
A MESSAGE FOR THE AGES

Chapter: Christ-consciousness as a Universal Experience
Topic: *Human Consciousness Is The Prodigal Experience*

1963 London Work; Instructions; Kailua Private
526, 512, 520

The mystic who recounted this [Prodigal son] allegory was pointing out how the human mind left the divine consciousness, used up its substance and then turned back to the Father's house. The human mind is cut off from God; the human mind has no hidden manna, no meat that the world knows not of. The human mind is a prodigal. It has only what it knows it has, and each time it uses some of it, it has that much less. The Prodigal represents the universal human mind, and when it realizes that it has nothing left upon which to rely; it will be compelled to return to the Father's house.

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Chapter: Educating the Human Mind out of Itself
Topic: *Self-preservation, The Essence Of The Human Mind*

1963 Kailua Private Class 5:1&2
520

The last stand of the human mind, its last ditch fight, is self-preservation, the law that would compel you to save your life at someone else's expense, the law that would say, "Let us drop the bomb first because it will save our lives," or the law that, even though legal, permits a person to shoot a burglar in his home. Consciousness would say, "No, no!" Illumined consciousness does not hold the burglar's life as less valuable than your property Or as less valuable than your life, because just as the Magdalene became one of the greatest of the followers of the Christ, how do you know but what that burglar may some day become another Christ? . . . It is not you and I who believe in the law of self-preservation: it is the human mind, the carnal mind, which is built up on the word "I." I, me, and mine constitute the human world, that false sense on which will do anything for "me or for mine."

Chapter: Material sense of demonstration or the unfoldment of grace
Topic:

1963 Instructions For Teaching The Infinite Way 6:1
550

At one time mind was looked upon as a power over matter, but the impossibility of this is evident to those who realize that what the world calls matter really is mind. The substance of matter is mind. Matter is the visible form of invisible mind. It is not that mind is a power over matter or that thought is a power over material conditions. It is that mind itself constitutes matter and material conditions, and the more mind is used for good purposes, the more good matter appears because mind and matter are one. The more evil or error there is in the mind, the more erroneous matter there is because mind and matter are one. Mind is the substance and matter is the form, just as glass is the substance of a tumbler, but the tumbler is the form. So mind is the substance of matter, and on the level of mind, of this world, we have good and we have evil.

A PARENTHESIS IN ETERNITY

Chapter: Attaining The Mystical Consciousness
Topic: *And They Shall All Be Taught Of God*

The day must come when the student realizes that all his questions, together with their answers, are absolutely worthless so far as his spiritual development is concerned. . . It is not a matter of knowing or not knowing the answers to questions posed by the human mind: it is a matter of attaining spiritual consciousness.

As long as the mind is governed by truth, there will be no selfishness in it because we will not be directing the mind toward specific ends, but only toward attaining a greater awareness of truth, and letting this truth change consciousness.

With our mind we cannot make the weather good or bad, although by realizing God as the very nature, substance, and activity of weather, we can bring harmonious weather into visibility.

When the mind is used for the purpose of knowing the truth, that truth then becomes the law of harmony unto our experience. . . The truth that we entertain in our consciousness takes over our life, eliminating discords and inharmonies and bringing about peace, harmony, and security.

Whereas in the First Degree we concerned ourselves only with practicing the presence of God and with meditation, in the Second Degree we begin to apply every word of spiritual truth we can to our daily living, thereby Spiritualizing the mind until eventually our mind no longer reaches out for some kind of a weapon—whether mental, verbal, or physical—but automatically goes within for a word of truth.

Mind, in and of itself, is neither good nor bad. Mind is unconditioned. Behind our mind we stand, and we have the power to fill our mind with good or with evil, with abundance or with lack.

Chapter: The Basis of Mysticism

Topic: *Reality And Illusion*

The illusion is in the mind that is falsely seeing the world: the illusion is never out in the world. An illusion cannot be externalized. An illusion is a deceptive state of thought, and it can take place only within a person's mind, not outside it.

The substance of the forms we behold is not of that substance which is God, and once we perceive that, we shall understand the true meaning of the word "illusion," which is that our perception of what we behold constitutes the illusion. . . what we behold is not the real substance of which it is made: it is the substance of mind, the substance of *universal* mind.

If we could look through the appearance to the Christ of God, the Christ ever-present, although not apparent to our human eyesight, we would be able to break the mesmerism that looks at the body with the mind and believes the evidence of what it sees.

Miracles can be performed by the person who does not try to heal disease and who understands that he is but the instrument of God, that God constitutes individual being, and that any appearance to the contrary is illusory, a picture in the mind, without spiritual substance, spiritual cause, spiritual law, and without spiritual entity or identity.

If God is infinite, it must be self-evident that God cannot be contained within the mind, yet we go on believing that some concept of God in our mind is the infinite God. . . No image that can be conceived in the *mind* can ever be God. . . Let us have no image of God; let us have no belief of what God is.

There is no struggle except in the mind. When the mind is still, there is no strain, and God becomes a living presence: the Christ, the individualization and individual experience of God, has come alive in us. We feel It as a Presence, as a Cloak around us.

"I have lived in fear of you, but the truth is that you exist merely as a belief in two powers. The only existence you have is in the mind of man, and you cannot get outside of that mind to do anything to anybody. All you can do is destroy those who entertain that same belief in two powers."

AWAKENING MYSTICAL CONSCIOUSNESS

Chapter: Awakening to the Soul-Faculties

1961

Topic: *Awakening The Soul-center*

Grace cannot touch us until we have become consciously aware that God is the mind of all mankind.

Chapter: Releasing Spiritual Power

1962 London Special Class

Topic: *Rising Above The Level Of The Problem*

494:1&2

"The natural man," the carnal mind, "is not subject to the law of God.

When you attain [complete immunity] from the claims of the world, you can no longer mingle with others; and life becomes too burdensome living with the human mind.

BEYOND WORDS AND THOUGHTS

Chapter: Building a Consciousness of Grace
Topic: *Restoring The Mind To Its Proper Function*

1963 Kailua Private Class
517:1

Your mind will always have its function as an avenue of awareness. All that you are doing is stopping the false activity of making a power out of your mind, which it was never meant to be in the beginning. . . You are not to destroy your mind. . . you are to allow it to settle into its normal function as an avenue of awareness.

Chapter: God Revealing Himself As Christ on Earth
Topic: *The Infinite Nature Of Consciousness*

1963 Kailua Private Class
523:1 or 524:2

God did not give man a mind: the mind of God becomes the mind of man, and it is for this reason that we can receive impartations of a spiritual nature from within if we are interested in the spiritual things of life, or that we can bring forth ideas for telephones, radios, television, automobiles, airplanes, and all the things that have not yet been discovered if that is the direction in which our talent lies. Why? Because they are embodied in our consciousness.

Chapter: His Rain Falls
Topic:

1963 Kailua Private Class

Until you arrive at that place in consciousness where you never are going to find truth through the mind, you have not even begun your spiritual journey. . . What lies behind this universe. . . is not to be known with the mind.

Never again will I place the responsibility for my ills upon God. God is too pure to behold iniquity, and this I will maintain with every breath of my being. God has no awareness of whatever it is that is disturbing me. God has no awareness of the evil in my mind, the disease in my body, or the lack in my pocketbook.

Chapter: Incorporeality: God, Man, and Universe
Topic: *God Reveals Itself In A Moment Of Unknowing*

1963 Kailua Private Class
521:2

If I am to acknowledge God, I must acknowledge incorporeal God, and that means not only that I cannot embrace God in a figure or form, but I cannot even embrace It in a mental image. I dare not even name It because if I call It "Spirit" or "Mind," I have made an image of what I think God is. Even if I call It "Love," I have made an image. . . The only way in which I can know God is by knowing that I cannot know God, that God cannot be embraced in my mind, and that God is. Once you acknowledge that God *is*, you are inferentially declaring that God is infinity, God is omniscience, God is omnipotence, God is omnipresence. . . All you will even know about God is the word *I*.

Chapter: Rising to Mystical Consciousness in Prayer and Treatment
Topic: *Let Your Consciousness Be Prepared To Feed A Hungry World*

1963 Kailua Private Class
519 or 521

If you leave the world alone, it will awaken to what you have and want it; but if you try to force truth on the world, you may prevent the world from ever being receptive to it. Such is the nature of the human mind. It rejects that which it does not seek. . . I was in the same boat. I was invited to the "feast" a long, long time before I came.

Let us never forget that when we open our ears and minds in receptivity, we are not going to God for material supply—for money, automobiles, houses, or clothing: we are realizing that God grace is “closer. . . than breathing, and nearer than hands and feet.” The ears are open to hear; the mind is open to receive; and what we receive is the Spirit of God, the awareness and the feeling of the Presence. This is God’s supply. When we receive This, It, in a way unknown to us, is translated in our human picture as food, clothing, housing, money, or whatever form it is that the supply must take.

The fact is that in the three-dimensional world mind is not only a great power, but it probably is a greater power than all the matter that could be assembled together.

Since God cannot be known through the mind, thinking about God will not bring the knowledge of God.

What you take into your mind with any degree of intensity must become manifest on the body because the mind and the body are one.

Man is a prisoner of mind-created laws which sooner or later will be revealed as not being law at all. . . . *”I and my Father are one.” What can touch that oneness? Is there a law of matter or of mind that can touch God? If I and the Father are one, then I am that One, and that is the One who is not man, not a human being, but spiritual being.*

You cannot reach God through the mind. . . . You must bring your mind to a place of stillness where the mind is transcended and your Soul-faculty receives the Experience.

Eventually you will be able to look down into the universal mind, which is the mind of mankind, and you will see how enslaved it is and how that entire slavery is within itself.

You learn never to condemn, never, because the person who is afflicted with the. . . betting mania, the alcohol or drug habit, or the sex problem is a victim. He is not a sinner: he is a victim; and he is a prisoner of his own mind.

The whole of human experience is an imaginary experience, a dream-experience, taking place in the universal mind which does not have its seat in God. The proof of that is that in the moment that you can still that mind and open the door for the Spirit of God to come in, that man is not there any more. . . . We say that the “old man” has “died” and the “new man” has been ‘reborn,’ but where did the “old man” go? He did no go any place: he was not there to begin with!

Remember that this rising above the mind, above words and thoughts, does not eliminate the mind, words, or thoughts, but it does eliminate living by them.

There must come a rest from the activity of the mind: taking thought for our life, fearing for our life, constantly knowing the truth in order to avoid some experience. There must come a Sabbath, and in this Sabbath we live by Grace, because then we do not know the truth, but Truth reveals Itself to us.

Sometimes for a day or two. . . . say to yourself, “Let me not trust in my mind. Let me relax in God.

We never attain the goal of realization until we reach beyond the mind and its knowing of the truth to our becoming Truth: “That which I am seeking, I am!”

It is not enough to know that the carnal mind is not power. We must know that it is only in the realization of the presence of the Christ that it is not a power.

When I engage in spiritual work, it is not for the purpose of changing any set of human circumstances. My only interest is the realization that the activity of the Christ dissolving mortal sense. Remember, there is only one claim, the claim that the carnal mind has power and that it not only can have evil power, but sometimes it can even have good power.

If we were to pray to remove the sins of our friends, relatives, or community, and if we succeeded, what would be attained? The human mind is still there and is always fertile ground to take on more sins, and so tomorrow we would have to pray to remove those sins. That is why the Master taught that if one error is removed, we may be making room for seven more to enter. So. . . we are praying that the activity of the Christ take over his consciousness. When it does, there is no sin left in it because there is no room for sin in the Christ-mind.

When we talk about the nonpower of the carnal mind, let us also be sure that we mean good humanhood as well as bad humanhood because both are the carnal mind in operation.

CONSCIOUS UNION WITH GOD

Chapter: Mysticism 1947
Topic: *Activity, The Divine Idea Unfolding*

Every right occupation is the divine idea unfolding and interpreting itself through the mind

Chapter: Opening Consciousness To Truth 1947
Topic: *Let God Interpret The Scene*

There is nothing going on but the activity of God interpreting Itself through the mind.

Chapter: Questions And Answers 1947
Topic: *If God Is Mind Or Consciousness Is His Activity Mental*

The mind of Christ Jesus doesn't reason or think; instead of criticizing human fault, see God there.

Chapter: States And Stages of Consciousness 1947
Topic: *Availability Of The Mind That Was In Christ Jesus*

Rest in the mind that was in Christ Jesus as if Jesus were in the room right now.

Take no thought means you're not governed by your own limited sense of mind.

Chapter: The Argument Or Treatment 1947
Topic: *Hypnotism, The Substance Of Human Appearances*

Human appearances are formations of a finite sense of mind.

Keep your mind off problems of the world and on spiritual values.

Why should I believe that there is a mind apart from God?

Chapter: The Basis of Spiritual Healing 1947 Metaphysical Notes
Topic: *The Basis Of Spiritual Healing*

Human thinking a product of a mind unaware of being the instrument of God.

CONSCIOUSNESS IN TRANSITION

Chapter: A Word to the Wise 1948
Topic:

These human appearances when seen as the activity of mesmerism must now be traced back to the one mind and understood as the finite sense of mind—life and mind's formation. This reversal of the picture and reinterpretation completes the treatment and reveals divine harmony where seemed to be.

To be a practitioner or teacher, you must in some measure have been released from this universal hypnotism so that you stand in back of this world as it were, and "see" with the un hypnotized mind which is God.

Topic:

That is why we have the term, "The mind that was in Christ Jesus." It isn't any mind other than your own. It's in your own mind but it is your own mind after you have lost the love of error, the hate of error, and the fear of error. It is your own mind, your own consciousness, after you have learned to look out on the world and say, "There is no power outside of my own being, and because God is my own being, there is no evil power."

The mind that was in Christ Jesus, which is the universal, spiritual mind, is already an infinite, eternal mind or consciousness and it is always there and it never becomes illumined. But as you individually receive illumination, that which we call your ignorance is dispelled and that mind which was in Christ Jesus is now your very own mind.

Chapter: Making the Adjustment

1948

Topic:

You come to realize that you are not a human being—that God is the life of you, and the mind of you is eternal. All that appears as sin and disease is just this vast universal belief keeps hammering against your thought and which you first accept in and then try to get rid of.

Chapter: Prayer and Receptivity

1948

Topic:

Don't think you can do it if you are coming down continuously to this mortal level of living and indulging all this sense business with horrible movies and disgraceful novels and all that kind of stuff that the rabble fills time and mind with. Don't think you can give part of your time to that and at the same time be in a state of spiritual consciousness where you won't need the argument—it can't be done!

Chapter: Questions and Answers

1948

Topic:

The mental activity is a reasoning activity and a thinking activity. Consciousness does not reason or think. It just becomes aware. For instance, if I see you there, I am not thinking and I am not reasoning—I am aware that you are there—that's all. Now, two times two are four. God, infinite consciousness—even what we call divine mind—doesn't think that and doesn't have a mental process for arriving at it. It is just a state of is—two times two are four. Now, mind does not make it so.

Nothing that your human mind will ever know will be perfect—not even humanly perfect. It is only when the human mind isn't working, when in the very stillness of your innermost being, when your soul senses are aroused—when your spiritual awareness is aroused—that you can behold the perfect man.

When you have the mind that was in Christ Jesus, you don't have to do any reasoning or thinking with it. It is not a reasoning process, it is not a thinking process, it is not even an improving process. It is just looking out and saying, "Why, pick up your bed and walk!"

Chapter: Spiritual Healing

1948

Topic:

Unless God is the mind of me there will be no truth expressing itself through or as me. Unless God is the mind of you, you will not even understand the truth that is being voiced. Since God is universal mind—since God is my only mind—the only thing that will be voiced in this room is truth expressing itself, God expressing and revealing itself. Since God is the mind of you, God will be revealing itself unto itself. Mind will be expressing its truth unto itself. Truth will not pass from me to you; it will not pass from God to you. The entire activity of truth will take place in the one Mind—the mind of me, which is the mind of you.

Many have thought that God, spirit, was the actual substance of the tree, of your body or of the flowers, of that which you could handle, of any animal or physical body. But God is not the substance of that. God is the underlying substance and reality of that, but what you see, taste, touch or smell, is the product of mortal, material, finite sense—or the human mind is based.

There is only one Life, one Mind, one Soul, but it is still the mind of you and the mind of me. That is why I do not have to try to reach out to you. When we are in this conscious oneness, we are so much a part of each other that what you are thinking about truth or God, I am hearing.

Chapter: States and Stages of Consciousness

1948

Topic:

When you are tired and wondering, rest back for two minutes in the mind that was in Christ Jesus, and see if it is not as available to you here and now as if Jesus were in the room. . . Therefore, if you want that mind that was in Christ Jesus continuously, open your consciousness.

CONSCIOUSNESS IS WHAT I AM

Chapter: Consciousness

1969 L

Topic: *Spiritual Discernment*

When you say, "God is love" or "God is life" or "God is power," you are building an image in your mind, and this is idolatry. But when you can relax in the truth that *God is*, you are not trying to embrace Infinity within the confines of thought. You are accepting whatever God is as *IS* and then letting that *IS* define Itself to you.

Chapter: Evolving States of Consciousness

1969 L

Topic:

Realize that the *I* which you are is consciousness, not form; consciousness, not mind. . . realize that the consciousness which you are is God, and this divine Consciousness, your individual consciousness, governs all form. . . is master of all form. "I [Consciousness] have overcome the world."

Your identity is not form and not mind but consciousness which governs all form.

Chapter: Mind Is a Transparency

1962 London Special Class

Topic:

496:1

The mind of itself cannot accept the principle of the one Self: it must be we who accept it and keep it in our mind. Every time somebody talks about an evil, dangerous, or insane selfhood, we come back with, "But there is only one Selfhood, and I am that Self." We hold to that truth against every appearance thrust upon us of a male or a female self, a poor or a rich self, a sick or a well self, and as we do, we "die" to the belief of many selves and are reborn into the consciousness of one Selfhood.

As long as I acknowledge an *I*, my Self, as long as I acknowledge an invisible and incorporeal mind as my instrument, which I keep filled with truth, if there is anything wrong with my brain or my body, it will be corrected. How? I know the truth in and through my mind, and that truth which I know in my mind becomes the very essence and substance of my body, because mind is the substance of the physical sense of body. . . Therefore, whatever I impart to my mind, the body shows forth.

Mind is the substance of the physical sense of body.

Mind is the essence and substance of [the body]. . . If a person fills his mind with pornography, his body will begin to feel lustful. . . It cannot be avoided.

Sleep is not an activity of God; it is the next thing to unconsciousness and is necessary only because of a universal belief. Rest is necessary, but we can rest by filling our mind with spiritual truth. . . In this work we have proved how little sleep one really needs when the mind is imbued with spiritual truth.

You must learn not to treat anything as a condition, but to treat it as an appearance, whether it is unemployment, insanity, cancer, or consumption. Then let the appearance hit up against a mind that is imbued with truth, and you will begin to do healing work even before you are reborn, but your rebirth will then come more quickly.

God is not mind, mind is not power, but mind in its unconditioned state is a perfect transparency for God.

The truth is: *I am supply*. "I have meat to eat that ye know not of." If our mind knew this, we would not have to be given instruction about supply; but the mind is ignorant of this truth until instruction is given us. After we receive it, we keep the mind imbued with the truth that *I am supply*, *I am the Way*, *I am the meat*, the wine, and the water. Tomorrow the temptation may come that we do not have enough, but our answer must be, "Wait a minute; wait a minute! I am not judging by appearances. I am now judging by the truth, and the truth is that I have meat the world knows not of."

Our mind is the transparency which expresses what we give it. As we keep the mind filled with these truths, we are letting our old self "die," that self that fears negative powers, that self that has a selfhood apart from God, that self that does not acknowledge its divinity. We let that 'die' and let the individual who knows that he is one with the Father be reborn.

The mind cannot accept the principle of the one Self: we must accept it and keep it in our mind.

Our state of consciousness determines what our mind thinks.

Mind is a beautiful transparency that will accept whatever we give it.

We also have a mind, a beautiful instrument, a beautiful transparency, and it will accept anything we give it. Let us keep it filled with one Power, so that with every appearance of two powers, we are holding that truth in our mind and saying, "No, I accept God, Spirit, as the only Power.

It is our state of consciousness that determines what our mind thinks, and consciousness is what we are. Our mind cannot stop us from thinking any kind of thoughts we want to think because we are in charge, and our mind has to let us use it for whatever purpose we decide to use it.

Our mind has to let us use it for whatever purpose we choose.

A change takes place in our life when we accept the one universal mind as a pure instrument, a reflector of what we hold in consciousness.

"Choose you this day whom ye will serve." Our mind cannot choose: *we* choose, and then we hold the truth in our mind and it becomes a transparency for your experience.

Chapter: The Consciousness of Truth Is the Healer

1959-1960

Topic: *Contemplative Meditation Or Treatment Lifts Consciousness*

In stillness the belief in good and evil/two powers is dissolved, God did not make carnal mind.

Chapter: The Dedicated Consciousness

1964 San Fernando Valley Center

Topic: *Continuous Dedication*

542

Let us think of our mind as a door. Since God, Infinity, is omnipresent, the moment we open the door, this Infinity floods us, and we are under Grace. . . But we have a part to play: *Lord, I know You are knocking at the door of my consciousness, and I am opening my consciousness. Take over my mind and body. Be my soul; be my life.*

Our divine Self is knocking at the door of our mind seeking entrance, seeking to consecrate mind and body to Its use instead of to our use or our pleasure, and to take our home and our business and consecrate them to Its purpose.

Each day let us open our consciousness that God may consecrate and dedicate it. Then to the machinations of carnal mind there will be an invisible sign, "Thus far, and no further." When the carnal mind, the belief in two powers, sees or feels that sign, it cannot get through because God has ordained, consecrated, and dedicated this individual consciousness unto His use.

CONSCIOUSNESS TRANSFORMED

Topic:

From the message of every mystic it is very clear that the object of the spiritual path is that we may die to the human experience and be born of the spirit. . . The goal is releasing the Soul from the tomb of the human mind.

Chapter: I and My Father are One

1964

Topic:

It is only when you go beyond the mind that you are in the real world.

When a thought comes into your mind, train yourself to weigh it in light of the two worlds: “Is that a material thought? Am I placing power in something or someone external to the *I* that I am? . . . If I am imputing power externally, I am living in the world of material sense, material values.” But when such thoughts come to you and you reinterpret them: “No! I do not live by bread or by property, but by the will of God. I do not die by the power of accidents or germs or heredity; I die in proportion as I withdraw power from that external realm. I die to my humanness, but I am in that degree reborn into my spiritual Sonship.” As soon as you can draw back the power into the *I* that I am, fear of this outer world disappears.

Chapter: Into the Mystical Consciousness

1964

Topic:

The moment you start “using” the mind, you are making a creative force out of it, and are thereby missing its function. . . The step from metaphysics to mysticism is accomplished in proportion to the degree in which you can be a beholder. You use the mind only in the sense of awareness, never in the sense of power. When I can be still and receptive. . . my mind interprets to me what it sees. . . I see what the Soul reveals, which is spiritual identity.

Chapter: One with god: Praying for the World

1963

Topic:

It is not enough to remember that the carnal mind is not power—it is not power only in the realization of the Christ. . . Understand that the carnal mind is power on its own level of action. It loses its power only when it comes in contact with the Christ, with your consciousness. There is no darkness in the presence of light.

Remember: there is only one claim—that the carnal mind has power.

Chapter: Silence! Stillness! Quietness!

1964

Topic:

In the original book *The Infinite Way*, from the First through the Ninth Edition, I paid lip service to metaphysical belief by occasionally using the word Mind with a capital “M” as a synonym for God. As you know I took it out with the Tenth edition. . . The mind of man can be used for either good or evil. . . so you see mind could never be God, and God could never be mind. [Neither is the mind] an instrument through which you could reach God. That, too, was a mistake. If God could reach you through the mind, or if you could reach God through the mind, everyone would have access to God. . . Since access to God must be through the Soul, it can only be through silence, stillness, quietness. Then in the moment that ye think not, the bridegroom cometh.

Chapter: the adjustment must be made within your consciousness – Secrecy

September 1963

Topic:

As the student studies and practices truth, and he does so more or less with the human mind, it filters back through the mind into his consciousness and eventually he does not have to speak it or think it, he just has to *be* it.

Chapter: The Word Becomes Flesh

1963

Topic:

Carnal mind or mortal mind is not really a mind, but a belief in two powers.

CONSCIOUSNESS UNFOLDING

Chapter: Freedom in Christ

1949

Topic: *Time And Space*

Do not separate mind and body; do not separate consciousness and body; do not divide yourself in any way.

Chapter: Gratitude

1949

Topic: *Summary Of The Letter Of Truth*

You cannot separate your life or your mind except in belief, and when you do that, there is a funeral.

Chapter: Lifting of Consciousness

1949

Topic: *Agree With Your Adversary*

Do not use you mind or your thought or your spiritual powers trying to patch up the illusion. Become one with God—and stay on that level of consciousness. Do this as many times as you can in the day, and as many times as you can during the night. Get the feeling of God’s presence. Soon the illusion will be dispelled.

“Wait a minute! What kind of a suggestion is this that is coming to me of a selfhood apart from God, of a human being in pain, in sin, or in disease? I cannot accept that. I will not allow the imposition of such a belief on my consciousness. I will not allow my mind to be handled by such a belief. I know the truth that God is the reality, the substance, and the law of all being.”

Chapter: Peace

1949

Topic: *A Developed Spiritual Sense Is Requisite*

Realize God as the mind and Soul of you, functioning as your individual being.

Chapter: Questions and Answers

1949

Topic: *Help To Those Who Have Passed On?*

We cannot reform, heal, or change whatever the human mind thinks of itself. Do not attempt to improve the old concept of self.

It was through my experience working spiritually with prisoners that I discovered the foundation of all the work that I am now doing: The basic truth of any spiritual teaching is that God is the mind of the individual—God is his life, his Soul.

Chapter: The Christ

1949

Topic: *Effects Of The Christ*

That one statement—God is your own consciousness! If you can grasp one little bit of that one statement, you have the Christ right in your hands. You have the whole secret of living right in your hands when you know that everyone is mind or consciousness attracted to you in form.

The Christ is always immaculately conceived and always brought forth in virginity, in the mind that is prepared to give up its material sense of existence.

Chapter: The Ministry of the Christ

1949

Topic: *Dedication*

“Father, here I am. My mind, my Soul, my body—all are yours. You take them. You take over.”

How can we say that God is revealing Itself as our life, our mind, and our body, and yet have the audacity to use that infinite Power, that infinite Presence, only to patch up our own little human affairs?

God, the mind of the individual, is all the power in the world to that individual. The mind of the individual, then, becomes a focal point through which and as which God acts for the good of the individual.

Others may not consciously understand how God can be their mind, but your knowing it and my knowing it brings us together in richer fellowship. It brings us into oneness with every individual on earth with whom there is any necessity for contact.

How can God be your mind, and your mind be continuously engaged only in concern about your personal affairs?

Emerson told us that God is the universal mind, that this mind is the mind of individual man, and that every man is an inlet to that same mind, and to all of the same.

Only in the degree that we have overcome physical sense, is the mind of God our mind. . . except in proportion as we individually have become purged of personal sense, that is of our hate, love, and fear of error.

That which mind conceives never can turn around and control mind. . . Always the action, the jurisdiction, the law, is in the mind controlling whatever it causes. Therefore, heart cannot be a law to God, to mind, to life, to the consciousness which formed it. God, the consciousness of the individual, is the law unto its creation.

GOD FORMED US FOR HIS GLORY

The mind cannot know your need because that is not its purpose. Through the mind you become aware of what is necessary for you to know.

GOD, THE SUBSTANCE OF ALL FORM

It becomes necessary to gain the conscious awareness of the presence and power of God, acting and appearing as our individual consciousness, and to know that this consciousness is the law, substance, and reality of our universe, whether appearing as our body, our business, or our home. Where we have failed is in our lack of recognition of this truth, and our lack of recognition is because the human mind rebels at this truth which annihilates the supposititious power which the mind has assumed.

Even though the human mind, the reasoning, thinking mind is not consciousness, it is not to be put off or destroyed. . . It is the thinking mind that is used in carrying out the orders or the guidance received [from Consciousness.]

Another difference between this message and others is that we do not attribute any power to this thing which some people call "mortal mind."

What we have to do is not to examine our own thought to see what wrong thinking we have been doing, but rather see to what extent we are accepting universal beliefs and realize that all universal beliefs are mesmeric suggestions and that our mind, the one and only mind there is, cannot be used as an instrument to mesmerize or to be mesmerized. Thus we withdraw power from that false sense and gain the consciousness of one Power and one Presence.

This consciousness which you are acts through intelligence, acts as mind, and acts more powerfully and clearly and correctly when we have become a state of receptivity to its action.

When [carnal mind] is imbued with spiritual wisdom, when it begins to draw on infinity, [it] is no longer the human fleshly mind. It is still expressing as individual mind, but it is no longer a planning, plotting, reasoning, scheming, thinking mind. It is a state of receptivity, an instrument of divine Intelligence, always guided along the right way and in the right path.

Chapter: States and Stages of Consciousness

1949

Topic: *Attaining Spiritual Consciousness*

We do not try to destroy or even to still the human mind. Our effort is in the direction of becoming aware of spiritual truth; we try to gain the consciousness of peace, and then the human mind becomes that which it was originally intended to be—a vehicle for our wisdom and knowledge.

The human mind does not see me as I am, but *I am He*. If I look in the mirror and try to find Him, I shall not be able to see Him because again I shall be trying to localize Him. I shall again be looking at a concept and trying to find Him, who is right here as the presence of my own being. How could I be any other than *I am*?

Chapter: The Last Enemy

1949

Topic: *Body Expresses The Activity Of Consciousness*

Disease is never contracted through or by the body. The body has no intelligence: It cannot move itself; it is inert; and, like a shadow, it reflects our own state of consciousness. *Any disease, therefore, appearing to be of the body is contracted through the activity of the human mind because of its acceptance of universal beliefs.*

This body is not a power over me. I am the life and the mind, the intelligence and the directing power of this body. Not I, a human being, but I, the divine consciousness of Being, govern this body, this business, this home, this teaching, and this anything that comes within range of my consciousness.

Chapter: The Universal and Impersonal Nature of Truth and Error

1949

Topic: *Handling Universal Beliefs*

Our life is determined by our own consciousness, by our own conscious awareness of the truth of being, and by our willingness to reject, as fast as they come to us, these suggestions from this mental miasma which we call the human or fleshly mind, the universal human mind.

LIVING BETWEEN TWO WORLDS

Chapter: Choose You

1961 Hawaiian Village Open Or 1964 Portland

Topic: *Choose To Accept Omnipresence As The Only Presence*

438:1 or 552:1

Are you in bondage to any form of lack or limitation. . . unhappiness. . . ill health, to old age? Then you are in bondage to it because you are not consciously knowing the truth. You are not consciously embodying within yourself the acknowledgment of God's presence within you, God's power within you, the omnipotence of God functioning as you, the omniscience and the omnipresence of God where you are. . . in your soul, in your mind, in your body. . . in your business whatever work you may be. Always acknowledge God as the Source.

"Now then it is no more I that do it, but sin that dwelleth in me." Paul recognized the potentiality for evil in him as the carnal mind, not himself. . . So whether evil comes in the form of a sinful desire or in the form of sickness, learn to recognize it as a temptation, not as a part of you, but as something that is tempting you to believe in a selfhood or a power apart from God.

Ask for nothing; seek nothing; abide within yourself in an expectancy of God's grace, God's love, peace, abundance and companionship. . . when you have the abundance of God, It appears outwardly in an infinite form that will bless you without cursing you. Your mind does not have to work because you are turning within only for the purpose of receptivity.

Chapter: Easter, A Rising out of Material Sense

1964 Oahu/maui Series

Topic: *Creation As Consciousness Revealing Itself*

546:1 or 545:1

God is Spirit, and that Spirit is pouring Itself forth as your consciousness, taking form in the mind as your activity.

Scientists have said that the substance of matter is mind. However, the mind is still the world of the five physical senses, and it is only when we go beyond the world of the five physical senses that we are in the real world.

It is just as much a responsibility, and far more important, for a person to make himself free of the universal carnal mind and to make himself consciously one with the Infinite as it is for a person to decide to be a success in life in whatever field he may choose.

A man is tempted to steal. . . another is tempted sexually, and another is tempted in some other way. But it is never the man himself. It is the subliminal activity of that universal mind projecting itself, to which a person responds without even knowing that he is being hypnotized.

The moment we perceive that there is a universal mind that is projecting traits or qualities such as envy, jealousy, malice, greed, lust, or false ambition, we can protect ourselves by turning it off in the same way that we would switch off our radio. We can disconnect ourselves from it in the recognition that it is the carnal mind.

The moment we realize that from a human standpoint we are antennas for the universal human mind and then assume dominion by understanding that all these so-called laws that operate as law are not law, we begin to nullify them in our experience. Much healing work is accomplished just by nullifying the action of the carnal mind, by knowing its nothingness, not fighting it.

Do you know how impossible it is, once you know your true identity, once you have witnessed the incarnation of the Christ in man, to violate your mind or your body or the mind or body of your neighbor?

If we pray for the gift of God, the awareness of the presence of God, the mind interprets that awareness in the form of something tangible that can be shared.

LIVING BY GRACE

You can experience God, and you can experience Christ, but you can never know them aright with the mind. Even if the figure of Christ were to appear to you, it would be only the image of Christ that you hold in your mind. It would be only what you think Jesus Christ looks like, and such an appearance may be emotionally induced.

LIVING NOW

God did not create the evil condition, evil does exist but only as a belief in mind.

Mind is not God since it can create good and bad thoughts.

Mind is effect not cause.

Belief in age can slow down mind.

Surrender mind to God by not taking thought and hold it in a listening attitude.

Chapter: The Revelation of Spiritual Sonship 1963
Topic: *Human Selfhood "dies" That The Christ May Be Born"*

Die the to belief of the human mind by listening to the still small voice.

Chapter: When the Spirit of the Lord Is upon Us 1963
Topic: *A Technique For Transcending The Mind*

Relinquishing all labels of good and evil in meditation leaves mind with nothing to react to and produces stillness.

MAN WAS NOT BORN TO CRY

Chapter: Awake 1962
Topic:

On the mystical path. . . the goal is releasing the Soul from the tomb of human existence, more especially the tomb of the human mind.

When the Soul is released, it flies upward, not in time or space, but in consciousness. It is no longer anchored to the ground. It is no longer entombed in body and mind: it is a soaring awareness, a soaring faculty.

Chapter: Breaking the Bonds of Humanhood 1960 Melbourne Closed Class
Topic: *Breaking The Bonds Of Humanhood* 375:2

It is useless to try to define or analyze God, or to seek to know what He is through the mind. It it were possible to embrace God in our mind, God would be smaller than our mind, and this He cannot be.

Chapter: Bringing Grace into Active Expression 1959 Maui Advanced Word
Topic: *Instruction To A Student (2nd)* 246:2

We must instantly recognize appearances of every name and nature as being the carnal mind appearing as form. . . To transcend the dream, then really means the instantaneous recognition of all appearances as substanceless carnal mind.

Chapter: The Meaning of Prayer 1962
Topic: *Across The Desk*

Our first awakening reveals that our mind, conditioned as it is to superstition and tradition, is the prison-house in which we dwell.

Chapter: The One Great demonstration 1960 Los Angeles Closed Class
Topic: *Let God Use Us* 301:1

Beyond the body and beyond the mind there is a you, but that you is not separate from God. Therefore, there is no you to use God. There is only God appearing. . . functioning and living as you.

Chapter: The Prince of Peace 1962
Topic: *The Dignity And Sacredness Of The Individual*

There must be a recognition of ourselves as the offspring of God; there must be the conviction that our life is not really ours, but the life of God individually expressed through us as you and as me, the mind of God individually manifested as your mind and mine.

Chapter: The Truth that Makes Us Free 1960 Kansas City Practitioner's Class
Topic: *All Evil Stems From The Belief In Two Powers* 318:2

Wherever, or to whatever extent, the belief in two powers exists, there is carnal mind. . . Complete freedom comes only after the resurrection.

Unless you can separate evil from the individual. . . so completely that even if you saw a man stealing a pocketbook, you could say to yourself, "Thank God, I know you are not a thief. The carnal mind is behind this". . . there is not the remotest possibility of your healing anyone.

OUR SPIRITUAL RESOURCES

The mind is the instrument which you use for thinking or reasoning purposes or for any purpose of awareness, and it is through your mind that you are able to judge and make decisions.

We have as much control over our health as we have over our morals or as we have over the thinking mind.

The only place there can be any sickness is in the mind of man, and the mind of man is not a creator. It is the mind of God that creates, not man. . . the best he can do is create the belief that he has [a disease].

The human mind does not wish to be disciplined; it does not wish to labor or to hold itself to principles: it prefers rather to follow a policy of drift.

There is not a cell of the body. . . that is not a center of intelligence, which it could not be unless its very nature were mind.

If anyone for a moment believes that the organs and functions of his body are not responding to the activity of his mind, he has not yet awakened to the basic truth. . . that mind is the substance of the body.

Inertia is really in control of the human mind, and before we can gain the desired dominion, we must overcome that inertia and really work for that dominion.

The moment that we can come into the presence of any form of evil with a relaxed mind, a mind that does not attempt to jump up and begin battling and denying it straight off, we are ready to see it dissolve into nothingness.

Mind imbued with the truth that there is only one power is a law of regeneration, resurrection, and renewal.

There is no carnal mind, because there is no mind but the one.

We can let spiritual power govern our body, health, and supply by not trying to use it, by relaxing every effort of our mind, learning to be still and letting spiritual power *be* the power.

In the world of the Spirit. . . it is never necessary to tell anyone our needs: we need only become quiet within our own being in the realization that the Truth in us, operating through the mind, is the substance of what appears outwardly, because mind forms itself as the dollars, as the seat in the airplane, or as whatever the need may be.

We take the body right out of the human mind with its belief in good and evil, and we place it where it belongs, in the Consciousness that formed it. . . in its native element.

REALIZATION OF ONENESS

God knows us only through motives of the heart and intents of mind

The human mind is a state of hypnotism.

Hypnotism is a temporary control of mind, belief in selfhood apart as birth growth and death.

Chapter: On The Sea Of Spirit

1964I

Topic: *Lifting Up The I*

Christ is our mind and law.

SHOWING FORTH THE PRESENCE OF GOD

Chapter: Spiritual Vision alone Reveals the I AM of Individual Being

1955 Capetown Series

Topic: *Wear the invisible robe of the Spirit in silence*

707 2:2

Human beings as a rule are not able to bear the truth. They resist truth far more than they accept it. The human mind does not want to be annihilated, and spiritual truth is going to annihilate it. Through the introduction of spiritual truth into their consciousness, they are going to "die daily" until they have only that mind which was in Christ Jesus.

SPIRITUAL DISCERNMENT

Chapter: Immortality Unveiled

1962 Los Angeles Special Class

Topic: *Spiritual Discernment*

486: 1:2

Your studying and reading reveal things that are antagonistic to the human mind and which the human mind has no way of knowing or recognizing. How then are you going to know them unless you also have that developed, or, in the case of some few, that natural inner intuitional faculty? The development of that faculty comes primarily through meditation. Many persons have been studying metaphysical writings for years and have not even had a tiny glimpse of spiritual vision. They read with the mind, and at no point does intuition reveal what is written between the lines.

Chapter: Mind Imbued with Truth

1962 Princess Kaiulani Closed Class

Topic: *Evolved Spiritual Consciousness Discerns True Being*

483 4:2

To the evolved and developed spiritual consciousness, you are not seen as a human being made up partly of good and partly of evil, partly of mind and partly of matter. This is because the evolved spiritual consciousness is not looking at your body; it is not looking at your mind: it is communing with you; it knows you as the child of God. Wherever there is an evolved spiritual awareness, there is a discernment of your true being, your true nature, and it is for this reason that healing at the spiritual level is without effort. No suggestions are thrown at you for the purpose of convincing you or changing your state of mind. Spiritual consciousness does not take you into consideration, for there is no you separate and apart from God and God's spiritual kingdom. The evolved or developed spiritual consciousness is not thinking of treating or healing you. It is you who are reaching this consciousness and seeking for help, but this consciousness is realizing only God, one infinite Being, infinitely manifested. It has evolved to the place where it ignores appearances.

Imbued with truth, the mind is no longer a human mind It is spiritual consciousness. The human mind has died, died to its illusion, died to the fabric of hypnotism. Now it looks out and does not see that hypnotic picture. "I shall be satisfied, when I awake, with thy likeness. . . ." When you awaken you will see the person as he is, and you will be satisfied with that likeness. You will not try to change him or reform him or improve him. You will see him as he is.

SPIRITUAL INTERPRETATION OF SCRIPTURE

Chapter: Spiritual Sense of Truth

1947

Topic: *(spiritual Sense Of Truth)*

Mortal mind would love to set up saviours and take potshots at them.

Chapter: The True Sense of the Universe

1947

Topic: *(the True Sense Of The Universe)*

Organs are our false finite concepts of the activity of Mind.

SPIRITUAL POWER OF TRUTH

So when you are seeing good, you are saying, "Ah, I am seeing more and more of the divine Nature coming into expression." . . . When you see some part of the world still determined to have war, or you see the determination of both sides not to settle, each one wanting to have its own way, you no longer blame them; you no longer blame the leaders; Now you say, "carnal mind" and perceive that personal sense of self that wants to benefit, profit, or glorify the carnal mind. Instantly you recognize it not as something that has to be defeated or as something that we need a God-power to destroy. The moment you have recognized it as carnal mind, you have recognized it as the arm of flesh, or nothingness, and you have met it.

Evil is not to be treated, not to be worked against, not to be fought, not to be overcome, but to be recognized as the carnal mind, a belief in two powers, the arm of flesh, nothingness.

If it so be the Spirit of God dwells in you, you are children of God. Therefore, in the consciousness of that Presence, constantly realized, you will find that a purification process goes on that dissolves the carnal mind with its belief in two powers, with its belief in two selves. Eventually, that mind that is in Christ Jesus is functioning as the greater part of your life, and the 10 to 20 percent remaining part of the carnal mind you can easily deal with as it tries to rear its head.

Whatever Truth the practitioner knows, the patient responds to. . . Why? Because it took place in the one Mind. We are not separate minds. There is only one Mind, and every bit of Truth that permeates my being is at the same moment permeating the being of all who are receptive.

In the three-dimensional mind—that is, the mind into which we were born—sin, disease, death, lack, limitation are the realities. In fact, they are greater realities than health or harmony.

All of this sum total of evil is now floating around right in your room. Some of it has been brought in by nothing personal other than what we call the carnal mind. Some of it is in the room by virtue of radios or televisions that may be close by. You are not aware of it, because it's not plugged in, or audible; however, it's there and it's going through your room. . . you should know that all manner of theories and beliefs are just lurking in the air, and we know nothing about them. . . it's coming out of that same area of consciousness that may be likened to the activity of subliminal perception. It is something being whispered into your consciousness or subconscious; you know nothing about it to respond to it. That is the discovery I made that started all of this work, way far back in the early nineteen-thirties. I saw that there is no personal evil. I saw that evil is never personal and that it can be separated from any individual once they themselves have realized that the time has come.

How often it happens that a patient says, "My trouble is sensuality," or the practitioner says, "I've discerned that you're too sensual." Now you see, that just pins it onto the individual and makes healing an impossibility. If you do detect those things, then it's only a sign that this individual is being handled by that subliminal perception, that universal or carnal mind, in that way. Then realize that this is an attribute of nothingness, or the carnal mind. It cannot use the Child of God as an avenue, as a channel, or as an instrument, because it's a nothingness itself—no presence, no power, no law to sustain any such thing.

It is realized that God constitutes individual Being; then you will see that there is no selfhood but God. For this reason, then, we do not pin error onto any individual—not even ourselves. We do not claim that our jealousy, our envy, our greed, our lust is responsible for our ills—because we haven't any such qualities. Any such qualities that may be temporarily expressing themselves through us must be recognized as having their source in the impersonal, carnal, or mortal mind.

THE ALTITUDE OF PRAYER

In prayer God knows you are making the mind an instrument through which His grace reaches your consciousness.

THE ART OF MEDITATION

In conscious union with God, the mind rests. The human mind is no longer concerned with the problems of today or tomorrow, because the Soul's union with God—the conscious realization of God—reveals God as the fulfillment of every need even before the need is apparent. . . In conscious union with God, the mind of God functions as our mind, as our experience, and as our life. Then the human mind rests and performs its proper function as an avenue of awareness.

God is individual mind; the mind of God in me addresses the mind of God in you. The one infinite Intelligence, acting through me, communicates with the one infinite Intelligence acting through you. One Intelligence speaks; one Intelligence hears; we are one. We are in agreement, not because we agree with each other, but because God agrees with itself. God is the only mind; so in this one mind there can be no misunderstandings.

The human mind, this reasoning, thinking mind, is not to be put off or destroyed. It has its place. It is not consciousness, but it is a facet of consciousness, an avenue of awareness through which we receive knowledge and wisdom from consciousness.

Our object is to attain a measure of that mind that was in Christ Jesus, and then let It do with us what It will. It is to reach that consciousness in which Paul revealed, "I live yet not I, Christ liveth my life."

Everyone has the full capacity of the Godhead, and in proportion to the stillness and quietness of the thinking, reasoning mind does infinity flow through into expression. Both mind and body are instruments of God. Just as we use the arm and hand for writing, so does God use our minds and bodies for making Itself visible and tangible in human experience.

THE ART OF SPIRITUAL HEALING

Neither the life, mind, nor Soul of God can be conceived: It can only unfold as individual being.

Right where that appearance is foisting itself upon your mind, God is.

Begin to understand that the nature of your being is God, the nature of your Soul is God, the nature of your mind is God, and the nature of your body is the temple of God. Your very body is the temple of the living God: Stop condemning it; stop hating it; stop fearing it. Your mind is an instrument through which God, Truth, can flow: Do not condemn your mind and do not call it a bad mind or a mortal mind or a material mind. There are no such minds; there is only one mind and that mind is an instrument of God. When you stop condemning your mind, you will find that your mind is a clear transparency for the Soul.

When you stop condemning your mind, you will find that your mind is a clear transparency for the Soul.

The activity of the human mind is the substance and the activity of hypnotism.

No beliefs operate in the mind which is the instrument of Consciousness, or God.

THE CONTEMPLATIVE LIFE

When you witness healing works. . . you are not witnessing the power of an individual, for an individual has no such power: you are merely witnessing an individual who is keeping himself free of the appearance-world and maintaining himself in a consciousness of no judgment, so that the grace of God can come through, because the grace of God cannot come through the human mind.

We are always judging by the limitation of our finite senses. We are not seeing the world as it is: we are seeing this world as our mind interprets it. . . As we live the life of contemplation, therefore, we find ourselves gradually withdrawing judgment from appearances, and when we see, or when we are told about erroneous appearances, we do not react to them, and they do not register in our consciousness, and, as far as we are concerned, our mind is a blank. We have no desire to change, alter, or improve the appearance presented to us: we are just beholders waiting for God to reveal it to us as it is.

This belief in two powers, in the power of good and the power of evil, is the source and actually the substance of what is called the mortal or carnal mind. There is no such entity, any more than there is an entity called darkness. There is, however, a universal belief in two powers.

I surrender all things unto Thee: I am not withholding anything: I am keeping no mental images in my mind to be concerned about.

God's laws cannot be used unlike those of mind or matter.

THE CONTEMPLATIVE LIFE D

In the awareness of that *I*, we become beholders of the Christ in action, and as beholders of the Christ in action, we are able to pierce the veil of illusion, and then instead of seeing the ugly picture that the human mind draws, we begin to see reality.

THE EARLY YEARS (32-46)

Chapter: Problems

Topic:

You co-exist with mind, consciousness—the principle of thought. This makes you free to mold thought and its expression in perfect harmony. Therefore, you are the thinker, the cause or creator of your thought and as such you must co-exist with mind, principle. Unless you see this you will always be looking for a power or presence apart from yourself to act upon you, upon your thinking, or your affairs; in which case you will (in belief) have separated yourself from the one and only God, cause or creator, your divine Self, the only Self, the One.

Chapter: The Law

Topic:

All that we are humanly conscious of is in reality the activity of mind "seen through a glass darkly."

Chapter: The Mind of Christ Jesus

Topic:

The mind of man is the creative principle of the universe. We, however, long taught to believe that our mind is personal to us, that therefore the mind of one individual differs in intelligence and understanding from another, have lost the consciousness of the infinity of mind, our mind. We can regain this true consciousness of mind only in the degree that we perceive the universality and oneness of mind.

The consciousness we call Christ "takes no thought." The healing consciousness is a "peace, be still" to error of any name or nature, yet it acts in silence, and is expressed in quietness and confidence and peace. The mind that was in Christ Jesus does not deny or refute error, nor does it enter argument or discussion. It knows that no denial is necessary. It knows that God is not a power which one uses to destroy an evil power or presence, because it knows no evil power or presence exists; and in the presence of that which appears as sin, sickness, or death, it rests in the assurance of Christ as the only presence and as infinite perfection. Christ consciousness needs no mental or audible reminders of truth. Its presence is the "peace, be still."

Whatever form of error we have ever experienced is due only to the belief that we have a mind or life separate from God. The correction of this belief with the realization that God is our very mind, enables us to rest, to feel the peace that passeth understanding, and then harmony appears as naturally as light appears with the rising sun. The belief that our mind is other than God has resulted in prayers to some other mind, in "communing" or "contacting" a divine mind. Truth reveals that this divine mind is your mind, the one mind, the only mind, the universal mind, which is the mind of the individual. To rest in the consciousness of this truth is highest prayer. To know that God is the mind of the individual is to include the universe in your prayer.

THE FOUNDATION OF MYSTICISM

Chapter: Introducing The Healing Principles

1959

Topic: *One Power*

Every form of error that would touch you must touch you through the mind. If you don't accept it in your mind, it can't have any effect on your body or your pocketbook. The only approach there is to you is through your mind. The body itself has no intelligence, therefore it cannot do anything or be anything of itself except through your mind. Therefore, you are the determining factor in your life's experience because you can reject that which you do not wish to demonstrate, and it is only difficult in the first few weeks or months of practice if one practices faithfully.

The moment you can come into the presence of any form of evil with a relaxed mind, a mind that isn't going to just jump right up and start battling it and denying it, you are ready to see evil dissolve into its nothingness. But if you raise your mental sword and try to deny, to argue, to overcome, you're lost. The minute you try to think of a truth with which to meet it, you're lost. The way to approach any and every form of evil is with the realization that it is causeless, an appearance from an impersonal source that has no power.

The practice of hypnotism should be outlawed because it is an activity of one mind controlling another.

The mysticism can come to you by divine grace, or you can bring it to yourself by practicing the metaphysics of it; but in doing that it must be the correct letter of truth. In other words, you can't declare God's allness today and then tomorrow wonder what wrong thoughts may be doing some evil to you; or wonder why mortal mind is doing this to you; or wonder if you're being punished for some sin of omission or commission. There has to be a consistency, as well as persistence, in holding to the truth that there is but one power. If you have sinned, that isn't a power because God didn't create the sin or the penalty for it. Therefore, it has no existence in that one mind, or consciousness, which is God.

Our only disturbance is caused by whatever it is that has convinced us there are two powers. And when we begin to understand the fleshly mind, or the arm of flesh, as nothingness, that's when we dissolve the pictures of sense. . . You might as well get used to the idea: All the evils of this world are nothing but pictures in the mind. When you know this, they begin to dissolve. They begin to dissolve the very minute you know the nature of error. All evil functions in this universal mesmeric mind are not law and have no law to sustain them. They are not a presence. Since God didn't ordain evil and since God doesn't maintain or sustain evil, don't fear it, don't fight it. "Resist not evil. . . Put up thy sword." Be at peace. God is. And then you'll find how this spiritual healing work is really accomplished.

Certainly there are times when we are the instruments through which evil manifests, and if we aren't, somebody else is. But that doesn't make us evil. That just makes us ignorant of how to protect ourselves from that mesmeric influence. . . Regardless of what we witness any person doing, it is possible for us to realize: "I know that it isn't you; it is the carnal mind. Wake up. Do not permit yourself to be an instrument of evil. You have the capacity to refuse it."

Maybe it would be a good idea to change those terms, carnal mind and mortal mind, into soap bubbles. Anything that will make us lose our fear of the source of error will accomplish the purpose of developing our spiritual consciousness and nothing else will. There is no way to attain spiritual consciousness while having two powers, for spiritual consciousness is the consciousness of one power. That power is of a spiritual nature—not material, not mental—whatever it is that trains us into an entirely new thought, a new state of consciousness, a new state of being.

Try to understand the true nature of your mind and you'll be at peace forever. God gave us our mind as an instrument of awareness. With our mind we become aware of that which is. We go to school and learn that two times two is four. We don't make it so with our mind. We merely learn through the mind that it is so. . . But I don't use my mind to create anything. Do you understand that? I don't make my mind a creative power. I make it a state of awareness. With my mind I'm aware of your presence, but I can't make you present with my mind. That is one of the errors of metaphysics.

Once you have no belief of good and evil, the human mind, the mortal mind, dissolves. Then you operate in and through and with the infinite mind of God. Only as you believe in good and evil do you experience limitation, finiteness, negativity.

THE INFINITE WAY

Spiritual consciousness recognizes the universe as mind-appearing and governed by divine Principle

Our concepts are as infinite as our mind.

THE INFINITE WAY LETTERS 1955

Chapter: Essential Points in the Practice of The Infinite Way
Topic: *Freedom, By Grace*

1955

The human mind contains all the fears and failures of the human race.

Chapter: Higher Views of God, Prayer and The Self
Topic: *Conscious Union With God*

1955

Divine Mind, an Infinite Intelligence imbued with love, functions as your being when conscious thinking has been stilled.

The Spirit flows, but the human mind brings it down into practical and workable experience.

Chapter: Immortality
Topic: *The Price Of Truth*

1951 First Seattle Series
614:1

Only one thing makes the Law effective unto you and that is the acknowledgment that the Mind of God is your mind.

THE INFINITE WAY LETTERS 1956

Chapter: Contemplative Meditation
Topic: *What Is Religion?*

1955 Capetown Series
704:1

It is sometimes believed that the health of the body and mind is something different from the health of the Soul, but it is not.

Chapter: God is The Soul of Man
Topic: *Part One*

1956

Miracles occur once you realize that safety, security, supply, and health are not dependent upon shelters, investments, or body. . . All good is in your Soul, and is reflected in the mind and body.

THE INFINITE WAY LETTERS 1957

Chapter: January: Out of Darkness
Topic: *Meditating To Achieve A Consciousness Awareness Of The Presence Of God*

You automatically turn away from [the news] in the recognition that this which you are hearing or reading, can exist only as a picture in the human mind and not as any part of God's kingdom.

Chapter: March: Understanding the Body
Topic: *Flesh As Concept*

1955 Kailua Study Group
113:1

That body which is observed by the human senses is not body, but a universal concept of body. It has no existence except in the mind.

We are embodied in the mind of God as spiritual form. Then, we appear outwardly in some concept of form.

Chapter: October: Bear Witness
Topic: *Spiritual Attunement*

1955 Kailua Study Group
128:1&2

If we are willing to admit that there is a God which operates through the stillness of our thinking, reasoning mind, then we can let that God be released through us.

THE INFINITE WAY LETTERS 1958

Chapter: January: Spiritual Unfoldment through the Study of The Infinite Way
Topic: *Spiritual Unfoldment Through The Study Of The Infinite Way*

1958

One day there comes a transitional experience. The mind is no longer repeating words, but words are coming to our awareness from within.

Chapter: June: Security through God-Realization
Topic: *Mind Is An Instrument*

Acknowledge that the mind which was in Christ Jesus is your mind and then, instead of doing your own thinking and planning, let the divine Wisdom become your mind, doing it for you, uttering Itself to you, expressing Itself within you.

The mind was not given to us for the purpose of creating something, but as an instrument by which we can become aware of the wonders and glories of this universe.

The function of the mind is to become aware of that which God created in the beginning—not tomorrow, not yesterday, and not today—but in the beginning. . . and it is here awaiting our recognition.

Chapter: March: The Practice of Spiritual Healing
Topic: *The Subject Of Matter* 1956 Portland Closed Class 171:2

Mind is the substance of that which the world calls matter, and it is for this reason that mind governs and controls matter.

Chapter: October: Break the Fetters that Bind You
Topic: *Attaining The Higher Dimension Of Life* 1958 Maui Open Class 241:1

We are only separated from God because the mind, instead of being a clear transparency for the Soul, has become clouded by personal sense or world-mesmerism.

THE INFINITE WAY LETTERS 1959

Chapter: April: Spiritual Power in Human Affairs
Topic: *The One Essential Is Contact With God* 1958 !

Do not try to form concepts of what this infinite Intelligence, this divine Love, is because the mind of man cannot grasp it; it can only feel and know that *God is*.

Chapter: August: Conscious Dominion
Topic: *Spiritual Selectivity In Relationships* 1951 Second Portland Class 602: 1&2

I know now that no person has the will or the power to do evil, and when an individual appears to be the instrument for evil that is but the carnal mind.

But when one person came along who had a sufficiently strong conviction that there was only one mind in the room, a mind which could not be destructive to itself, then the hypnotist could not operate successfully.

Chapter: December: Christhood
Topic: *The Descent Of The Holy Spirit* 1953 Second New York Practitioner's Class 54:2

At the moment of the conception and birth of the Christ in you. . . the mind takes on its proper function as an instrument to be used, just as you use your body as a vehicle for your expression and activity.

When you make the transition from living through the mind to living through the Soul. . . then you are no longer a human being: You are the Christ of God.

Chapter: January: Individual Responsibility
Topic: *Across The Desk* 1959

A universal mesmerism—a material sense of life—grips the human mind causing it to behold and accept conditions of good and evil.

Chapter: July: Spiritual Freedom
Topic: *Achieving Freedom By Non- Resistance* 1959

When you battle a problem, you are fighting it with your mind; and therefore, you are making of your mind a power, instead of using it as an instrument.

I take my body out of the carnal mind by realizing that this body is my precious possession, given me of the Father.

Carnal mind of man is pumping its thoughts, beliefs, and theories into you and into me night and day, year in and year out. . . Every thought of false ambition, greed, lust, hate, injustice, or unkindness is all part of this vast mental illusion.

[Carnal mind] has no power to express itself through us once we have realized God as the only power. It can only operate in the consciousness of a person who believes in two powers. . . and it operates until he consciously renounces the power of evil and recognizes it as a nonpower.

A human being is only a human being because the carnal mind is accepted as a power.

Conscious knowing of the truth spells the death of humanhood because the carnal mind is not whispering suggestions into our deadened mind and making us respond to them.

We have to know the truth *consciously*, and until the carnal mind is completely dead in us, we have to know it *constantly*.

THE JOURNEY BACK TO THE FATHER'S HOUSE

God has given me spiritual dominion over all that exists, and more especially do I have dominion over my mind and over my body. My mind must not be permitted to think any thoughts that it wishes; it must not be permitted to think any thoughts that are inflicted upon it by "man, whose breath is in his nostrils." My mind must be subject to God. Through my God-given dominion, I say to my mind: "Mind, peace, be still. Receive your wisdom from God. Receive God's peace and God's grace. Peace be unto you, my mind; God's peace be unto you, my mind; God's grace enrich you, my mind; God's life and God's love be with you, my mind. God governs you; man cannot dominate you." My mind is under the jurisdiction of God. My mind is subject to the laws of God, and because of the dominion that God has given me over my mind, I can say to my mind, "Peace, be still; God's grace, God's love, God's wisdom be with you. Receive your life from God, your wisdom from God, your eternity, your immortality, and your sanity from God. The grace of God is your sufficiency. God's dominion, through me, reaches my mind."

The mind at all times is prepared to receive truth if it is fed with truth, just as the mind is prepared to receive a lie. The mind is ready at any time to accept what you feed it: a false belief, a false appetite, a false teaching. The mind cannot resist what you pour Into it. It is merely an instrument.

Mind is not a power. Mind has no power for good or for evil. Mind is a receiving and a transmitting instrument.

In this unconditioned mind, there is no movement toward attaining, achieving, or demonstrating anything. There is no movement of the mind outside of itself. . . Living and moving in Him, there is no outside world, and yet just as Jesus was abiding in this very consciousness of the Father, everyone who touched the hem of his robe was blessed. He was not thinking of blessing them, he had overcome this world. He was not thinking of feeding, housing, or healing them: he was abiding in his consciousness of God's presence, and then everyone who touched him, everyone who entered the realm of his atmosphere or aura physically or mentally, was blessed, not by a conscious direction of his mind, because that would have been trying to use God and send it over to some person. No, he was living in the contemplation of divine grace, and then let anybody, saint or sinner, touch him, and instantly be purified.

The unconditioned mind has in it no material concepts, longings, or desires. It is entirely an abiding place for the spirit of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Our mind is that temple of God, our unconditioned mind, the mind that no longer desires any thing, that desires only to know God's peace, God's grace, God's will. God's will! We enter into this new dimension where we have no will of our own, but we follow His leading when His will is made manifest in us, when His will is expressed in us, and we merely carry it out. Then we have made a transition from this world to "My kingdom."

THE MYSTICAL I

Chapter: do not "pass by on the other side"

1964 London Studio Class

Topic:

562: 1&2

The mind and body are what I use, but Consciousness is what I am.

Chapter: I Am Come

1963 London Work

Topic: *The Nature Of I*

530:2

The danger is that you will pray for material things or desire material things, which means that you would like God, Spirit, to fulfill your concepts rather than to express God's way and God's will. To pray and have in mind anything of any condition that you want from God is to create the barrier separating you from it, because there is no God separate and apart from you, and that "you" has no problems.

Chapter: *I Speaks*

1961 Maui Work

Topic: *Turn From The Problem To I*

392:1

Turn away from the problem in the realization that this *I* within is Spirit, and it is this Spirit that is the solution to all problems. Wait in your meditation until you have the feeling of this Presence, and then release the problem to It, and let it go. Do not dwell on the problem. Instead, see in what way *I*, the Spirit within you, will solve the problem. . . Do not let the problem come back into your mind. Keep it out of your mind, for you have released it unto the *I* that you are, the *I* that is within you.

Chapter: Impersonalizing Error

Topic: *Evil Is Impersonal*

Even to think or say that some thing, person, or condition is *good* is to permit the carnal mind to control us. There is only one Being, one Essence, one Power, and that is Consciousness—God. Consciousness is neither good or evil: It just *IS*.

This [universal] hypnotism we must break by realizing that we need not be subject to world mesmerism, and by understanding that hypnotism or the carnal mind is not of God, is not spiritually ordained, and has no spiritual law to uphold it. Therefore, it is not power.

You will be cognizant of evil in persons active in national or international affairs. It is not enough, I can assure you, to bear witness to the fact that the Christ is in them. You must take the second step as well and recognize that the carnal mind is not power.

Realize the universal nature of the carnal mind, and then "nothingize" it. This can be done because God never created a carnal mind. God never created two powers. God never created evil, and therefore, as you impersonalize and "nothingize," you bring your prayer, treatment, or realization to a conclusion.

Chapter: The Two Ways of I

1963 London Work

Topic: *Gaining Our Freedom By Losing Our Human Sense Of Identity In I*

531:2

If you really want to be a blessing to this world, to your family, to your neighbors, or to your students, do not allow human thinking to enter your mind, because that is the thinking of the little "I," and sometimes even with the best intentions it could be wrong. Be still and know that *I* in the midst of you am God, and let that *I* in the midst of you am God, and let that *I* do the work.

THE THUNDER OF SILENCE

Chapter: From Darkness to Light

1956-58

Topic: *Karmic Law*

These laws of matter are not power in the presence of spiritual understanding. They are theories and beliefs, but there is a Grace which sets them aside. That does not mean that on the human level there is not a law of matter; it does not mean that there is not a law of mind: It merely means that there is a state of Grace that sets aside both the laws of matter and the laws of mind.

Chapter: From Law To Grace

1956-58

Topic: *That Ye May Be The Children Of Your Father*

The picture in our mind never was that person.

Let us never fear an image in our mind.

There is only one enemy—the universal belief that material and mental force can control this world. The enemies confronting us today are not a threatened epidemic of disease, not a devastating condition of weather or climate, not impending economic disaster, nor destructive war: All these are but part and parcel of the belief in material and mental powers. . . and anything that exists in our mind as an objective thing is not power. Let us never fear an image in our mind whether that image is a person, a disease, even a bomb. That still small Voice in the midst of us is mightier than all of these, and if we can become so silent that that Voice can utter Itself—even if only as a deep breath or sense of peace or warmth—this earth will be filled with the voice of God and the belief in two powers will be silenced.

Regardless of how painful or difficult it may be at first to go to God without a word or a thought, a direction, a hope, a fear, or an ambition, this emptiness of self is worth achieving even if it takes time. When we reach that point, we shall find what a glorious thing it is not to have to plan our day or our next year, and yet at the same time be assured that every day of the year will be a day of fulfillment because it is God's day, and we have nothing to do with it except to be beholders of God at work. That which divinely decreed us to do it will fulfill it. He fulfills the days and He fulfills the nights as long as we are empty enough of words and are not injecting some human thought conceived in our mind.

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

No one can free himself from the belief in two powers and make the return to Eden until he is willing to relinquish his human judgments and look out upon the world with an unconditioned mind. The practice of seeing neither good nor evil can begin at this very moment with any object which comes within range of your vision or with any person with whom you may be confronted. In most cases, however, it is easier to begin the practice with some object or person with whom you are not emotionally involved.

All these discordant pictures that we see round about us are just mental images in thought, shadows on a screen. We must learn not to be afraid to look at them and understand that they have no more substance than the men and women on a moving picture screen and no more power than the bullets that are fired into, and through, our television sets, but which never crack the set open. They make a great deal of noise, but they are nothing but shadows; and one day, as we look into our mind, we shall see and understand that there are these mental images or pictures of what is called life and that they are all taking place inside, not outside, our mind. What we see is not the event itself, nor the person involved: It is a mental concept which we have drawn and are entertaining of the event or person.

The sense-world, that which we can see, hear, taste, touch, and smell, is the unreal creation described in the second chapter of Genesis—a mental image in mind. If we remember that, we shall not try to manipulate the human scene or handle the mental image which exists only as a shadow within our thought, and then we shall be witnesses to the quick dissolution of these mental images.

We do not deny the body. It is real, but what we see as body is not body: It is a mental image within our own thought—a universal mental concept, individualized within us. There is no such thing as a material body: There is only a material concept of body. There is no such thing as a material universe: There are only material concepts of the one spiritual universe. As long as we accept a material concept of universe, we are under the laws of matter, but we are free as soon as we begin to understand that we live and move and have our being in the first chapter of Genesis where man is made in the image and likeness of God, or Spirit, and that the Soul of God is the Soul of man, the life of God is the life of man, the mind of God is the mind of man, the body of God is the body of man.

Nothing occupies time or space but our mental images, and the reason they do is because we accept a yesterday, a today, and a tomorrow. The minute we rise above the mental realm of life, we shall perceive that there is no such thing as time. . . There is no such thing as an awareness of either time or space in the consciousness of Omnipresence. We are in the mental state of consciousness when we are thinking and reasoning, or when we are beholding anything as person or thing. It is only in the spiritual realm that we transcend mind.

A beginning can be made by not attempting to stop our thinking processes. If the mind wants to think, we let it, and if necessary, even sit and watch it as it goes through the thinking process. No matter what thoughts come, they can do us no harm. They have no power, and there is nothing in them for us to fear. If we fear or hate them, we may try to stop them, and on the other hand if we love them, we may try to hold on to them. . . We let the thoughts come and go while we sit and watch as beholders. All we are looking at are shadows that flit across the screen: There is no power in them, nor any substance there is no law in them, nor any cause—they are just shadows. . . *pictures without power.*

Whatever your name or nature, if you exist in time or space, you are a mental image, a nothingness. I do not have to fear you because you have no existence in my or anyone's being. You have existence only in mind, and as a mind-existence, you are without form and void. You have no more good or evil in you than the picture on the moving-picture screen—you are just a substanceless shadow.

As soon as we become unattached, that is, as soon as we are detached from thought—from hate, fear, or love of objects or people so that they can float in front of our eyes with the utmost indifference to us—we are no longer in the realm of mind: We are then reaching, touching, or being touched by our own Soul, which is God, and we are in an atmosphere where, when God speaks, we can hear Him. When God utters His voice, the earth melts, and all problems dissolve.

We stand behind mind [and] permit it to be filled with superstition.

Matter is the name given to mind when it takes form.

Mind functions as thought [and] appears as thing.

Mind in its unilluminated state is interpreting to us only what we can become aware of through our senses.

We do not behold what is: we behold the interpretation of our mind.

Mind is an effect, just as the product of mind is an effect.

The mind produces its own image and likeness, and if we who stand behind the mind permit it to be filled with superstition, ignorance, or fear, all of which stem from the belief in two powers, that is what the mind produces in our experience. Mind is the substance of every form of sin, disease, death, false appetite, lack, limitation, wars, rumors of wars, and all the other things listed under the word evil. . . Matter is matter only to the material state of consciousness, but once we rise to a mental state of consciousness, matter is not matter, but mind. Mind is the essence and substance of which matter is formed, and it appears to us as form or effect. Mind is the principle, the life and the law, of all material and mental form.

Matter is the name given to mind when it takes form. Mind appears as many forms: Flesh is one of them, blood is another, bone another, and hair yet another; but every one of these is mind made visible, mind appearing as specific form. Mind in one form is flesh and in another it is bone, gristle, blood, hair, or skin; but always the substance, or essence, is mind.

Mind functions as thought; mind appears as thing; and on this level, mind is the essence of creation as described in the second and third chapters of Genesis. Therefore, if matter is mind, a process of mind can change the product, matter. Mind—your mind and my mind—imbued with spiritual truth becomes the instrument through which God appears, in and through which God manifests, and God appearing becomes the body of our outer world. . . Therefore, never do we live in a material world with material surroundings because God, Itself—Truth in your consciousness and my consciousness—is the very substance and essence of your world. When God, or Soul becomes the activity of the mind and appears as form, then all form is spiritual and can be multiplied. . . but it can be multiplied only because it is not matter.

The creations of God are incorporeal, spiritual, and infinite, not physical, material, or finite. God is Spirit, and therefore the universe of God and the body of God are spiritual. However, as the creations of God present themselves to our human sense, they appear to be physical, material, and limited. The reason for this anomaly is that our mind in its unilluminated state is interpreting to us only what we can become aware of through our senses. We do not behold what is: We behold the interpretation of our mind.

We look at the creations of God through the instrument of the mind, and the forms we see take on the color and complexion of the mind interpreting them. When a person comes to us and says, "I have a diseased body" or "I have a sick mind" or "I have an empty pocketbook," he is beholding creation through limited, finite, material sense; but if we ignore what the person is seeing, feeling, and experiencing and realize that our mind is but an interpreter and if we can become sufficiently still so that the true picture can register, then out of the Silence we may hear, "Thou art my Child, my beloved child, in whom I am well pleased" or "This very place is the kingdom of God" or "All that I have is thine." In other words, there comes an assurance from within that the scene, as mortal sense interprets it, is incorrect; and in the Silence what is actually there is revealed to us.

In the human scene, the mind is creative. It can create good and it can create evil—and does. *In the spiritual scene however, the mind is not a creative faculty, but an avenue of awareness.* . . . The whole secret lies in making the transition from a thinking, plotting, planning, scheming, mind to a mind at rest in a state of awareness, through which divine ideas can flow.

Correctly understood, mind is an instrument of God, created by God. Therefore, mind itself is an effect, just as the product of mind is an effect. It is not a cause; it is an effect. God, Soul, Spirit alone is cause, and both mind and body are effects.

Unconditioned mind is formed as unconditioned effect.

The basic secret of mind is that there is only one mind, and that mind is the mind of individual being—your mind and my mind. . . and this mind is *unconditioned*: It has no qualities of good or of evil; it is a state of being, not good and not bad. . . Furthermore, mind forming itself as body is unconditioned; and therefore body is neither well nor sick, tall nor short, thin nor fat. Body is as unconditioned as the mind which is the essence of its form. Mind and body, being unconditioned, are a state of absolute being and perfection until the belief of good and evil is accepted into thought.

Mind forms its own conditions of matter, body, and form. Mind does not *create*; mind *forms*. Creation is already complete—spiritual, eternal, and perfect—but our mind, depending on its conditioning, forms and interprets our human experience on this plane. If our mind is completely free of judgment of good and evil, then Spirit forms its own image and likeness through the mind as happy, harmonious, successful living. If mind is conditioned by judgments of good and evil, mind is not a clear transparency, and in proportion to its conditioning will experiences of good and evil take in our lives.

If we had no false concepts of anything in this world, that is, no judgment whether anything is good or evil, we would discover that our mind would bring all forms to us—forms wondrous in their intricacy, beauty, and abundance.

When the mind receives the light of spiritual wisdom, the appearance conforms more nearly to mind's pure form. As Soul governs Its spiritual activity and form, so mind, when it is free of hypnotism, that is, the belief of good and evil, receives the full light of Soul.

Mind, unconditioned and having no qualities of good or evil, is the substance of all that is visible; and all that is, is as unconditioned as the mind which is its basis. If this were not true, it would be impossible for our state of consciousness to produce changes in what is called the material universe. . . We would know that our consciousness of one power, which really is a consciousness of no-power, had produced the healing and was a law of harmony. We would observe that our mind functioning as an instrument of God had produced an effect on what we call body or matter and we would know then that the substance of mind and the substance of matter are one and the same. That is why mind can affect matter and, moreover, that is why truth in consciousness can affect matter.

That which we call carnal mind is merely a belief in two powers, and when you recognize that, you can stop fighting error or trying to overcome it, rise above it, or remove it.

The moment that you think of mind in terms of your mind and my mind, separate and apart from the one unconditioned mind, you have missed the point; but once you begin to understand that there is only one mind, you will never do anything unless it is in keeping with God's law. It will never be your will or my will: It will be God's will.

The second chapter of Genesis departs radically from the first in that it is the account of the creation of mind, mind producing mental images—not externalized reality but mental images in thought—mind appearing as thoughts, changeable as the the weather, thoughts which never penetrate beyond the realm of mind into the realm of being.

This mental creation is not a creation of Spirit, or Consciousness, but a creation of the false or carnal mind, a mind that is constituted of both good and evil, that thinks correctly and incorrectly, having no Consciousness, or God, for its guide.

I have been asked many times, "How do you stop thinking?" And I have found one way. The minute I can look at any person or condition and know that it is neither good nor evil, my thought stops, and my mind becomes quiet. That is the end of it because then there are no thoughts left for me to think about it: I do not think good of it and I do not think evil of it. All I know is that it is, and then I am back at the center of my being where all power is.

If we attain the consciousness of God, we discover God appearing as flowers. . . clothing. . . perfect mind and bodies.