He left that night that we were both talking at the church, and I had to live by my own consciousness, but I did. I did, and I am living by my own consciousness, and I've found the Father within, and now I live by the Father within, which is why my email is called Iamwithin. That's where God is.

Alright, so it says here, “In the fourth dimensional world, you live by grace —‘not by might nor by power,’ but by my spirit.” Okay, this is what we should be living

by. If you're living by investments or you're living by your work or you're living by your spouse or you're living by whatever out here, then you're living by somebody else's personal sense, and you're living in a personal sense, depending on a personal sense wrapped up in an illusion. Not too good! Here on this path we learn together that we're living by our Father within.

Our Father really is there, and it is the Father's good pleasure to give us the Kingdom, to give us abundance, to give us longevity, to give us health, to give us companionship, fellowship with one another. You know, wouldn't it be nice to get together? I've been feeling that way lately. I haven't put anything together, and I don't have anything concrete, but wouldn't it be nice to have a weekend of classes together and share some fellowship? I think it would.

Alright, so not by might nor by power, not by dividing what is already in this world and we're living off another, but by the degree of his own demonstrated Christ. He says, "You may be surprised and shocked at some of the things that you see even in those who apparently have gone some distance on the path. But be charitable." This "is just a little human weakness . . . Christ is going to dissolve it."

Now here's something that I underlined, and you might want to highlight it or whatever you do. ". . . the activity of the Christ is the dissolution of humanhood, of your weaknesses and your illusions." Well, here now I thought that the activity of Christ was going to give me a better income. I thought the activity of Christ was going to give me a better companion. I thought the activity of Christ was going to give me better health, better vitality. Uh, no. That's not the promise. Here's the promise: The activity of the Christ in your consciousness is the dissolution of humanhood, and so if you begin to experience, and consistently experience the Christ, more and more of personal sense is going to dissolve right where you stand or sit or lay.

More and more is going to dissolve, and apparently we can't change our minds. Ut oh! I don't want to do that because it grabs you and pulls you back. "Be patient with one another, and be patient with yourself. Forgive yourself . . . pick yourself up again. "You have no choice! Inevitably, the voice will sound in your ear, 'Come! Follow me, and I will make you fishers of men.'" "You will know then that it is *I* calling" and *I* is that Presence that descended in me and lifted me up into Itself at four in the morning. *I* is that Presence that I felt—Yes, okay—that I am feeling right now, that I've felt also in our morning meditation, and that *I* is calling.

"You will know then that it is not your will, and therefore, you cannot experience either success or failure." Yes, take that personal sense out of here! You cannot fail. You cannot succeed. You should not be there! It should be Christ. ". . . It is not your will, and therefore, you cannot experience either success or failure. Remember

that you cannot succeed or fail. Why? Because *I* have called you and made you ‘fishers of men,’ and it will be *My* success working in you and through you for *My* purpose, and you will be but the instrument.”

Now, I’ve had that experience where someone asked me to meditate, and I meditated, and I didn’t feel much of anything, and then the next thing the person called and said, “Wonderful! The problem has disappeared. The doctors see no trace, and I said, “Well, great,” and hung up, but I knew it must have been Christ because I sure didn’t feel or know or think or do anything. I just was available. I read that somewhere. Christ doesn’t care about your ability. Christ cares about your availability. “Because *I* have called you and made you ‘fishers of men,’ and it will be *My* success working in you and through you for *My* purpose, and you will be but the instrument.” And that’s what that was. “. . . the *I* that called you is the only success.” “Follow me, and *I* will make you ‘fishers of men.’ *I* will do that. What is this *I*? Who is this *I*? Where is this *I*? Is not this *I* of our own being God?”

“Then, which is more potent, a material remedy or *I*” within? The dollars in the bank or *I*” within? ‘Follow me, and *I* will make you fishers of men.’ Follow the *I* within you, the Father within.” Did you know that the Father is within your consciousness? Yes, your Consciousness, being infinite, is the Father. Oh, not your little consciousness of a personal sense of self, but the Consciousness that descends upon you and lifts you up into Itself and says, “*I* am the way.” That is the Father, the infinite Father. So “follow this Christ, this principle, this spirit that abides within your own being, and see, if in relinquishing your material dependencies in life,” see if a “a higher, finer, more joyous spiritual life as manifested in better health and more abundant supply does not unfold.”

Remember, that’s not the Christ. Here’s the thing. We want to come to Christ and hold out a bucket. “Please sir,” like Oliver Twist, “Can I have a little more?” Ah, that’s so strange, but we all do that. We’re asking the infinite for a drop, like standing near the ocean, not close enough to touch it, because we’re afraid of it, but close enough to say, “Could I have a drop please?” You can have the whole ocean. Just jump in. So we come with our bucket, and we want God to fill it. I really need a job. I really need a tooth that’s working. I need a better leg. I need a better lung. I need a better legal procedure. I need a better companion. I need a better house. I need a better car. I need a better, whatever it is, computer. God is patient with us and probably smiles.

We’re starting back home. The prodigal son is starting back home. God’s on the way to meet us. Yes, he met me in the dead of the night, and we turn within and we think that we’re going to get these things, and instead we find out: Wait a minute, Christ is supposed to dissolve my personal bank account? What will I do? Christ will dissolve your personal bank account, and then Christ will reveal to you Christ abundance, which

is infinite, which is the cruse of oil that never runs dry. It's the water in you that springs up into life everlasting. It's the hidden manna that comes in the dead of night and awakens you from your sleep on more levels than just one.

So when we are finally in agreement with that, we relax and say, "Okay, Thy will be done." I've gone this entire journey. It's taken ten years, and now I say, "Thy will be done on earth as in heaven," and son of a gun, it starts flowing, and I do have a better companion even though it's the same one I had. She's improving or he's improving. Wow! And I do have a better income, and I do have more abundance, and I do have a better life, and I do have more vitality, but I didn't get them from seeking them because what I'm seeing is not mine. It's Thine appearing on earth.

You see, it's no longer my personal health, my personal companion, my personal abundance, and now it's flowing from the invisible. It's Christ abundance, Christ companionship, Christ life. And see, you're perfectly free to enjoy them, and you always remember this is Christ. I am but a witness. Now you've really entered the path, and now you will start drawing people, not even trying. This inner Christ has made you fishers of men. He says, "Can you leave all your material dependencies? Can you leave your dependency on your family for love, justice, and mercy, and expect these only from the Father?" That's a tough one, but that's the way personal sense lives, and we are dying to that. So we're not looking any more to family for love, justice, and mercy. We're looking only to the Father for the Father's will. Thy Kingdom come. Let earth and the Kingdom be one.

Can you turn from expecting justice from a judge and jury, . . .?" Ah, there's another tough one, ". . . and expect" it from the Father within your own being?" I've had to do that too. Maybe I'll tell you about it sometime. Maybe I'll tell you about it when we meet. "Can you turn from expecting gratitude, reward, recognition, or appreciation from your employer or employees, or from members of your family . . ." or, in my case, from members of Mystical Principles group? Yes, I have to not look there, and I've failed in that sometimes. I've made a talk, and I've posted it, and people have heard it, and I look and there's no emails. Nobody's even mentioning that they even saw it.

So if I'm looking to these folks for gratitude and recognition and reward, I'm looking amiss. Ah, but then I can look only to the Father: Here Father, it's yours. You do what you want with it. And then it seems like everybody had a really good talk, and they tell me it's wonderful, but I know who's really saying that. "Can you follow only the spirit within and not the personal sense without?" There you go. You should take that and put it on a 3 x 5 and put it on your bathroom mirror or your vanity so that you

see it every day. Can I follow only the spirit within and not the personal sense without? That's really the whole thing. We can close the book and go on our way with that.

“Where are you now in consciousness? Are you still at the place where you say to the Master, ‘No, “go on for a season. I must catch more fish for my family. Go on, while I stay behind here and rely on human beings for recognition and reward, and for cooperation and gratitude.’ Or have you reached that point of consciousness that the disciples had reached when without question they laid down their nets?” Now, I have a lady that I love, and we had been listening to some Herb Fitch tapes together and when we realized that you really do have to lay aside all personal sense and you have to stop loving, fearing, or resenting personal sense,—You’re perfectly free to love the Father within them, the Christ, the spirit, but not the personal sense.—that we had to learn to love the one in the many, not the many in the one. And when we do this, I’ve found from having the experience that you don’t have to have someone to love them.

You don’t have to have them to love them. You don’t have to have anybody. You don’t even have to have yourself.

So when we got to that place and we recognized that personal sense had to go, she couldn’t do it. She said, “I’m not ready for this. She was in a place where she had a son who had just, he and his wife made a baby, or he and his girlfriend. I don’t remember which. And so she was a grandmother now, and all her love and attention was on the baby. Well, that’s what grandmothers do, right? Not on the path, I’m afraid. Oh yes, you can pick up the baby and love the baby and hug the baby, and you can do everything that looks exactly the same as a regular grandmother, except you will be loving the Christ within that baby. You will be seeing through the personal baby into the infinite Christ baby, and the baby won’t know any difference except that it’ll respond in a spiritual way. But she couldn’t do that, and she said, “I’m not ready,” and that was pretty much it. No more tapes.

So here’s the question: “Can you follow only the spirit within and not the personal sense without?” Can you love only the spirit within that individual and not the personal sense without? This is a demanding path. Few there be that enter. “Where are you now in consciousness?” Are you able to do like the disciples and lay down your nets, which is personal sense? “The Master was not asking those men to follow a man named Jesus. He was asking them to follow the teaching that the *I* within is” the Savior, “the Messiah,” the Christ. “And today no one is asking you or your students to follow a man . . .”

Yes, those of you who have written to me, a lot of you have written back, and I said always follow what’s coming to you within over anything, even over anything I say. You follow what’s coming to you from within. That’s the only teacher. And when I

first met Herb, I walked into his hotel room and said, I have to tell you, “You’re not my teacher. I have a teacher within.” And he smiled from ear to ear. So, “. . . no one is asking you or your students to follow a man or to follow a book, but to follow *Me*, the *I*, the spirit, at the center of your being.

Leave your ‘nets,’ your personal sense of things "and follow the *I*. Leave your material modes and means, and follow the *I*, the spirit within you, the divine Christ, and trust it rather than trust something or somebody out here in this external realm. Some of you, at least, have reached a point in your spiritual development where you are being called upon to choose . . . whom you will serve. Some of you have not yet left your ‘nets.’ Some of you have not yet left your reliance on and confidence in material means and in human beings. Some of you have not yet learned to rely upon the Father within. But now you are being called upon to leave your ‘nets.’”

Leave your “nets” and follow the *I*. Leave your material modes and means and follow the *I*, the spirit within you, the divine Christ. Trust it rather than trust something or somebody out here in this external realm. Some of you, at least, have reached the point in your spiritual development where you’re being called upon to choose this day whom you will serve. Some of you have not yet left your ‘nets.’ Some of you have not yet left your reliance and confidence in material means, human beings. Some of you have not yet learned to rely completely on the Father within. But now you are being called upon to leave your ‘nets.’”

That was somewhat of a short chapter but very powerful in that it is pointing out to us that the time has come. How does Paul say it? It’s so wonderful. When I was a child I played with childish things, but now the time has come to be an adult. That’s where we’re standing if you’re hearing this message and you’re comprehending, if you really know inside of yourself that you must put off mortality, let go of your nets, leave your nets and turn within, and see what the within manifests as. You’ve had your personal sense life, the temple made by mind, by beliefs in good and evil, by concepts. Where has it got you? Not very far. Now, the voice within you, if you hear this and you understand what laying down a personal sense of self means, you are being asked to do that.

You are standing on the threshold of a whole new existence. You are standing on the threshold of a brand new dimension, a dimension that you can walk in, that’s here and now, a Kingdom not made by mind, a Kingdom which is eternal, a dimension which is eternal. You can walk in It now. You can live in It. Let us be still a moment and have a meditation:

Follow *Me*

*I* have come

That they might have life

And life more abundantly

Follow *Me*

And *I* will make you

Fishers of men

Of they that have life

More abundantly

Of course your sustenance is included

*I* will give you rest

How many times have we heard

That Joel says rest more in the Christ

Think less

Think less

Jesus says

Take no thought

Rest

There remaineth a rest

To the people of God

You are a people of God

If you are surrendering personal sense

If you are leaving your nets

And behold *I* make all things new

Yes

Because it is a temple

Not made by hands

It is a temple made by spirit

It is a temple eternal

An eternal place

Christ said through Jesus

*I* go to prepare a place for you

And the place is prepared

And it is this eternal dimension

Some call it the Kingdom of heaven here and now

Christ said the Kingdom of heaven

Is at hand

It is here

The fourth dimension

The spiritual dimension

Is right here.

You awaken to the fact

That you are walking in it now

You awaken to the fact  
That as you rest and you behold  
*I* really do make all things new

*I* make a new Jerusalem

*I* make a new heaven

*I* make a new earth

*I* make a new you

Be still and know

That *I* do these things

Know from experience

Know from witnessing

Know from feeling

The descent of the Holy Spirit

And know from being lifted up

Into its Presence

You have found eternal life

As *I* promised you you would

You see, you don't move from this world into my Kingdom. You don't get into *My* Kingdom. I finally understand what a man told me forty years ago. You don't get into *My* Kingdom. You awaken into it. You awaken to it. Hey! Here It is! *I*'m in it! Look at the spirit moving things around. Look at the spirit appearing. Ah, that's wonderful! Ah, that's lovely! Ah, how nice! Yes, *I* have come.

Don't be afraid, my friends, to let go of personal sense. You'll find that as we said last week, the only place you can land is in the everlasting arms of spirit, of Christ, of God, the Father. Lose your life and find your eternal Life. Leave your nets, your little nets, and find abundance. Loose them and let them go, and awaken to the I that will never leave you nor forsake you.

*I really am within you. Only be still. I am here. Think not and I am come. Stand stock still, and feel My vibration. Think not. I am come. Stand stock still, and feel my vibration. Forget all your decisions, and I will lift you up. It is My good pleasure to do this for you, My beloved child in whom I am well pleased. And before he was halfway home, the Father fell on his neck and kissed him. My Son that was lost now is found, and he put the ring on his finger and the robe on his shoulders. Welcome home.*  
(pause)

Thank you so much for drawing this out today, for reminding me of things I needed to remember. Thank You for being here flowing through and making a talk not made by mind and perhaps eternal in the heavens. And thank you, everyone, for taking the time to listen. Blessings.

Well, you will see I turned your meditation in this class into the more contemplative form I used in my book. It came to me naturally. All my book came from class notes and notes to Paul, none in this form originally that I have turned your meditation into. Only after I discovered the enlightened message, at least for me (and now confirmed from others without me saying a word about it), did it begin to show up naturally in this form. If you would like this meditation in paragraph form, just let me know, and I will change it back.

[For me this is a very beautiful meditation. I feel it so deeply when I read it this way. (My mind slows down and doesn't race to get to the end of a sentence) That has given me an idea just now. If you have many of these meditations in your classes over the years or even notes from Herb's classes or yours, or even in scribbled notes somewhere, you may have a book on your hands waiting to be published! This thought came to me, so I am sharing it with you.]

A NOTE ABOUT QUOTATIONS: It seems I have been taught differently about the use of quotations. You may want to look at the way I handled the quotations in this class because I think you will want to change them.

## CLASS 13

### THE INNER VISION

*Bill:* Good morning.

This is January 19<sup>th</sup> 2020. We are continuing our study of the book *Leave Your Nets*, by Joel Goldsmith. We are on chapter 13, "The Inner Vision," and there is only three more chapters, and one of those is two pages, so we're about to wrap it up in the next few weeks.

Chapter 13, "The Inner Vision," it begins like this: "*You have come to that point in consciousness where you are seeking for what the world calls the intangible. When you came to a spiritual teaching, you knew in advance, or soon learned, that you were going to obtain nothing in the external realm.*" I know that somewhat disappointing, we've been talking about that recently. This book is for advanced students, students who have gone beyond the place of wanting better fish and are ready to leave their nets entirely and follow Christ; the Christ within you.

So, he continues: "*What you were seeking was the invisible, that which cannot be seen, heard, or known. And yet, you were seeking to be able to see, hear, and know just that. Through that seeking, you are coming to know that which is unknowable, see that which is invisible, hear that which is inaudible. And on this Nothing you now live. He "hangeth the earth upon nothing" – nothing that you will ever see, hear, taste, touch, or smell. But of this, I am sure, if you are persistent and faithful, the day will come when you will feel It, see It, hear It, and know It, even though there is no It to see, hear, feel, and know.*"

Now, that's quite a statement there, isn't it? You will feel, see and hear It and know It, even though there is no It to see, hear, feel, and know. So, what is It? You can't see It, hear It, feel It or know It, but you can see It, hear It, feel It and know It. What does he mean? I have to stop and ask myself that sometimes, when I'm reading along, and not just take everything for granted, that I understand it. I have to take it into my inner closet and contemplate it, until realization comes.

If you were to say to your neighbor: "God is very real, and right here, and I feel It!" and he were to say to you: "Show It to me! Where is It?" You can't do it, because there is no It to show him. And yet, you commune with It, you feel It, you know It, sometimes you hear It and see It. This is an inner awareness that your neighbor

doesn't have. So, even though you feel It, there is no It that you can show your neighbor. Very strange, isn't it? We live this life on, in the fourth dimension.

And so, he says: *“What was it that separated the followers of the Master from all other Hebrews? These people saw something in the Master; they felt something in their association with him. They knew what the Master meant when he told them: “Take, eat; this is my body.” They knew what the others could never understand.”* Why? Because they had spiritual discernment. They were able to discern the Spirit. And if you follow the directions – and most of you have, and some of you have for many, many years – if you follow the directions that were laid out, which is that you begin with the principles in the book *Living the Infinite Way*, and then graduate to *Practicing the Presence*, and start really practicing that presence, the best you can throughout the day and at night if you awaken. And then you add to that *The Art of Meditation*, and you learn to contemplate these principles, these scriptures, and that leads you to a place of stillness. Suddenly, you experience something that's not of this world. You ask yourself: “Did, was that it?” And as you become more proficient at meditation: “Yes, that is It,” the It that you can't show anybody. And so the promises: if you practice the presence, and you add meditation and you get to that place of stillness, eventually you will have the experience of It. And that's really what the Infinite Way promises: once you have the experience of It, you shall be taught of It, of God. And so, that's nothing external. It doesn't promise anything external. It promises It.

*“When the Master walked the earth after the Crucifixion, it is said that only a few more than five hundred people out of all the thousands who had walked those roads saw him.”* And so you, who have been doing this for quite some time, have developed spiritual discernment. Yes I know, some of you came here and had it already, but for most of us we had to develop it through these steps, through steps to mystical experience.

But now, here we are, lo, these many years later, and we have the discernment, so that we are able to discern Spirit: It! And here, after the Crucifixion, he says: *“Think of that! Out of the thousands in Jerusalem, only five hundred saw him! Those five hundred saw what is invisible and intangible to human sense. They saw what human beings can never see.”* That's why you can't show It to your neighbor; It is omnipresent, but your neighbor has no spiritual discernment, has not learned to discern It, has not come up through the principles – and maybe some of your friends and students are in the same place.

And, that's something else that comes to you, once you are able to discern It, you know who has it and who doesn't. You are able to discern, in a, let's say a small group of people, as you listen and watch, you are able to discern who has It, has the

conscious awareness of It, and who doesn't. And you're able to know: well, this one here has only the words, but that's okay, that's where I started. And through practice, this one will also come into the conscious awareness of It. But this one here already has the conscious awareness of It, and is learning that they have to leave all, and follow *Me*. Ah, but this one here I can tell, this one has left all, inasmuch as is possible here on this plane.

Alright, so, discernment, you are able to discern the Spirit and the spiritual. "*We, today, who have touched even the hem of the Master's robe* [which means, even the outer edge of Christ consciousness, because the robe is consciousness] *require nothing that the world can see, hear, taste, touch, and smell.* [Okay, so if you've touched even the outer edge of the Christ consciousness, you no longer require that which the world can see, hear, taste, touch, and smell] *In a world threatened with atomic bombs, those of us who have tasted one drop of spiritual life, love, and truth are not out looking for bomb shelters or for cabins in some remote place. And why? Because we feel an invisible security, an invisible safety, which is that impregnable safety and security that can be found only in God.*" That's pretty... pretty amazing, if you have It... I'm thinking of that couple in England, when [during] the second World War, had the conscious awareness that they were standing in the secret place of the Most High, that is in Christ consciousness. And so, while others were hiding in bomb shelters, they were out walking around with the bombs falling. And they never got hit. Never! Because they walked in a different universe, didn't they? They walked with the spiritual awareness, and they were able to see through the bombs falling.

All around them, explosions going on! They were able to see through that, and discern It in their very presence as Omnipresence.

Alright, so: "*Self-complete in God* [that's what this entire book is about, we are], *self-complete in God, we walk the earth enveloped in an eternal bomb-proof shelter. We dwell "in the secret place of the most High."* *Is there such a place? Is it a place at all? Or is it the consciousness of God's presence* [or the conscious awareness of God's presence]?" So, there's nothing magical about this. It won't work for you to walk around repeating formulas. It won't work for you to walk around repeating prayers. Even the prayer that begins with: '*The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures.*' Such as spiritual prayer as that, will not help you, if you only have the words, or the thoughts about that prayer. But, if you have learned to take that prayer within, even while you are walking around, and contemplate it, to the point of resting back in it, then you will have the discernment of It, and you will step right into a different universe.

So, the secret is not words and thoughts about truth. *'The secret place of the most High'*, the secret is: conscious awareness of the truth. It's not thinking about truth, it's feeling and knowing truth, it's discerning the Spirit everywhere. When you have that consciousness, then yes you have safety and security forever. And this is beautiful.

*"Is it not true that none of the evils of this world shall come nigh the dwelling place of those who live in the awareness of God's presence? [Yes, if you live in the awareness, not the thought.] That awareness is more powerful than lions and adders, [more powerful] than all the ills of human experience."* Now, listen to this, please! This line here is worth your weight in gold, when you demonstrate this line: The conscious awareness of God, or Spirit *"is greater than all the evils of the world."* And I change that, just now, earlier I my meditation this morning with the rest of you, I change that to: My conscious awareness of Spirit is greater than any evil concepts in the mind. In fact, I dropped the word evil, because it's also greater than any good. So: My conscious awareness of Spirit is greater than any concepts in the mind. Because we know now that the 'this world', which contains good and evil, are universal concepts in the world mind. And what breaks the hypnotism, Joel says? The conscious awareness of God. Remember, we stand a little to one side, and watch, as the stone is cut out out of the mountain without hands, without mind.

This is so marvelous! If you see this work, you'll never doubt it again. You may not be able to obtain it every time you sit down in meditation, but more and more you will. And the day comes, when it becomes your permanent dwelling place. You are always discerning Spirit, where the world sees good and evil. And so this line: **The conscious awareness of God is greater than any concept in the mind** is the whole secret. That is the secret of the secret place! And if you follow, you have It.

*"Any spiritual teaching is a revelation that a state of spiritual awareness, [or] God-consciousness, is greater protection than a bomb shelter. [Yep!] An awareness of God's presence is a greater remedial agency than medicine, manipulations, or surgery. It is strange, but it is true."* Again, I caution you, please don't do as some people have done and watch your son or your daughter or even yourself become sick, become ill, and gradually deteriorate until you give up the body, while all the time thinking you know the truth, and repeating statements of truth, over and over. No, no. It's much better if at some point you say: 'Okay, alright, I was not able to demonstrate that, so I'm going to go to the doctor and get better, so I can come back to my studies, until next time, if there is a next time, I *can* demonstrate that.' You see? That's far more wise than just sitting there and pretending, while your child has to suffer. No, I think it's much better to take the child to the doctor and say: 'Well, do what the doctor says', and see the child bet better, and than say to yourself: 'Well, I missed my opportunity there, but I'm going to study harder, I'm going to, maybe get with a practitioner and find out what I missed,

so I *can* demonstrate that, so I can have the conscious awareness of God, which is greater than any manipulations, medicine or surgery.’ You see?

This require self honesty, and I know it’s difficult for some, because we know all the words, we have it memorized, we can pass a test, but we don’t have the *conscious awareness*. We have the thought, and it’s a beautiful thought, but it does not heal. So, we say to ourselves: ‘Well, I’m safe, I’m in the secret place of the most High.’ And we repeat the words, over and over: ‘I’m in the secret place. I’m in the secret place. I’m in the...’ and the bomb falls right on your roof ! [Laugh] Oops! No, that’s not the way to do it. I know we start that way, because that’s the only way you can start is with words and thoughts. But if you’re still doing that, and only that, after ten years, twenty years, you’ve missed something. And, for goodness sake, don’t be so prideful that you can’t ask somebody: ‘What did I miss? I missed something. Help me!’ And then the two of you can get together and the one that has progressed further down the road can say: ‘Well, this is what I discern.’ And help you to go back, practice what you didn’t practice, until you do have this discernment. It’s all within you, this entire thing, and it’s all about the conscious awareness of It. Okay?

*“At this period of our experience, [and he is speaking to all of you that do discern It] we are being told to leave our "nets." Think of it! We are told to leave our material means of making a living, and follow what? Follow Me! In other words, we must let I be our food, our protection, and our healing agency.”* And now you know what *I* is – *I* is It – and when you are able to discern It, you can follow It! Your conscious awareness of It, of this wonderful spiritual Presence, is greater than any mental concept which comes your way. And if you will not be afraid of the concept, and not battle it, if you will rest back in your conscious awareness of It, of the spiritual Presence, It will break the illusion, It will dissolve the concept. And you will say: ‘Oh, wow! I’ve had a healing!’, but hat’s not true! All that’s happened is that It dissolved the phony concept. I guess we could say in this modern age: The concept is fake news! [Laugh] Right! And so the Spirit, the conscious awareness of the Spirit dissolves the fake news! You see? That’s wonderful.

So. You know there’s a paragraph in what they call the ‘Big Book of Alcoholics Anonymous,’ that says exactly this principle. Many people believe that AA and AA meetings are nothing but a group therapy and a group support, and that’s not it at all. That’s only because they have seen the way that Hollywood displays it. But Hollywood is wrong. It’s really a spiritual path and it has the same principles that we do. The Infinite Way and AA has the same principles. You have to dig for them, but they’re all there, because they’re both based on the scripture from the Bible. And so, in AA it says it like this, it says that: *“We turn our will and our lives over to the care of God.”* And it says: *“When we sincerely took that position, that surrender, all sorts of*

*remarkable things followed: we have a new Employer[that's a capital E], a new Employer, which is God. He provides all that we need if we keep close to Him and perform His work well. So, being all powerful, he provides what we need."* That's exactly what this says.

We must follow *Me!* And in that surrender, in AA, they follow *Me*. Whatever word you put on it: It, God, capital S- Self, Christ, Buddha Mind, Enlightenment, Spirit, Omnipresence, *I*, It. If you are surrendered and following It, well, it says in AA: "*When we are established on such a footing, more and more we become interested in seeing what we can add to life.*" Yes! *Less and less we become interested in ourselves, more and more but we become interested in what we can pour out.* You see that? These are the same principles. The secret, right there is the secret of abundant living; it is the secret of supply. We surrender, we follow It, and we pour out from within. And so, it's right there, in the middle of that 'Big Book of Alcoholics Anonymous.' And it's right here, in the middle of the *Leave Your Nets* book of The Infinite Way. *We must let I be our food, protection and our healing agency.* Yes, we must follow *Me*. These are the same principles.

Alright, so, on the next page it says: "*Throughout his entire ministry...* [Oh, I wanted to read something before that, let me get back here]. *Every move that the Master made throughout his three-year ministry is a lesson in complete reliance on That of which the world knows nothing.* [Yes, it's a complete reliance on It] *Throughout his entire ministry, [Christ] lived in his Self-completeness in God. When the Disciples wanted to get him something to eat, his answer was, "I have meat to eat that ye know not of."* And to the woman at the well, he promised living water. From where? He had no bucket, but he didn't need a bucket, because the water he was talking about was invisible: no one could see it, hear it, taste it, touch it, or smell it." You see? He was talking about drawing on It, that no one could see, hear, taste, touch or smell. That It, which is invisible, is Reality.

*"How does anyone know that these things exist? How can anyone have confidence in such intangibles? Ah, there comes the secret! [And] There comes the division! If you cannot feel an inner rightness about this message, if you cannot feel an inner confidence in a "medicine" that you will never see, hear, taste, touch, or smell...if you cannot come to a place where you believe that "I am come" that you might be fulfilled physically, mentally, morally, and financially, then the thing to do is to leave this work for a season. Go back to the world of material sense until a greater degree of awareness comes, because if you seesaw between the two you will only tear yourself to pieces."*

Yes, so... that's quite a... quite a suggestion by mister Joel, isn't it? If you cannot feel rightness about these things. Right? If you cannot come to the place where you believe "I am come," he says then, you need to turn back to material sense, and live in material sense a little while longer, because maybe you're just not ready. Now, if something in you is aghast at that, and you do not yet feel, you're not able to discern Spirit in your midst, but you want to. Well, that's not the same thing! That's just saying you need some more practice, you need to practice the principles as they are laid out; not as you think they are, but as they are laid out. This is different, this is someone that cannot even feel the rightness of it, just feels: 'Oh, whatever!.. Sure!.. Yeah!.. Whatever!..' That person is not ready. They need to turn back to material sense and go ahead, enjoy it. But for you and I that are fed up with material sense, and we're ready for a spiritual way of life, we're ready to leave our dependency on persons, places and things. We are ready to leave our nets and follow this inner Something that we can't show to anybody, but we know we feel It. Well then, you and I in that boat, we're ready to row to the shore of spiritual fulfillment. We're ready to follow *Me*.

On the next page, he says, "*It is really up to you.*" [It's really up to you] *This work has an appeal only for those who are able to respond with some measure of love, trust, and confidence.*" Now, in the very beginning, I did not have love, trust and confidence. [Laugh] I had a feeling, a feeling: 'This is true, I can't, I don't know why I know, but I can feel it. Now, I don't have the conscious awareness, I just have the words and the books. I have a very keen intellectual understanding of it, but I'm not feeling it.'" And so, the big realization was that I did not have the *conscious awareness*, and so I had to surrender at a deeper level. And when I did that, I began to experience Spirit, within and without, and all around! And I came to see: 'Ahhhh'... (sigh of relief) And now at that point, I was three years into my study, at that point, I had love, trust and confidence. Before that, I had a struggle between the flesh and the Spirit.

So, he says: "*The question now arises as to whether this message registers sufficiently within your own being for you to say, "The Christ must be my sole reliance." At one point or another, you must leave your "nets"; you must give up every material approach to life and see life from a spiritual standpoint, and then as your faith in the infinite invisible grows, you come to understand that He that is within you is greater than he that is in the world, and that He performs that which is given you to do.*" Yes, you come to see that your conscious awareness of It is greater than any concept in the mind: good or evil.

*"So you turn, not because somebody tells you, you have to have faith but because of an inner conviction. Nobody can give you faith. That is something that springs up within you, and when it does, you know that your faith is not in the visible realm, not in the I of your teacher or the I of your leader, [your faith] is in the I of your*

*own being.*" Yes, you come to a place where you're no longer relying on the consciousness of your teacher. Oh yes, you may enjoy his or her talks, you may enjoy reading some of his books, but you're making the transition from being dependent or relying on the books and the talks, to relying on It, your own conscious awareness of Spirit. You're still able to enjoy talks, and books and tapes and seminars, classes; you're able to enjoy all that. However, now your reliance, you're leaning on your own conscious awareness. You see? *'If I go not away, the Comforter cannot come unto you.'*

Those that clung to Joel after he left, well, their... their spiritual giant left and they had nothing else to cling to. But if they had been practicing the principles, at some point, they latched on to their own conscious awareness, and then the Comforter came, and they were able to say : 'Ah, now I understand that scripture. I would have forever been leaning on him, if I hadn't, if he hadn't left and then I had to lean on the Holy Spirit.'

*"You begin to understand the meaning of a reliance on a completely invisible Thing, so invisible that if the rest of the world knew what you were relying on, it would think you had lost your mind."* My own mother one time said to me: "Why... You're not even human." Smart-aleck that I was, I said, 'Thank you!' But that was not probably very nice. [Laugh] I probably should have been a little but more gentle.

*"It is a divine Wisdom that lifts a person to such heights that he can say, "Yes, I have left all to follow the Invisible, the Christ, the Master within me. I have left all to follow the vision, the vision that the man in the street has never seen and never will see."* Again, please do not make the mistake, before you have the inner awareness, before you have spiritual discernment for real, and quite your job and run off and think you're going to be a teacher, or a guru, or sit in a cave somewhere and meditate. Do not shirk your human responsibilities. When you're called, if you are called, you'll know the difference, and you'll have to obey. But again, all your needs will be provided for. If you do this just as a human being, because you have, you're able to pass a test on these truths, a written test, but you haven't yet discerned, you've only thought, then...well Joel said he had to be rather stern with some people and shake them up and go knock on their door and say: 'What the heck are you doing?' [Laugh] So, yes, follow Christ, don't make a move until you know it really is Christ, and not your fanciful thinking. Okay? I never opened my mouth for thirty years after my first spiritual experience. Thirty! And Joel says elsewhere: 'If you can avoid teaching, do it!' [Laugh] He says: 'If you can avoid it, avoid it!' But, of course, we can't when we're called, we just can't, it has to come out.

Alright, so, *"the Master clearly stated, "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it."* [Alright, so] *It may be true that to*

*your sense of things your life and well-being are dependent on external aids or resources, but you will never find your spiritual sense of life while you are leaning on these material props. There are some, it is true, who have given the Infinite Invisible their entire faith, reliance, and confidence, and have not yet had their problems solved. There are some who have thrown their entire weight on the spiritual side of the scale, and who, for some reason, have not yet had the full measure of their release* [And I know many of you are in this place that he is describing]. *To them, I can only say: Be patient! Be patient! Let the Christ work in you and through you to your final and complete redemption, and it will come about.*" Now, Christ never asks you to step on the water, until you're ready. If you try before you are ready, you're going to get very wet. [Laugh] But if you wait, if you're patient until it really is the Christ, you can walk on the water.

*"Leave your "nets!"* [He says) *Stop fishing for material fish and material remedies, and material ways of earning a livelihood, and follow Me.* [And that's what I'm talking about: stepping out on the water]. *In the Master's teaching, one statement stands out above all others. If you wish, you can leave [all] the others alone, but remember this: "I am come that they might have life, and that they might have it more abundantly."* *Trust that I at the center of your being. Cling to that one thing or the equivalent of it: God's grace. The grace of God in you is sufficient for you."*

What is the Grace of God? Now, what is it? Now, think! Think! If it's true – and it is – that your conscious awareness of Spirit dissolves any and every material mental concept, then it follows that when you have the conscious awareness of Spirit, and you rest in It, It functions you! And you say: 'Wow! This thing came to me, it just came from out of the universe, this opportunity'; 'Wow! I just, I ran into somebody, and I never knew that they were studying the same thing I was, I am.'; 'Wow, I went to the library, and this book almost jumped off the shelves, and it's exactly what I needed!'; 'This talk is exactly what I needed to hear right now!' This is Grace functioning you, and it happens through your spiritual discernment.

So, *"Trust that I Cling to that one thing, God's Grace. The grace of God in you is sufficient for you. Cling steadfastly and whole-heartedly to the truth that His grace is sufficient for you: His grace, nothing out here, just His grace. It will come. It cannot fail. It will come, and it will be [right on] time."*

Alright, so, Grace has always been available, but we didn't know it. We thought we had to struggle for our living out here. We became Adam, we became the prodigal. Now, we're on our way back home, and home is 'the secret place of the most High', and the secret is: the conscious awareness of Spirit, and standing or resting in It. Then, Grace begins to function you. It flows, It flows, there's no asking, it just flows

through you and It forms Itself as your experience. And, here we thought we had to build a life, but that was a temple made by hands, by mind, by concepts of good and evil. Now, we're living in the fourth dimension. We're living in an entirely different universe. We're still here, right here, but it's a different universe. It's a universe of Spirit, governed by love, peopled with children of God; that's what Joel calls it in *The New Horizon*.

We stand still, we rest, we don't have to work that hard. We rest back in the Presence, and we're consciously aware of Spirit, of It. We feel It, we hear It, we see It, we know It. Now, we know It 'alrightly,' and It flows forth, and gives us that wellspring of waters springing up into eternal life, life everlasting. This is the It that we follow. This is the It that we can't show to anybody. We must remain silent and secret. This is 'the secret place of the most High,' this is the secret consciousness of the most High, this is the secret of the most High, and you're giving It for free.

He says: "*You will never lose out because Spirit is the true reality of being. This material sense of existence is only a false sense of the great glory that is in store for you when you have caught the inner vision that can perceive the Christ where others see only Jesus, when you can perceive the Spirit where others see only matter.*" And there you have it! That couple walking around while bombs were raining down, they saw Spirit, where someone else saw only matter. This is the secret folks! This is it!

"*As you catch one little grain [conscious awareness] of that great truth and rely on it, the second will come, the third, the fourth, and the fifth. It may be a slow process, a very slow process. [He says) It was very slow with me, and it may be slow with you; but it is a very sure one, and a wonderful one when once it is achieved. When the Master said, "Follow me, and I will make you fishers of men," he was appealing, not to common sense [not to the mind], but to the inner vision of the Disciples. [Yes, he was appealing to your spiritual discernment, your conscious awareness of Spirit] Only those who have that inner vision can obey.*" And, I wrote down here: Can you? Do you have that inner vision? Do you have the conscious awareness? Have you found the secret, the great secret? If you have, well then you're my brother and my sister and we are all one in Christ. I you have, then you are blessed beyond all humanity.

God has decided that it's time for the second coming of Christ. And the second coming of Christ is not a man floating down in the clouds, the second coming of Christ is this inner *conscious awareness* of Christ. Here, in the United States, oh, down in South Africa, over in Australia, up in New Zealand, over in China, Paris, England, France... well, that is Paris [Laugh], Paris, France, Japan, Canada, everywhere... Egypt... everywhere, even Israel, Mecca... everywhere.

We, one here, one there, one there, one there, we are awakening to the Christ, the Christ Omnipresence. We are coming into the conscious awareness of Omnipresence, of It. This is the Christ – in earth as it is in heaven – appearing. Not localized in one man teaching in the Holy Lands, but appearing here, there, everywhere. Joel called it a circle of Christhood around the planet. And, it is. It is, because it is the same Christ, whether recognized here in North Carolina, in the mountains, or whether recognized in Australia on the beach. It is the same Christ, and all of us who are attuned to It and are allowing to flow out and form Itself, it is transforming the world into My Kingdom.

It may seem very slow and if it's not... It may seem as if it's not getting very far advanced, when we look at the troubles in the world, but remember, we're not talking about that material sense of universe, we're talking about a new universe, right here, that many of us are walking in. If only for moments at a time, we're walking in this new Jerusalem, new heaven, new earth, we're walking in a new universe. And this new universe – remember – dissolves a material sense of the universe, individually and universally. Those of us who are doing this now, we are the advanced guard, so to speak. We are bringing this through, this new universe. It's quite a... quite a task! Yet, we volunteered for it before we came. We are bringing through this new universe. We are transforming, through the renewing of our minds, and our minds are renewed through the conscious awareness of It, of Spirit, of the spiritual universe, the new spiritual universe.

And many of us are senior citizens, and as we pass out of this experience, I can tell you this: the next generation born, will be born into this awareness. We are doing the work that is transforming this world into My Kingdom. They will be born, thousands upon thousands will be born into this conscious awareness of It. In other words, they will be born into a new universe. And the day will arrive – and we will see it, because we have found eternal life - the day will arrive, when the old world has passed away, and there is no memory of it. That's what it says in Revelation. John saw this a long time ago – and yet, only a moment – because he is walking in It, the new universe. And, so, eventually, everyone will be born into this conscious awareness, everyone will be born into this new universe, a new heaven, a new earth, a new Jerusalem, a new Self, a new universe. And, there will be nothing left here of the old, only the new Christ Consciousness. And you are helping bring that through, and I am helping bring that through, and this is the mission that Christ has for us, who have decided to 'leave our nets'. Think of it. It's wonderful! It's glorious!

And yet, if your neighbor asks to see It, you can't show It to him, or her. [Laugh] You can't show It! But inside yourself now, in these moments of silence, there is nothing to say, but : 'Thank you Father, Thank you!' Yes, and the Father says: 'You

have not chosen Me, I have chosen you. You are to help bring through Christ Consciousness in earth as it is in heaven, so that heaven and earth are one Spiritual universe.’

Now, let’s have a moment of silence. ‘Thank you Father. Thank you. Bring through the Christ. I listen, I discern, I watch... Christ.’

[Silence]

Just think, when we first approached The Infinite Way, probably we wanted a healing of a cold, or maybe an increase in our income ‘cause we couldn’t make our bills, or maybe we wanted a healing in our relationship, because we weren’t get along with the other person. We wanted to settle for so little! [Laugh] Having no idea that the *I* that was calling us, was calling us so that we could transform the world.

I had an old fellow tell me one time: ‘This world is the kingdom, when you see it right.’ And I have read Joel say: ‘This world is the kingdom.’ Yes, it is! When we have the spiritual discernment to see It. And when enough of us has the spiritual discernment to see It, It will dissolve everything else, and only It will remain. And we will walk in the kingdom of heaven, for ever.

We will not lose our individuality. We’re never swallowed up. We will find ways to express individually this Christ Consciousness, whether is it as artist, poet, farmer – a farmer that learns to grow in a spiritual way, imagine, eating only food that was blessed, only food that the farmer recognized Christ within. Wow! What a world! What a universe! What a Father that has given us that mission, to bring through the Son, or the pure expression of the Father, or Grace. There's almost nothing you can say, it's so overwhelming. Except, *Thank you*.

Rest back, bear witness to It, the *living* Christ.

Thank you.

## CLASS 14

### I THE LORD HAVE CALLED THEE

*Bill:* Good morning. Let's see it's Sunday, January 26th, 11:20 and we just had a really nice meditation in which the Presence announced itself and to the best of my ability I just stayed quiet.

We are almost finished with this book, *Leave Your Nets*. And now perhaps you see much much more than you did upon your first reading. If you're a member of the "Mystical Principles" email list, whenever I ask there for feedback, I'm not interested in how I'm doing. I know how I'm doing. I should probably use another word. What I'm looking for is for you to write on how you're doing.

How has it been so far? Have you learned anything from this book? Are there principles that you're now practicing? How are you practicing them? How do you intend to practice them? What do you intend to do in the future? You see? I'm interested in seeing what you have received through these talks and this book and what has been revealed to you from within. So that's what I mean when I say that. I will search around for a better word and then there won't be any confusion.

All right so to continue with this book *Leave Your Nets* by Joel S. Goldsmith, we are on chapter 14, and there's only two more chapters after this and one of them is only two pages, and so we've just about completed it.

Now, this is chapter 14, "I the Lord Have Called Thee" and I want you to know that today's talk is going to be very unusual or at least there's going to be some unusual parts to it. And, so therefore I want you to, before you continue with this talk if you haven't done it already, I want you to be still. I want you to have a quiet moment or two in which you invite "the Christ" or "the Father" or "the I" or "the It" within you to reveal to you what you need to see. OK? So turn off the talk. Be ye still and listen, be receptive. It's not the words in the book. It's not the ideas that I may bring out or bring forth. It's the inner realization. Your inner realization. This is what builds your consciousness of "Is."

Alright, so today is going to be a very unusual talk and I hope that it's taken appropriately. This is chapter 14, "I the Lord Have Called Thee", it has a lot of quotations of Isaiah. Isaiah is not someone I read a lot. I read some of it sometimes and

in fact, there was a message that came to me out of Isaiah probably in 1987 or 88, and maybe I'll share that with you.

So let's begin. This is Isaiah 40:1-5, and 10 and 11;

*Comfort ye, comfort ye my people, saith your God.*

*Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.*

*The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.*

*Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:*

*And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.*

This is not everyone that's in a body on earth By "flesh" here, what is meant is all those who are standing in their spiritual flesh. That is, in this conscious awareness of this omnipresence. They are the ones that shall see the glory of the Lord.

*Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.*

*He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*

What Joel says. "Do you see that the conviction that has to come to each one of us, is that because the 'He', the 'It', the 'I' of our Being is the power, not one of us can fail. Do you see how there is no way for us to gain confidence or to lose fear until that moment of transition when we inwardly sense that He has that power and because He has that power we cannot fail?"

Essentially he has just said, fear will not leave you until you have Spiritual discernment.

"Do you see how this brings out not only a sense of humility, it brings out the realization, not a quotation in a book, but the realization that there is a "He.""

This is Isaiah 40:28-30. *Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.*

*He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall:*

And Joel comments on that, “*Even the young who depend on their muscles, who depend on the vitality of their youth, even they will come face-to-face with tribulations that will try them and cause them at times to fail.*”

And when I read that passage by Isaiah, what I see is that, he’s asking you, “Have you not known the everlasting God? That everlasting God will give you power and increase your strength.”

Again, here’s an interesting scripture. One that I carry at the center of my being and I will tell you why perhaps;

*But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint* - that is Isaiah 40:31.

Let’s take a moment and just be still inside yourself. Please, no judgments, no criticism. Just listen inside yourself.

*“I am come that they might have life and life more abundantly.”*

I do not believe I have ever told this story in public, and so I am doing this for the first time. Now, I am, well let me start here. The other day I went to the dentist and he gave me a check up and he said, “Everything looks good. You’re doing a good job taking care of yourself I’ll give you an A,” which felt pretty good. But he also said, “You’re part Native American, aren’t you?” I said “How did you know? I don’t dress any different.” I think I went down there with a long sleeve flannel shirt and jeans you know, nothing special.

He said, “It’s the shape of your jaw. It fans out in the back. And that’s the way the jaws are with Native Americans.”

Why I said, “You’re right! My family comes from Lake Michigan and my great grandmother was 100% Chippewa. And I saw pictures of her with a papoose on her back, standing on the porch of a log cabin with my grandfather, great-grandfather,” and so that was interesting that he could tell just by looking at my jaw

This is the reason I have slanted eyes and not big round ones. It’s the reason my skin is a little darker, not much, just a little. And other things. So, I’ve never made much ado about it. I’ve never practiced, well, that’s not entirely true. I’ve been to two sweats. If you haven’t been to a sweat, it’s a Native American custom. You have like a little round teepee or igloo, there’s plastic over it and then over that there’s very heavy rugs. When you walk inside there’s a hole in the top of it, in the center. And on the floor

there's a pit and in the pit there's some rocks and a fire and the rocks are getting red hot, they're actually glowing red. And then someone goes and brings in a couple of buckets of water usually from a lake or a creek and they pour the water very slowly on those rocks and the steam comes up.

Now, when I went to a sweat in Canada, it was on a lake. And you sit in there, of course you have no clothes on, you sit in there cross legged. And the steam gets heavier and heavier, and the purpose for this is to have a vision. And of course it also cleanses you and you sweat out a lot of toxins.

And so when I went, I had just the overwhelming feeling that my grandmother was looking in and I said you know, "I won't forget you." And that was it and then when I couldn't take the heat anymore, I ran out, ran down the dock and dove into the lake. And I was in another one in another location.

So that's a sweat. And yes I am part Native American and I bring that up because, I would say that that was way back when I was, the first one was way back when I was in my 20's, and the second one wasn't too long after that but other than that, I have never practiced Native American ways. I mean, I'm like the next person, I like to look at the dream catchers and I like to look at the feathers on the pipes and things like that, but that's just out of curiosity not because I'm practicing that.

Alright so, here I am and it's 1987 or '88 or maybe even '89, and I'm involved in The Infinite Way, and I'm going about my business and I'm working, coming home. I have always had two types of dreams. In one type of dream, it's just the subconscious or unconscious bubbling up. Things that you're working on, different symbols, problems you're going through, that kind of thing. It just bubbles up. And the second kind of dream is very most definitely to get your attention. I've shared some of those that have been very spiritual.

For instance, one time I dreamt that I was meditating and there was an old man next to me, had on a silver robe and a silver beard and he said to me, "Close your eyes and breathe in through your nose." He said, "I want you to feel life's energy." And I did that. I exhaled very slowly, and I breathed in. And when I did, all of the energy in the universe poured into my being. It was so outstanding, so powerful! I snapped my eyes open in the middle of the night in bed and went, "Wow!" I was wide awake. And you know, you have experiences like that and you say, "OK. This is to teach me something." And it gets your attention, trust me.

So about '89, I'm going about my business, Infinite Way, and I'm sleeping. It's late at night, middle of the night. And I dream. And in the dream I walk up to a cave, a big mountain with the cave. I step into the cave it's very dark. I look to the left, there's a woman she's a medicine woman. Now before this dream and before I did a little

research, I didn't know they were medicine women. All I knew is what I saw on TV and in the movies, "medicine man." But there are medicine women. And when I looked to the left, that's what I saw, a medicine woman. She had on Native American clothes and feathers in her hair and there was a long table in front of her, and there was beads and shells and rocks and incense burning, things like that, feathers. And I looked at her and she turned around and looked at me very serious. She wasn't smiling, she was very serious. She said to me, "I want you to know your true name." And I just listened, you know? What do you do? You listen. She said, "Your true name is 'Two Claw'." My true Native American name is "Two Claw." And then she turned around and got busy on the table again and I woke up in the middle of the night in my bed saying, "Wow! Here's another one."

But after the dream, as I said I did a little research, and I found out that "Two Claw" is the eagle. And that in the Native American custom, the eagle flies up near heaven, the eagle is the messenger of God. So that is what she was telling me. I am a messenger of God. And I don't say that because I have a big head, and I don't say that because I want anything. I don't want any recognition or any of that stuff. I say that because that's my function. That's what I do, that's what I am. Alright?

But just to put emphasis on it and to show me that it was real, I went to...at the time I was working on a bachelor's degree and I went to one of my professors and we were talking and he said, "I feel like I need to show you this." It was a Christian college. And I said, "What?"

And he said, "Here. Let me read this to you." He said, "*But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary and they shall walk and not faint.*"

And that of course is the scripture we just read, Isaiah 40:31. And he said he just felt like he needed to read that to me. No reason. And that scripture started coming to me. I think I opened the bible at just anywhere, and there it was. Something else happened, and there it was. And the scripture kept coming to me about mounting up with wings of eagles.

But then just to put the cherry on top, I was in Florida and we had a little house on a lake and a long driveway from the road to the house. And I was driving down the driveway coming home, and this bald eagle appeared right over the front of my car and it was flying in time with me. Right over the hood of my car as I traveled. And of course when I got to the house, it swung off to the right or left and kept going, but see, all this came together at the same time. And you can't tell me it was a coincidence. It was just confirmation on what I am and what I do. And um, so that's a little aside, but in the Native American culture, that's my name. OK?

Alright so, Joel comments on it and says, *“They shall run and not be weary. They shall walk and not faint.”* He says, *“Through what? Through their completeness in God. Through knowing that their strength is of God, not of themselves. Not of their own understanding, their spirituality or their power. No, no, no. There has to be that recognition of a “He.” There has to be that recognition of the “Presence,” of an “It,” of an “I.”*

*Behold my servant whom I uphold. My elect in whom my soul delighteth. I have put my Spirit upon him. He shall bring forth judgment to the Gentiles.*

*If we do not have that spirit upon us, if we do not have the realization that there is an “I” empowering us, giving us voice, giving us strength, wisdom and understanding, we are lost and all our material props will fail us.”*

And that’s what was happening to me in ‘89, I was discovering that there is an “I.” And “It” empowers me. “It” gives me something to say, something to do. “It” is the way, the life and the truth. How fortunate I am in this life to have discovered “It” and to commune with “It.” And to sometimes let “It” take over.

Well I don’t wanna read this whole Isaiah because there’s a lot of it. So I’ll skip down here a little bit.

*Thus saith God the Lord, this is still Isaiah , it’s 42. Thus saith God the Lord, he that created the heavens, that’s plural, “heavens”, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:*

*I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;*

*To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.*

*I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.*

OK so, Isaiah is all about being an instrument for that “I”. For that God, for the Lord, for the Presence. And in this passage of his, he is saying that you’ve been called. That we’re the people of God and we the people of God have been called. And so you of the “Mystical Principles” group have been called. And I don’t know how well it will express through you? It could express through the most beautiful bridge that there has ever been. More fantastic than the Golden Gate. More beautiful than the Brooklyn Bridge. It might be expressing through you as a painting. Maybe your painting will make the Mona Lisa pale in comparison. Doubtful, but possible. Maybe it’ll come

through you in a symphony. A symphony that you heard in your meditation and because of your knowledge of music, you are able to reproduce what they used to call “the music of the spheres.” Maybe it will come forth in a message, a book that will awaken people and as he says here, “*Bring out the prisoners from prison and them that sit in darkness out of the prison house.*” You know what that means, so do I. It’s someone that’s living in nothing but humanhood and has no other awareness. That’s a prison. And that prison is lived in for a long, long time.

I would not be surprised if some of us were yelling, “Crucify him!” when Christ was presented and the choice was made to pick one. And lo these many years, centuries later, that’s another experience isn’t it? Now we’re able to see and behold and be one with the Christ. Now we’re ready to see the invisible Christ.

And so Joel’s comment is, “*No power will be given to any thing or any person on earth, to material remedies from manipulations, to your thoughts or my thoughts. No power will be given to anything but the ‘I’, to God itself. God will give to you and me what we require as we turn wholeheartedly to ‘It’ in the realization of It’s Presence. I the Lord have called thee. Why do you think you’re here on earth?*”

He’s asking you because the Lord, “*The divine consciousness has called Itself into expression as your individual being.*” I think that’s one of the most beautiful lines in this book. “*The divine consciousness has called Itself into expression as your individual being.*” That is beautiful.

And “*It has called you to a spiritual purpose and it will hold your hand but your hand must be out, ready to be grasped. Confident that God’s hand will enfold it. I the Lord have called thee in righteousness and will hold thine hand and will keep thee. Think of the confidence it requires to understand that you will be kept throughout all time. Throughout all ages, throughout all conditions of health and being. I will keep thee and give thee for a covenant of the people, for a light of the gentiles. In those days, the gentiles were considered the ignorant, the pagan. The gentiles were those who had not yet seen the light. And so “I” will give thee for a light to open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison house. Only “I” the Father within can do that. Do you see that?*”

“*That is where our reliance and our confidence must be placed. It is as if we were one with the Father right here and all that the Father has is ours. Therefore, we must look only to the Father within and let the rest of the world go by. As we do that, we find the former things are come to pass and new things do I declare before they spring forth. I tell you of them.*” Which is quite a bit like, “*behold, I make all things new.*” The “I” within you. And this of course is beautiful Isaiah.

*But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.* This of course is the experience that Mary had in the garden when she thought that she was seeing the gardener. Because her mind had made Jesus dead. Ah, but then the Christ called her by her name. Said, “Mary!” and she said, “Master!” She recognized the Christ. This is what this Isaiah is saying. *“I have called thee by the name, thou art mine.”* I don’t know if you’ve had that in your meditation, in your inner experience yet where you hear your name being called. But I have. It comes to many.

And so, *“I have called thee by thy name, Thou art mine. Do we fail there? Do we have an inner conviction that we belong to God, that God is in us and through us, governing, guiding and protecting? Do we not too often feel that we are out here in the world alone ? Trying to find our way back to God instead of realizing that we have never left God and God has never left us?”*

Yes. That's the problem. A sense of separation. Living in a world of two-ness. When we turn within, we practice listening and being receptive and eventually feel the Presence, there are times when we are nothing but conscious awareness. And the conscious awareness we are is beholding the Presence of I am. And in that experience, we are living in the world of One. But when we turn our attention out here and live as a human being, we are living in a world of two.

And Joel says, *“We must have the inner conviction that we belong to God. That God is in us and through us, governing, guiding and protecting.”*

And Isaiah says, this is 43, *Fear not for I have redeemed thee. I have called thee by thy name. Thou art mine.*

*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*

*For I am the Lord thy God, the Holy One of Israel, thy Saviour:*

See that? I don’t know the names without looking them up of the people who walked through the fire and then suddenly there was a third one there. I think the person writing that story was able to behold the Christ. As were the two that were walking through the fire. They were in the middle of Christ and Christ was in the middle of them. Or “God” or the “Father” or “I” or “It”. And they stood in the middle of it, consciously aware of “It” and that’s how they passed through the fire.

So, *When thou passest through the waters, I will be with thee; and through the fire, thou shalt not be burned; because I will be with thee.*

*Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.*

*Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;*

*I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;*

*Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.*

You see that? When you read “for my glory”, that means I have created him so that “I” can, well Joel said it best, “*Called Itself into expression as your individual Being*” that’s “for thy glory”, “for my glory.”

*Bring forth the blind people that have eyes and the deaf that have ears.*

*Let all the nations be gathered together. And let the people be assembled. Who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.*

*Ye are my witnesses, saith the Lord, and my servant whom I have chosen: See? That ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.*

*I, even I, am the Lord; and beside me there is no saviour.*

*Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?*

And Joel says, “*Gain this conviction. I am come that they might have life and have it more abundantly. I am come that they might have life more abundantly in every way. Physically, mentally, morally, financially, I am come. Turn, yes turn within. And gain an inner conviction that there is an “I.” A divine Presence that not only formed you, but having formed you, will never leave you nor forsake you. In moments of human trials and tribulations and moments of distress do not to quickly believe that God has forsaken you. Or that you have forsaken God. But remember that even while walking through the valley of the shadow of death, the Father is right there to see you through.*

*Even while walking through the waters or through the flames, the Father is right there and instead of looking around for material means or material resources, look within and realize, I am come that they might have life. Only with spiritual vision can you behold the Father. Only with spiritual intuition can you understand that there is a Christ, a divine Presence in the midst of you and that it is greater than any*

*circumstance or condition there is in the outer world. Turn to that withinness and determine to leave your nets. Leave all and follow me, the Christ. Leave all even father, mother, sister, brother and see if you can obey when you hear the call.”*

Now when he says leave father, mother, sister, brother, he does not mean pack your bags and head on out to outer Mongolia to live in a cave and do nothing but meditate. I will tell you again, the entire spiritual path is walked within your consciousness.

And so if you leave father, mother, sister and brother, you leave them in your consciousness and where they appear to be, you begin to see, Christ. You begin to see the Presence. That’s leaving father, mother, sister, brother and clinging to Christ. You see, it’s an inner job. It’s work within. It’s a transition in consciousness, it’s a transition in your conscious awareness, what you were looking at.

If you look and you see father, mother, sister, brother and only that, you’re living in a world of many. Not just two, but billions. But if you look with spiritual discernment because in your meditation you beheld the “I,” then when you look you may see father, mother, sister, brother but you will also see behind them into the invisible, the living “I” of them. That’s leaving your nets.

*“Can you accept the fact that in the midst of you, in the center of your being, there dwells this son of God, the Christ, your true spiritual identity and that it’s name is ‘I’? It’s name is ‘I am’ and that ‘I am’ is closer than breathing and nearer than hands and feet. That ‘I am’ is the very law and life of your being. This you can do only as you turn completely away from seeking your good from person, place or things. Only in the degree that you can spiritually discern the Christ as the Spirit of God in man can you put your love out. Not draw it out, but pour it out. Share what you have already beheld with the Christ with those who have not yet beheld it.” Ok?*

So that is that chapter but that’s not the end of our talk because I felt led to review something, reveal something that we perhaps seen before. This is the book, *The Infinite Way*, the original book from 1947. This is the chapter called “Our Real Existence” and it is discussing, revealing your real existence. It’s revealing the “I” within. Which you have to have confidence in, according to Joel, that’s a part of leaving your nets is having confidence and trusting your real existence. So let’s dive into this.

*“Our real existence is as Spirit. Some seekers may not understand what we mean by this.”*

Now they have completely removed that sentence in the newer version of this book. And I don’t know why they removed it. I think it should stay in there. The more they fiddle around with the book, the more the original truth is watered down. And then

you can't find it. You read the book and it seems pretty but you can't find the truth. There's a version out here where they've removed the word "Christ" out of the entire book. There's no "Christ" word in it. I think it's a version on Amazon that somebody made.

Alright, so this sentence needs to stay here. "*Some seekers may not understand what we mean by this.*" and I would say, that's almost most seekers. What does he mean when he says, "*Our real existence is as Spirit?*" Do you understand it? God is a spirit we are told. Christ said that. God is a spirit. And you are His expression. So what are you? You are Spirit. Your real existence is as Spirit. And this is the invisible flesh where it is said, *All flesh shall see the glory of God.* All invisible flesh, all Spirit.

And this Spirit that you are, this Spirit that's within, Joel says, "*Only in the degree that we perceive our real existence as Spirit do we drop the false sense of life as material.*" Do you see that? Joel said that in this book, he has revealed or Spirit has revealed in this one sentence or two or a paragraph, enough truth that later became a 30,000 word book. And so each sentence, this book is to be read in such a way that each sentence is to be taken into meditation or each couple of sentences or each paragraph.

So when he says, "*Only in the degree that we perceive our real existence as Spirit do we drop the false sense of life as material*", you take that within. You contemplate it and it starts to reveal your real existence as Spirit. And you come to see, "Oh that's what he was talking about in that book, *Leave Your Nets*. He was talking about leaving the false sense of existence as matter. He was talking about leaving those nets, leaving the nets that I've been trapped in, in a false sense of self. Seeing a human being, seeing nothing but human beings. That's what *Leave Your Nets* means. Oh, I see it's an internal thing."

Yes, it's not leave your medicine on the counter and don't take it anymore. It's not, leave your wife and children and be irresponsible and run off and meditate. That's not what it means. It's not leave your job and just say, "Well God's going to send manna from heaven." This is an internal experience. Leave your entire dependency, belief and trust in a material universe. All of it. Make a transition within.

So, "*When you perceive your real existence as Spirit, then you will have left your nets.*" See, it all fits together doesn't it? He says, "*Then we'll see that the structural life of man, animal and plant is a false sense of existence and that our concern for the so-called necessities of material living has been unnecessary. That though the beauties we behold all hint at God's creation,*" that is the beautiful mountains I'm looking at on my computer screen, that's the fall colors I just saw outside. That's the beautiful beach I felt in Hawaii. "*The beauties we behold all hint at God's creation. They are not that spiritual perfect creation.*"

See we're taking the good, which is our nets and we're dropping it. The sick, aging, dying appearances are not at all a part of life, part of real life. So we also drop the so-called bad or evil, don't we? Sick, aging, dying, lacking, limited, that too is a part of a material sense and must be dropped. We drop the opposites. We stand stock still. We stop.

"Now Father, reveal the truth. I am listening." And in that moment, there's a movement. Something happens within us. We come into the conscious awareness of Spirit and we remember, "Ah yes. I and the Spirit are one. The Father's Infinite Spirit has expressed individually as my Spirit within. And this is the 'I' that I rely on. This is the 'I' that I rest in."

So when we've dropped those, Joel says, "*Then only do we begin to catch glimpses of the eternal spiritual existence untouched by material conditions or mortal thoughts.*" And that caused me to write a note to myself that says, "There is a world untouched by mortal thoughts." Think of that. To step into a world untouched by mortal thought.

He says, "*As we turn from the world we see, hear, taste, touch and smell,*" that's everything, "*we catch inspired visions which show forth the earth of God's creating.*" Ha! There is a world untouched by world thought. That world is the world, the earth of God's creating and it's right here. But to see it, you must leave your nets. To see it, you must drop the opposites. To see it, you must rest within and behold with a new pair of eyes. And listen, really listen within and you will hear a voice say, "*I have called thee by thy name. Thou art mine.*" Or maybe you'll just hear the voice say, "Mary," "Rebecca," "John," "Michael," "Sarah," and when you hear it, you will know. You have heard the Word. You have heard the Spirit which is expressing individually as you.

And so he says, "*As we turn from the world we see, hear, taste, touch and smell, we catch inspired visions and show forth the earth and the individual of God's creating.*"

*In healing work, we must turn away from the structural universe. We must remember that we're not called upon to heal it. We're not called upon to change it, alter it, correct it or save it. We are called upon to drop it. We are first of all to realize that it exists only as illusion but that illusion is not out there.*"

You have a veil in front of your eyes and the veil is the belief in twoness. The veil is world thought, world thoughts. Thoughts about a world that God's not in. Thoughts of do good and evil. That's what Joel calls "*the belief in good and evil.*" That's the veil in front of your eyes. And if you see materially, you're looking through that veil.

“Oh my God! How could such a thing happen? He was such a nice person.”  
 “Oh my God! How could such a thing happen? She was so young.” You’re looking through a veil. The veil is the illusion. Where is the veil? Inside the mind or the mind itself. The human mind which is world thoughts. That’s the veil and so there is no world out here that God is not in.

Yes, “*God is not in the human scene,*” says Joel, “*but that human scene is not out there. The human scene is the veil.*” He says it right here; “*We are first of all to realize it exists only as an illusion. As a false sense of life.*” And so when you recognize, “Hey, this is a veil. It’s an illusion. It’s hypnotism. I’m going to drop it. I’m not gonna try to do anything with it. Make it better, improve it, heal it, no. I’m dropping it. It’s a veil. The fabric of it is the belief in good and evil, is what Joel likes. So I’m dropping it. Now I stand stock still. I’m not going to play with it. I am going to stop.”

“Speak Father, what is here?” And you feel as I am, the Presence. And you know God is a Spirit and I feel it. And that Spirit is expressing as my Invisible Self. I am Spirit. I and the Father are one. God is Spirit. I am Spirit. Our real existence is as Spirit. Ah! Now I look out with those eyes. The veil has thinned and I see what looks like a healing, what looks like harmony. But it’s really Spirit appearing.

“*From this vantage point in consciousness,*” when you have the conscious awareness of yourself as Spirit, “*we behold through spiritual sense the house not made with hands, eternal in the heavens.*”... plural. Because “the heavens” are states and levels of consciousness on the way to the complete Christ consciousness.

So this is only, well, 1, 2 paragraphs of this wonderful chapter. And I will read this to you and we’ll wrap it up. “*Be a beholder.*” You see? Stand to one side of that veil. “*Be a beholder; a witness. Watch the unveiling of the Christ in your consciousness*” and that’s where it happens. The healing does not happen “out here.” No such thing. That’s a belief in two. The healing happens within. And what is it? It’s the unveiling of the Christ within. It’s the lifting of the veil, or the thinning of the veil within. That’s the experience.

“*The attempt to bring Spirit and it’s laws to bear on material concepts constitutes the warfare between the flesh and the Spirit. And peace can only come when the structural sense of Universe and the corporeal sense of man has been overcome.*” Bam! Does he mean that? Does he really mean that? Joel says, “*Yes, I do.*”

Now when you have had that inner experience of the veil thinning to the point where you feel the Presence, and you know it’s within and without and that the only universe is a universe of Spirit governed by love as he says in *The New Horizon*, then you can do what he said in this chapter. Then you can rest back, you can trust “It”, you can trust “Christ”, you can trust “I”. And you can know, *I the Lord have called thee.*

Then you can trust It. You can rely on It. You can behold It going you as Isaiah says, “*to make the crooked places straight and the rough places smooth. You can mount up with wings of eagles. You can run and not be weary, not faint.*” Because you will have the power that comes from that Invisible Spirit. From the conscious awareness of that Invisible Spirit. It does you no good if you don’t have the conscious awareness. If you don’t have a conscious awareness of that Spirit, the veil is in place and you’re not seeing through it. If you have the conscious awareness of that Spirit, the veil is thinning and you’re beginning to see the Spiritual God, The Spiritual man, the Spiritual individuality, Spiritual Being and the Spiritual Universe.

OK. Two more chapters, and I’m really feeling wonderful about this whole experience of *Leave Your Nets*. I think you know now, *Leave Your Nets* does not mean drop your nets and stop fishing, ha ha. And run and follow some guru and sit in a mountain cave somewhere. No, *Leave Your Nets* is all about the internal awakening, leaving your concept of a material self, a material universe and dropping it. At first only in your meditation, and catching a glimpse, a conscious awareness of Infinite Spirit. This you can rest back in, and when this calls your name, “Bill”, you know. Trust me, you know who you belong to and Who belongs to you. It is truly a love affair.

Thank you. God bless. I hope the veil is thinning and you are beholding the “I.”

## CLASS 15

### THE NEW DISCIPLESHIP

*Bill:* Good morning.

This is January 19<sup>th</sup> 2020. We are continuing our study of the book *Leave Your Nets*, by Joel Goldsmith. We are on chapter 13, "The Inner Vision," and there is only three more chapters, and one of those is two pages, so we're about to wrap it up in the next few weeks.

Chapter 13, "The Inner Vision," it begins like this: "*You have come to that point in consciousness where you are seeking for what the world calls the intangible. When you came to a spiritual teaching, you knew in advance, or soon learned, that you were going to obtain nothing in the external realm.*" I know that somewhat disappointing, we've been talking about that recently. This book is for advanced students, students who have gone beyond the place of wanting better fish and are ready to leave their nets entirely and follow Christ; the Christ within you.

So, he continues: "*What you were seeking was the invisible, that which cannot be seen, heard, or known. And yet, you were seeking to be able to see, hear, and know just that. Through that seeking, you are coming to know that which is unknowable, see that which is invisible, hear that which is inaudible. And on this Nothing you now live. He "hangeth the earth upon nothing" – nothing that you will ever see, hear, taste, touch, or smell. But of this, I am sure, if you are persistent and faithful, the day will come when you will feel It, see It, hear It, and know It, even though there is no It to see, hear, feel, and know.*"

Now, that's quite a statement there, isn't it? You will feel, see and hear It and know It, even though there is no It to see, hear, feel, and know. So, what is It? You can't see It, hear It, feel It or know It, but you can see It, hear It, feel It and know It. What does he mean? I have to stop and ask myself that sometimes, when I'm reading along, and not just take everything for granted, that I understand it. I have to take it into my inner closet and contemplate it, until realization comes.

If you were to say to your neighbor: "God is very real, and right here, and I feel It!" and he were to say to you: "Show It to me! Where is It?" You can't do it, because there is no It to show him. And yet, you commune with It, you feel It, you know It, sometimes you hear It and see It. This is an inner awareness that your neighbor

doesn't have. So, even though you feel It, there is no It that you can show your neighbor. Very strange, isn't it? We live this life on, in the fourth dimension.

And so, he says: *"What was it that separated the followers of the Master from all other Hebrews? These people saw something in the Master; they felt something in their association with him. They knew what the Master meant when he told them: "Take, eat; this is my body." They knew what the others could never understand."* Why? Because they had spiritual discernment. They were able to discern the Spirit. And if you follow the directions – and most of you have, and some of you have for many, many years – if you follow the directions that were laid out, which is that you begin with the principles in the book *Living the Infinite Way*, and then graduate to *Practicing the Presence*, and start really practicing that presence, the best you can throughout the day and at night if you awaken. And then you add to that *The Art of Meditation*, and you learn to contemplate these principles, these scriptures, and that leads you to a place of stillness. Suddenly, you experience something that's not of this world. You ask yourself: "Did, was that it?" And as you become more proficient at meditation: "Yes, that is It," the It that you can't show anybody. And so the promises: if you practice the presence, and you add meditation and you get to that place of stillness, eventually you will have the experience of It. And that's really what the Infinite Way promises: once you have the experience of It, you shall be taught of It, of God. And so, that's nothing external. It doesn't promise anything external. It promises It.

*"When the Master walked the earth after the Crucifixion, it is said that only a few more than five hundred people out of all the thousands who had walked those roads saw him."* And so you, who have been doing this for quite some time, have developed spiritual discernment. Yes I know, some of you came here and had it already, but for most of us we had to develop it through these steps, through steps to mystical experience.

But now, here we are, lo, these many years later, and we have the discernment, so that we are able to discern Spirit: It! And here, after the Crucifixion, he says: *"Think of that! Out of the thousands in Jerusalem, only five hundred saw him! Those five hundred saw what is invisible and intangible to human sense. They saw what human beings can never see."* That's why you can't show It to your neighbor; It is omnipresent, but your neighbor has no spiritual discernment, has not learned to discern It, has not come up through the principles – and maybe some of your friends and students are in the same place.

And, that's something else that comes to you, once you are able to discern It, you know who has it and who doesn't. You are able to discern, in a, let's say a small group of people, as you listen and watch, you are able to discern who has It, has the

conscious awareness of It, and who doesn't. And you're able to know: well, this one here has only the words, but that's okay, that's where I started. And through practice, this one will also come into the conscious awareness of It. But this one here already has the conscious awareness of It, and is learning that they have to leave all, and follow *Me*. Ah, but this one here I can tell, this one has left all, inasmuch as is possible here on this plane.

## CLASS 16

### THE ROBE

*Bill:* Good morning.

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