
A MESSAGE FOR THE AGES

Chapter: Infinite Way Protective Work
Topic: *Impersonalizing Good And Evil*

1963 Instructions For Teaching The Infinite Way 6:2
550

Because of the world mesmerism which came about with the belief in two powers, it becomes the responsibility of truth-teachings to reveal to the world that the evils of this world are not personal, that they stem from the impersonal source of good and evil and are ameliorated in proportion as they are recognized to be impersonal. No longer will we pin evil upon a person and then try to get rid of it. Instead, immediately we begin to dissolve it by looking at the person with this realization: "This is no part of you. This is the impersonal hypnotism that personalizes evil." The greatest healing influence in all the world is: "Be still, and know that I am God." That is how close God is to us—I, our Self. We should be able to rest and relax because I in the midst of us is God.

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.

Chapter: Not Appearance but IS
Topic: *Attaining The Healing Consciousness*

1963 Instructions For Teaching 2:1; 1954 Practitioner 2:1
510, 90

The belief in two powers is so firmly implanted in human consciousness that we are not able to look at a form of error and say, "It is neither good nor evil." We are determined to get rid of it, overcome it, or rise above it, or we are determined to try to get the power of God to do something to it. . . [instead of saying] "illusion," and then go back to sleep.

Chapter: The Simplicity of the Healing Truth
Topic: *Come Out And Be Separate*

1963 Instructions For Teaching The Infinite Way 7:1
551

Unless you can keep yourself separate from the world, you, yourself, will be a part of this world hypnotism. You cannot permit yourself to indulge in world-hypnotism and at the same time claim it is not there. The day will come when you will decide to live your life separate and apart from people, except that you go among them to reveal this truth, but not to live in their lives. When you begin living the lives of your family, your friends, and the people of this world, you are accepting their hypnotism at its face value. . . You have to live this Infinite Way of life out in the world. The only way you can live it is to be in it to the extent of revealing truth but not to the extent of trying to live the lives of other persons for them, because the lives that are being led out here are a hypnotic experience, an unreal experience, based on the whole belief of good and evil.

A PARENTHESIS IN ETERNITY

Chapter: Attaining The Mystical Consciousness
Topic: *The Function Of The Mind*

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: Living The Mystical Life
Topic: *Living Above The Pairs Of Opposites*

Right where there is an appearance of either good or evil, there is spiritual reality.

BEYOND WORDS AND THOUGHTS

Chapter: Beyond the Pairs of Opposites to Being

1963 Kailua Private Class

Topic: *Become An Instrument As Which God Is Living On Earth*

522:2

We perpetuate the entire human experience by the belief that we are good or evil, that we are sick or well, that we are rich or poor. We come into and under the grace of God only in the realization that we are living by God's grace.

. . . seeing the saintliness of [everyone's] Soul with no judgment as to his human evil or human good

When you can face this world looking at everyone, seeing the saintliness of his Soul, with no judgment as to his human evil or human good, you have entered the Christ-ministry, and you are about your Father's business, *and not until then*.

Chapter: Measuring Spiritual Progress

1963 Kailua Private Class

Topic: *Watching What God Has Wrought*

518:1 or 517:2

[Communion with God] comes in moments of illumination, but for the greater part of my life I have found that it is as if there is still a Joel and he is pretty empty. . . He has no evil and he has no good: he is living always with those ears open in an expectancy, and then whatever comes through is God's presence and God's grace, and the rest, what the world calls a human personality, remains, you might almost say, a nothingness. It really is a nothingness because it has no desire: it does not want to be any place in particular; it does not want to do anything except what it is doing and what is being done through it; it has no hopes, no ambitions, and is not seeking to achieve anything.

Chapter: World Work for all Infinite Way Students

1963 Kailua Private Class

Topic: *Ten Righteous Men Can Nullify The Carnal Mind*

517:1

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.

CONSCIOUS UNION WITH GOD

Chapter: The Nature of Error

1947 Metaphysical Notes

Topic: *Error Is Never A Person, Place Thing, Or Condition*

Translate evil into impersonal error and good into God.

CONSCIOUSNESS IN TRANSITION

Chapter: The Nature of Error

1948

Topic:

Now error is not a person. Error is never a person. And to immediately work on an evil person is to get yourself so mixed up in it that you'll have a hard time ever bringing out a healing. In the same way, error is never a diseased person, either. It appears that way, but it isn't that, and if you work on the disease of the person, ultimately you are going to find your healing work isn't really good. It isn't instantaneous, it isn't even quick. It isn't satisfactory.

CONSCIOUSNESS IS WHAT I AM

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.

It is the man of earth who wishes to "die daily" in order to be reborn of the Spirit and who is now turning within, virtually saying, "God, destroy my humanhood; destroy the limited sense of myself that I am now entertaining; destroy finiteness in me; destroy that combination of good and evil in me and consecrate me to Your Self. Give me the purity which I had with You in the beginning."

CONSCIOUSNESS TRANSFORMED

Chapter: Beyond Metaphysics—*I AM*
Topic:

1964

The question that arises is this: "Why then 'this world' with its sins, diseases, deaths, lacks, and limitations?" The answer is a state of hypnotism brought about by the belief in good and evil. It is a form of malpractice, but a form of self-malpractice. . . The moment you accept the appearance at face value, the moment you accept good and bad appearances, you are malpracticing yourself. . . When you are faced with a temptation to believe that "out there are human beings," you are indulging self-malpractice, and in that degree you pay the penalty.

Chapter: Christ Coming into Ascendancy
Topic:

1964

When you are tempted to believe that you are fighting a sin, a false appetite, a disease, or lack or limitation in any form, please relax at once, and realize that this is not true. The battle is your Christ-self trying to break through into manifestation; and as you relax from the struggle and stop fighting evil—as you "put up the sword" and rest in quietness and peacefulness—the Christ will come into ascendancy. . . It comes to tear you away from the self that must die, even when it is good. When you are going through difficulties, it is so important to remember that it is the Christ that is doing it, not the devil, and not satan.

Chapter: Freedom is an activity Within your Own consciousness
Topic:

1964

In the materialistic sense of life we are always conferring powers upon some one or some thing. The entire human experience is made up of a combination of good and evil—externalized good and evil, and we give power to everything external to ourselves. As a matter of fact, we seldom reserve any power at all, any dominion to our selves.

Chapter: I and My Father are One
Topic:

1964

You do not bring forth perfection unless you rise above the mind of good and evil, into the realm of consciousness where you find oneness. Why? Because spirit is the invisible consciousness and it has no qualities. *It* is just spirituality *It* just *is*.

As long as you are in the realm of seeing good and evil, you are forgetting the voice of God saying to Adam: "Who told thee that thou was naked?"

The world of material sense, with its good and evil, must be put off. But remember this: No amount of studying is going to put it off and no amount of instruction will put it off. The only thing that will put it off is realization. . . With every such realization you have put off some measure of mortality.

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 man who has his being in Christ

1964

Topic:

As long as you are judging by what you see, hear, taste, touch, or smell, or even think. . . as long as you are seeing good and evil, believing in good and evil, you are not under the law of God.

We do not change from seeing a lot of evil to seeing everything good. No, we stop declaring either good or evil and allow the judgment to be rendered within us. Then it will be neither good nor evil, but spiritual. The one world is the world of human judgment based on appearances and the conditioned mind, and the other world is the world that is revealed to us when we no longer form any judgments.

Chapter: The nature of Spiritual Prayer

1963

Topic:

We call the nature of our work “the middle path” because we do not. . . pray to get rid of a material evil, and we do not pray to acquire a material good. We go straight down the middle path and our prayer is: “Reveal the spiritual kingdom.”

In your prayers, learn to walk right down the middle path, not wanting to establish human good and not wanting to get rid of human evil. Let your prayers be that the spiritual kingdom be established on earth as it is in heaven. . . and with all your praying you must remember that within your own individual consciousness is sufficient God-power to establish that prayer on earth. . . Never doubt that one moment of consecrated prayer can establish peace on earth. It can. It requires only one, when this one is sufficiently unselfed and is not praying for my country, my side, or my city, but is praying for *My* grace, *My* peace, *My* kingdom.

Chapter: There is only One God Consciousness

September 1963

Topic:

Animals are also in trouble. . . because animals are in the same consciousness that we are in. Yes, there is one universal consciousness and, on the human level, it is the consciousness that is made up of both good and evil, and it is the consciousness into which we are born.

CONSCIOUSNESS UNFOLDING

Chapter: Questions and Answers

1949

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

As Truth, you cannot be limited in form or in expression. As infinite Truth, there is nothing outside your own being to act upon you for good or evil in any way. All power, law, cause, and effect are the manifestation of your own being appearing as your universe.

LIVING BETWEEN TWO WORLDS

Chapter: Making the Transition from Personal Sense to Spiritual Being

1964 Oahu/maui Series

Topic: *Making The Transition From Personal Sense To Spiritual Being*

547:1

As long as you judge by appearances, as long as you see and believe in good and evil, you are not under the law of God. Surprising as that may sound, you may as well accept it.

Because Spirit is invisible Consciousness and has no qualities, we do not bring forth perfection unless we rise above the mind of good and evil into the realm of Consciousness where we find oneness.

No amount of studying and no amount of instruction will put off [material sense with its good and evil.] The only thing that will put it off is realization. When you take a truth into your consciousness and abide with it and let it abide in you until a moment of realization, you will have put off some measure of mortality.

If you feel there is any evil in [all the trouble spots in the world], it is really in your perception of them. There can be no evil in them. God did not create one nation good and another bad, one person well and another sick. Therefore you have dominion—dominion over your concepts.

LIVING BY THE WORD

So what have we to do with "this world"? To try to improve this world is to exchange a bad concept for a good one, at best, and that is not the spiritual kingdom in which there is neither good nor evil, but only eternal perfection. Our work is not to exchange one picture for another, but to climb up into "My kingdom," the realm of harmony and eternity

LIVING NOW

belief in good and evil perpetuates such conditions

Mind can be used for good or evil.

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

LIVING THE ILLUMINED LIFE

Each day let us be sure to realize that whatever of a negative nature is still in our consciousness is not ours: it is impersonal; it is of the carnal mind; and therefore, it can produce no evil, and also realize that whatever of good is in our consciousness is not our good: it is God's good. When we do this, we are dying daily to ourselves, we are coming out from under the law because now we are not sowing evil and we are not sowing good. Therefore, we will not reap evil and we will not reap good. Now we will neither sow nor reap: we will be the instruments of God's grace. As long as there is a sowing and a reaping, there is an "I" doing it, but the moment we are no longer sowing or reaping there is only God shining through.

At first, we can nor see that our function or our mission in life is nor just to be healthy, wealthy, and wise, and acquire a nice comfortable form of living. That is not our mission in life. Our mission is to be spiritually anointed and then to take that anointing out into the world, out into the carnal mind, dissolving the carnal mind that the spiritual universe may be revealed here and now. The way to do it has been given to us: one Power, impersonalize good and evil, nothingize the carnal mind.

When we can impersonalize both good and evil, we no longer have Christians and Jews, or Protestants and Catholics. We no longer have a dozen different Hindu faiths, two or three Chinese faiths, and half a dozen Japanese faiths. Once we have learned to impersonalize, we have God as the life and mind and soul of individual man. This is one of the most important principles in the enriching of our consciousness. It is amazing what happens once we begin to perceive that God really constitutes our being, that we are one in spiritual sonship.

Sometimes being a very good human being is a barrier to being a spiritual light, because it takes a great deal of humility to attain spiritual realization. The first step in that humility is when the recognition comes that man can be neither good nor evil. That is a very difficult thing for good human beings to accept. They love to dwell on their own goodness and to feel that it is a virtue for which they are entitled to great credit.

LIVING THE INFINITE WAY

There can be no spiritual demonstration while we hold to human opinions of good and evil. When we look at the world with no opinions, judgments, or labels—not even good ones—but with the realization that *God is*, we set up a sort of vacuum within. Into that vacuum surges the spiritual wisdom defining and evaluating that which is before us, and this we find to be entirely different from our human estimate.

Learn to look at every person and every situation with just two words, *God is*. . . In that realization that *God is*, will be revealed all spiritual entity and perfection. You will not then see human evil turned to goodness; you will not see human poverty turned to riches; you will not see human disease turned to human health. . . *but you will perceive the Spirit of God!* You will perceive the activity and law of God right where there had seemed to be a good or bad person, or a good or bad condition.

MAN WAS NOT BORN TO CRY

To the degree that you accept the belief in two powers, good and evil, in that degree are you the victim, not of two powers, because there are not two powers, but the victim of the belief in two powers.

OUR SPIRITUAL RESOURCES

As long as we retain even a measure of material consciousness, that measure must externalize itself, and it can externalize itself in forms of human good as well as human evil. Material sense has no intelligence.

It is only when we touch the realm of nonpower that we come into a realm where there is Something which cannot be used either for good or for evil, but which reveals Itself as good. We are not using It; It is enforcing Itself.

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.

SHOWING FORTH THE PRESENCE OF GOD

When you reach the place of knowing that life is lived by grace, you will have dropped your human qualities of goodness and badness. . . . Any belief in *your* goodness is just as evil as the belief in *your* badness. Any belief in *your* prosperity is just as evil belief in *your* as the belief in your lack, because prosperity is no more yours, than lack is. Prosperity is the gift of God, and there is no lack to those who know that. Lack is the product of the belief that supply is mine or yours or his or hers.

You are not to fight disease in the body: you are to recognize and submit your body to God. The heavens declare the glory of God: they do not declare their own glory; the heavens do not say, "We are beautiful"; the stars do not say, "Look how we shine." It is God's glory that is being shown forth through the heavens; it is God's glory that is being shown forth through the firmament; it is God's glory that is being made manifest in your body as health, wisdom, guidance, and direction. . . . As you recognize that, you give up the thought of good coming to you, health coming to you, or wealth coming to you, and realize that you are the instrument through which these flow. You are God's instrument. It is you who show forth His handiwork, when you have withdrawn from your consciousness this world belief in two powers: a God and a devil, an immortal and a mortal, a good and an evil. These exist on earth in human consciousness because of the basic belief in two powers. Give up the belief in two powers, and you have only one power, and it is in the invisible. Then everything in the visible shows forth God's handiwork, reflects it, or expresses it. Everything—your mind, your soul, your body—can show forth God's glory once you realize the infinite and omnipresent nature of God within your own being.

Release God from all responsibility to you. Drop all concern for the things of this world. Take no thought for your food, for your health, or for your family life. Take no thought for the world's peace; take no thought for the enemy—physical, mental, moral, financial, or political. Have no fear of the enemy, because your assurance is that God's grace is closer than breathing. . . . *My actions or thoughts, even for good, will not make Thee function, but Thy functioning will change my thoughts and my deeds. I surrender to Thee all that is erroneous or evil in my makeup, and I surrender to Thee all the good that I think I am, all my self-righteousness, along with all desires. I surrender all fears, for in Thy presence there is liberty; in Thy presence there is naught to fear. I shall not fear what mortal circumstances, conditions, or persons can do to me, for in Thy presence is freedom from all the ignorant and destructive beliefs of the world.*

SPIRITUAL DISCERNMENT

It is one thing to say of ourselves, "I am neither good nor evil. It is God that works in me. Whatever qualities I have are qualities of God." But how different and how difficult it is when we look out in the world and see some of the evil characters and some of the very good ones! We cannot help loving and admiring the good ones, and we cannot help condemning, criticizing, and judging the evil ones, or at least knowing how they could be better. A line must be drawn in our consciousness that enables us to stop judging the appearance, so that we can look through it and say, "I am not interested if the appearance at the moment is good or evil, whether the fever is up or down, or the pocketbook full or empty. I am looking through to the truth that God alone is. And because God alone is, all is well.

Miracles happen, all by not judging either good or evil.

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.

From the very beginning, the major vision of the Infinite Way has been not to treat disease to get rid of sickness and get health or to take human footsteps to gain supply, but to rise to another dimension of life. These ideas, together with that of incorporeality, have given us in plain ABC's, not only what the vision is but how to attain it. What our daily practice must be and how we are to train ourselves when these appearances are brought forcibly to our attention is thoroughly explained in "Contemplation Develops the Beholder" in *The Contemplative Life* and in "Living above the Pairs of Opposites" in *A Parenthesis in Eternity*. . . No one is really in the Infinite Way until he is not only recognizing the unreality of the evil appearance but also the unreality of the good appearance.

To God the dark and the light are the same. Anything of a physical nature, whether it is negative or positive, evil or good, is the same in the eyes of God: illusion or nothingness.

If the telephone rings with a plea for help or if we hear or see some disturbing situation or person, we must look upon it as an appeal to the Christ of our being and immediately reinterpret the picture being presented to us. Our practice must not be limited only to the problems of human experience, but every harmonious human picture is also a call upon us to reinterpret it, recognizing the source of all good and that there is no good or evil in form or effect. Whatever of good we are seeing is more of God shining through.

We must look out at a group or at any person and realize, “There is neither good nor evil before me, neither sickness nor health, neither youth nor age, neither sin nor purity.” . . . We have to put all [our emotions] aside and agree, “God made all that was made, but with my human eyes I cannot see God's creation. I cannot see you as you are in God, that is, not with my eyes, nor can I know what you are like as the image and likeness of God. Therefore, whether with my eyes open or closed, I must shut out the picture of you as my eyes would see you, as my emotions would like to think of you, and I must turn within and pray, “Father, reveal to me man in Your image and likeness, the manifestation of Your own being.””

We build the capacity of spiritual discernment as we agree that God's universe is wholly good and wholly spiritual. With our eyes we cannot believe this, nor with our ears. Our mind will never convince us of this, because our mind is seeing, hearing, tasting, touching, and smelling too much of evil. Therefore, we must be still; we must attain quietness and peace and the ability to live in that attitude so that instead of indulging our likes and dislikes, instead of judging by appearances, we let the spiritual faculty within us discern the nature of that which is appearing to us and being revealed to us. Then It ultimately tells us, “This is My son, in whom *I* am well pleased.” When the voice says that, light has appeared and the darkness goes, and someone says. “I am healed.”

You are now at that place where your life is a life of spiritual. You are now at that place where your life is a life of forgiveness, a benediction, a blessing, and no evil can come nigh you because you are not seeking anything. You are not even seeking good. As long as you are not seeking, you are not going I to receive. You will always be. This is your real nature: being! *I and the Father are one in being and in essence. I and the Father are being life; we are being eternal life. I am immortal life.*

SPIRITUAL POWER OF TRUTH

The entire first chapter of the Bible is dedicated to revealing a state of consciousness of spiritual perfection—wholeness, completeness—without material processes. It is dedicated to revealing that there is no other creation until someone accepts a belief in good and evil. Then what happens? The very moment that a belief in good and evil is accepted, we are outside the Kingdom of harmony, the Kingdom of God.

Spiritual healing can only take place when you have stopped thinking of the person, and the condition, and the disease, and the belief, and the claim, and return to Eden where there is neither good nor evil, where there is only God, Spirit, wholeness and completeness. Nobody can ever be a spiritual healer who works from the standpoint of effect, who prays from the standpoint of trying to correct something in the Adam world.

Please believe me. I have worked so many years in this Work. I have known from the beginning that we were dealing with a spiritual universe and that the evil in it wasn't real. However, I never knew why, nor did I know how it came into this state of being out of Eden until a revelation came to me. The revelation came in those passages where God said, “*Who told you, you were naked?*” Then I knew that something was wrong. The knowledge of good and evil, Adam and Eve thrown out of Eden: that gave me the whole secret. Eden represents our spiritual domain. Eden represents a state of harmony, or Heaven. Eden represents our immortality, our state of Divine Being.

We have to go through every step that is outlined in these writings, recordings, and monthly letters. We have to work with them, we have to prove them principle by principle, until we eventually arrive at the state of consciousness that sees good and says, "Ah, here is not a good man, not a good plan, not a good group, and not a good religion. Here is the divine Consciousness really being lived and manifested on earth." . . . By the same token, reading or hearing about all kinds of evil in the world, we are saying, "Yes, I know thee, who thou art; I know thee, the carnal mind, the universal belief in two powers, the arm of flesh, nothingness, no power! I do not have to fight you, and I do not have to call upon God. I only have to recognize you and it is done!"

The Bible does say, "I create good and evil. " I guess it means it, too. "I create it"; the human I, myself, am creating the good and evil by whether I am entertaining the true God or whether I am merely accepting karmic law, and then praying to it to destroy itself. It cannot do that, but we are released as we perceive the nature of as One.

What separates the life of an individual living the human experience of both good and evil, sickness and health, abundance and lack, sin and purity, happiness and unhappiness, from the individual of spiritual attainment whose life is, on the whole, a continuity of harmony—is a matter of identification. But I hasten to add that regardless of how high you attain on the spiritual Path, it does not mean that you will be forever without some problem or another. Yet it is safe to say, from what we have seen, that most of your problems will be minor ones and easily resolved. However, occasionally there can be some very serious problems that come along even to the spiritual student, and that is because of universal world hypnotism.

Be careful that you do not personalize good or evil, even when someone tries to wrong you. Hold fast to what you know: "You have not done this to me. You have done it unto God." Then let God handle it.

Because so much of humanhood remains in us, we still recognize that we have before us the appearance of good and evil—the appearance of sin, disease, death, lack, and limitation. As long as we are faced with that, we can't be absolute and just say, "Oh, God is All; there is no error." You can't do that. You have to sit down and let God say it to you. *He uttereth His Voice and the earth melteth*. When you hear the still, small Voice, or when you feel that Stirring within you, that divine Presence within you, you may be assured of this: whatever appearance of sin, disease, death, lack, or limitation is before you will melt away. Don't think for a minute that you can ever be so smart as to bring it about.

Righteous judgment says, "In the beginning, God created all that was made. God looked at what He made and found it very good!" That's Truth, and you shall know that Truth. Then as these ugly appearances stick up their heads, don't be fooled by them. Declare within yourself, "I can't be made to accept good or evil; I accept God alone as constituting the Garden of Eden." God is the very substance of man, the very substance of the trees, the very substance of the crops, the very substance of life. God Is All in all, because there are not two. There is neither good nor evil; there is only Spirit, there is only Life!

There is no way on earth that you are ever going to know that you have learned a lesson of Truth unless you demonstrate it, you prove it to be so. Brush all appearances aside and take your stand inwardly, peacefully, silently, and say, "I am not accepting good and evil. I am accepting the first chapter of Genesis, in which God created all, and all that God created Is good; and I'm standing on that Truth!" If you stand on it firmly enough without ever letting it cross your lips, then see harmony appear and have someone come up to you and say thank you for praying for them, or see the discord change right into a harmony in front of your eyes. When you've had *that* experience a few times, you can say, "Now I have faith, now I trust this Truth: I've seen it demonstrated."

I can promise you this: everyone can have that experience [of Oneness and Grace] if they will dedicate themselves to this Truth, namely that there is neither good nor evil. Refuse steadfastly to accept appearances. Keep it secret, keep it silent, until It demonstrates Itself. Don't lose it by spouting it.

Chapter: Not Good OR Evil

Topic:

When you look out at a person, place, or condition and call it good or evil, you are judging by appearances, and those appearances are subject to change. However, if you look through the appearance to the Infinite Invisible and say, "What is the nature of the Infinite Invisible? Oh, the Infinite Invisible Is Spirit," that ends that. You don't have to come back to the human picture. It will change.

Now the difficulty is that when someone calls up and asks for help, instinctively you know that the condition is evil and you want to do something about making it good, whether declaring or meditating or getting in touch with the Spirit. No matter what it is, your first reaction is "Oh! here is a condition, an evil!" That is where you have to start dying daily, because you can't react that way. You can't call it good or evil; and even when they say they feel better, you can't call it good. You are still standing on the fact of Infinite Spirit, God never changing.

Now I said to begin with that this lesson is the most difficult, because if we could learn this lesson, there wouldn't be need for any others. We will be entirely dead in our selfhood and thoroughly alive in our conscious union with God when we do not judge. You see, the very fact of human nature compels us to put labels on people, things, and conditions. That is the entire story of Adam, and the labels on everything are calling some things good and some evil, some black and some white. That is the Adamic nature of us: to put these labels on appearances. You are of that nature as long as you are putting judgment on person, place, circumstance, or condition.

So very soon, we have a way of knowing our reactions to each other without any outward expression; but that only comes with the death of the selfhood, when there is no "I" that has to say, "I am grateful." When that "I" is gone, then the realization is so pure that everything is understood without visible expression. The importance of this is that, in facing the world, you do not judge—not good or evil. Have no opinion. Now you realize IS.

The first thing we do is retire within ourselves. I can't call it good or evil. So if it is neither good nor evil, what is it? All I can know about it is that it Is." What am I looking at? Am I seeing what Is—or what appears? The minute I can agree that I am seeing an appearance, then I can disregard it, because behind that appearance is that which Is. In withholding judgment as to whether the situation is good or evil, we create within us something like a vacuum, and into that vacuum Truth rushes with the Truth about the person, situation, or condition. Truth reveals Itself as the harmony unto the situation. We call this "Judging righteous judgment."

All of the good that comes into your experience as a human is a direct result of your own good: "as ye sow, so shall ye reap." All of the evil that comes into your experience comes back as a direct result either of the evil you have sown or the ignorance of Truth that you have accepted. It has nothing to do with God, because "God is too pure to behold iniquity."

THE ART OF SPIRITUAL HEALING

In God's kingdom there is no such thing as truth over error, good over evil, right over wrong, Spirit over matter.

THE CONTEMPLATIVE LIFE

In proportion as this consciousness of no judgment is attained, the appearances in this world automatically change as they touch your consciousness. This is because your consciousness is not reacting to good or to evil, and is, therefore, able to pierce the veil of illusion, even the veil of good illusion, and see that there is nothing to fear and nothing to gloat about because what you are seeing is not the spiritual creation, but a finite concept of it.

The discipline on this path lies in rejecting every appearance, whether it is good or evil, in the realization that whatever it is that is of God is invisible to human senses.

How can we bear witness to this Power except by being still? If we do otherwise, we can no longer say that we are doing nothing or that we are nothing. We have become something the moment we do something. . . In order to make ourselves nothing, we must immediately realize within ourselves, "There is neither good nor evil: there is only God." Then, as we look out at the erroneous appearance with no judgment, there truly is neither good nor evil: there is only the presence of God, and now the Father within can perform Its function, and Its function is to dissolve the appearance and reveal God's glory—reveal Its own being.

If we accept the Master's statement, "My kingdom is not of this world," we do not have to fight, remove, or overcome anything in the external world: *"It is I; be not afraid." I am the life of you; I, God, the spirit of God in you is your life, your being, and the substance of your body.* When we are no longer afraid of anything in the external world, then we automatically arrive at a state of consciousness that no longer concerns itself with the good appearances or fears the evil appearances, but looks out at them with a sense of detachment as an onlooker or a beholder, with no interest in changing, improving, or destroying them: with just the attitude of a beholder.

The function of the Christ is to break our attachment to "this world," to the pictures of "this world." It acts to overcome our love of the good things of "this world" and our fears and hates of the evil things of "this world" in the realization that both the good and the evil appearances are but appearances, the human dream, if you like.

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.

God realization in you reveals that nothing in the world of effect, nothing in the world of concepts, nothing in the world of persons is power for good or evil; and therefore, you need nothing with which to overcome it.

The minute you can go into meditation realizing that you are not going there to get anything, not to get any power, that there is nothing you need, for whatever is in the Invisible already is, instantly you are free from human thought, and you can settle down into a tabernacling and an inner communion. Watch and see if it is not true that the only thing that interfered with your attainment of meditation is that either good or evil will come into your mind, either the desire to get rid of evil or to get good, and that can only be overcome through the realization of this Invisible.

THE EARLY YEARS (32-46)

Nothing that seems materially true is true; nothing that is materially discerned is real; nothing that is claimed for matter has any basis. None of these have any place in the pure consciousness of life—which is man—and none have power for good or evil.

As "God is all-in-all" there is actually no you, no one but God. Do not fear what flesh can do to you. To believe that matter can help or hinder us is idolatry. To fear it, is also to give it power, or just another form of idol worship. There is no power but good, truth. Evil is not power. We are called on to stand fast.

THE FOUNDATION OF MYSTICISM

Right from the start, we were given dominion. But wherein lies our dominion? In our ability to accept or reject. Are there two powers, good and evil? Then God is not infinite, God is not omnipotent, God is not omnipresent; and it is just foolishness to go around thinking you believe in God.

Every treatment you give must embody the specific truth that there are not two powers: a good power and an evil power. Every treatment must embody the truth that God is power and not this appearance, whatever name you give it-paralysis or Pilate.

Whether or not you are called upon for help, your procedure must be to remind yourself that God constitutes individual being and that God is eternal, immortal, and perfect, even as individual being. Then remember: Any phase or facet of discord, any appearance that touches you, is nothing more or less than a picture sent out by the carnal mind. And you know what the carnal mind is. It isn't really a mind, it's a belief in two powers. There is no carnal mind operating in any individual who does not have a belief in two powers. All there is to the evils of this world is the belief in two powers. That's what sent Adam and Eve out of Eden accepting a belief in the powers of good and evil. And there aren't such powers. There's only good.

We cannot have any degree of mystical or spiritual consciousness as long as we have two powers, as long as we personalize the appearances of good or as long as we personalize the appearances of good or evil, or consciously or unconsciously battle evil, or try to or lack. I know that only to the degree that our consciousness accepts the truth that ye need not fight, the battle is not yours, does spiritual consciousness unfold.

The truth to work with is that there are not good powers and bad powers, either of a material nature or mental nature. There is only one power, and that power is the power of Spirit. And it's not an overcoming power. The power of God doesn't overcome evil; the power of God doesn't overcome sin or disease; the power of God isn't an overcoming power. It is a creative, maintaining, and sustaining power on its own level.

If disease or sin or any of these earthly conditions were really and truly a fact—a being—God would have to be responsible for them, and their nature would be good instead of evil. It isn't possible for God to be divided against itself. It isn't possible for an infinite intelligence to act destructively against itself or its own creation.

When we go into prison to do work of any nature—and we have no right to do prison work as Infinite Way students unless we have reached this understanding—we do not go into a prison to reform anybody, and we do not go in to regenerate anybody or to teach anybody. It is the carnal mind, the world, that believes there is good and evil, that believes there is a man or a woman who has sinned or is sinning or will sin. It is this world that sits in judgment and says good or bad, not the Christ. The Christ says, "Judge not after appearances. Judge righteous judgment." It also says, "Why callest thou me good? There is but one good, the Father in heaven." It also says, "Neither do I condemn thee." You are not the Christ-mind while you have right and wrong, good and bad, sick and well. The only way you can come to that state of consciousness is by first understanding that God constitutes individual being, God has manifested itself as individual being.

The very moment you fully grasp the idea that all evil is impersonal, in that very moment your consciousness becomes a transparency through which God appears, through which the Christ is made manifest. Your consciousness cannot be a transparency while it is doubled-minded, while it has good and evil in it. We become wholly pure, a transparency for the Christ, to the degree that we are able to impersonalize all evil.

When I became a reader [for prisoners], the average attendance at Christian Science services was eight to eleven men every Sunday. Three months later we had seventy-seven, and at the end of eighteen months we had two hundred men attending services. There was only one reason: . . . We went there every Sunday, our minds purified of condemnation, purified of judgment. We went there complete in the realization that the only men we were meeting were God in expression, the sons of God, the temples of God, and that any appearance of evil was just hypnotic suggestion, just a belief of good and evil.

Here is the revelation which makes this the Infinite Way: at the time of that experience called "eating of the tree of the knowledge of good and evil," the sense of separation took place in which life was lived in the mind of man instead of in the mind of God.

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.

Everything in your life is either an activity of your consciousness expressing itself, or it is your unwillingness to let your consciousness express itself. Then you become a blotter for the beliefs of good and evil that permeate the world.

Keep foremost the truth that nothing, in and of itself, is either good or evil.

Chapter: Neither Good Nor Evil

1956

Topic: *Judge Not According To The Appearance, But Judge Righteous Judgment*

When there is no longer a reaction to the human good or to the human evil, the most difficult step on the spiritual path, the one which ultimately leads to the death of the personal self, has been surmounted.

It is necessary to close the eyes to all appearances, judging neither good nor evil—acknowledging only that it is, and in this way something rather like a vacuum is created within your own being, and into that place of stillness and peace Truth reveals Itself as the harmony unto the situation.

If it is neither good nor evil, what is it? There is only one answer: It is!

One of the most difficult steps in overcoming the personal self is the conviction that we are entitled to retain our opinions and ideas [about good and evil].

Infinite Way practice means neither fearing evil nor desiring good (physicality) but rather attaining the realization of God.

THE INFINITE WAY LETTERS 1957

Chapter: August: Your Names Are Writ in Heaven

1956 Second Steinway Hall Closed Class

Topic: *Renounce The Pairs Of Opposites*

147:1

Even a tiny bit of human consciousness will express itself in terms of human good or evil.

You will never succeed by might or by power; you will succeed only by grace. . . but that grace comes to you when you give up your efforts to change evil into good.

When we begin to understand that there is neither good nor evil in. . . anything that is created, anything that has form, anything that exists as effect, we have begun our rebirth.

Chapter: February: Major Principles of The Infinite Way

Topic: *Travelogue*

Call no man or thing good, for only God is good; call no man or thing evil, for God is infinite Spirit.

Chapter: October: Bear Witness

1955 Kailua Study Group

Topic: *Bear Witness To The Illusory Nature Of Error*

128:1&2

When we appear to be good, it is the activity of God operating through us. When we appear to be evil, it is the activity of material sense which is only a sense of separation from God.

THE INFINITE WAY LETTERS 1958

Chapter: April: The message of Easter: I Have Overcome the World

1958

Topic: *Opposition To The Christ Comes Within Ourselves*

[Christ] destroys both the good and the evil of material sense and brings to light. . . “My kingdom” which is not of this world.

Chapter: June: Security through God-Realization

Topic: *Security Through God-realization*

You must learn to face the situation which confronts you and. . . realize the nature not only of the specific error with which you are dealing, but the nature of all error. . . knowledge of the tree of good and evil.

THE INFINITE WAY LETTERS 1959

Chapter: August: Conscious Dominion

1951 Second Portland Class

Topic: *No Power Apart From God Can Act Upon You*

602: 1&2

Nothing is good, nothing is evil: All that is, is of God, and therefore spiritual—above quality, above quantity.

Thank you, Father, that there is nothing to heal, nothing to overcome, and nobody to reform: There is only a resting in Thee, a resting in the sufficiency of Thy grace. In that resting, I am no longer under the law of good and evil.

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

Turn completely from the human scene with its appearances of good and evil and pray for the revelation of the Christ in human consciousness.

The impersonalization of both good and evil will make it impossible for anybody to harm you.

THE JOURNEY BACK TO THE FATHER'S HOUSE

You may even feel good to know that there is no power against which to use God, nevertheless tomorrow, when you are facing the appearances of life, there will be that old temptation to reach out for God, to want God to do something to some evil. You have to train yourself to realize: "No, God, I released You last night. You go ahead and fulfill Yourself. You are about Your own business, and I know that there is nothing in heaven or on earth for which I need any power that is not already functioning. . . All the power necessary to maintain my life is already at work, and all I have to do is to acknowledge it. Acknowledge that God is fulfilling Himself. God's nature is to fulfill Himself as peace on earth and the divine grace in my life. I do not pray for grace; I do not ask for grace: I acknowledge grace as God's means of fulfilling Himself on earth. God's means of fulfilling Himself on earth is the power of grace. When I acknowledge that and let myself be receptive, I will find It functioning in my life.

Everything in your life is either an activity of your consciousness expressing itself or the result of your unwillingness to let your consciousness express itself, and thereby become a blotting paper for the beliefs of good and evil that permeate the world. You either become a blotting paper and take them all in and respond to them and show them forth, or you become master of your fate and captain of your soul—but only by an act of consciousness, not by saying, 'Oh, God will take care of it.' There I must be an activity of truth in your consciousness, and that activity of truth has to be built. . . around the principle that there is only one power, that nothing but God and the activity of God is power, and that any sense of evil is impersonal and is nothing but the activity of the fleshly mind, the 'arm of flesh,' or nothingness.

Mind is not a power. Not only is the mind not a synonym for God, it is not an infinite power; it is not even a tiny little bit of power; it is not any power at all. Mind is an instrument, and nothing more nor less than an instrument. It is absolutely nothing more nor less than an instrument. It is absolutely it has no qualities of good or evil; it is just an instrument given to me for my use, to you for your use. . . What a change takes place in your life from the moment that you accept this one universal mind as a pure instrument, a reflector of what you hold in consciousness.

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

When Jesus said, "I have overcome the world," he did not mean that he had overcome the Hebrew synagogue, and he certainly had not overcome Caesar. He had not overcome the external world at all. He overcame the world-consciousness within himself, the material consciousness, the belief in two powers, the belief in good and evil. He had overcome within himself the this-world consciousness, and was able to say, "My kingdom is not of this world," because he had overcome "this world" within himself. He no longer accepted two powers; he no longer had to work against one power to overcome it, because he had overcome the consciousness of duality within himself. He no longer had a spiritual universe and a material universe. He no longer had spiritual power and material power. He no longer had health and disease.

Mind 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. . . . When you understand the nature of mind appearing as form, mind unconditioned by good or evil, you will then have a body which is neither good nor evil.

THE MYSTICAL I

The belief in two powers, good and evil, which has become so crystallized in human consciousness as to form a malpractice, or hypnotism. . . . keeps us under the law instead of under Grace!

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*.

While it is true that humanly we seem compelled to acknowledge the limitations of good and evil, we must recognize that Consciousness does not embody within Itself qualities or quantities of good or evil, or of limitation.

You will begin to look around at this world and you will realize, "I have been judging after appearances. I have been using the scale of good and evil, the very thing that threw us out of the Garden of Eden. . . . Now, judging neither good nor evil, let me judge righteous judgment. And what is righteous judgment except the knowledge of my identity?"

You may think that lack or limitation is tempting you, or sin, false appetite, or sickness, but you cannot say, "I am sick or poor or sinful." As a matter of fact, you cannot say, "I am sick or poor or evil." God knows neither goodness nor badness, neither health nor sickness because *I* is incorporeal eternity.

THE ONLY FREEDOM

There is no evil in any condition; there is no evil in any circumstance; there is no evil in any person, because God, the infinite good, did not create evil, and there is no other creator.

If we persist in living in the world of duality and calling some things good and some things bad, then that bread which we have cast upon the waters returns to us. Instead we retire to our own consciousness, look out at this world and say, "I withdraw all labels from you. I no longer see you as good or evil. I see you as of God. and I see God's goodness permeating you. I see God's goodness upholding and sustaining you. I see the law of God keeping you in perfect peace. I do not put labels of good or evil on you. No good or evil emanates from my consciousness, only the vision of God's spiritual" perfection, maintaining a spiritual universe in eternal glory, having no glory of its own but showing forth God's glory, God's handiwork. "The heavens declare the glory of God; and the firmament sheweth his handywork."

We have no glory of our own: it is all God's glory. We should nor call it good; we should nor call it evil; we must call it spiritual, of God. God's grace does not remove disease: God's grace reveals to us that there never has been disease, that we have accepted the world's concept of good and evil and, therefore, we have demonstrated that. In our spiritual enlightenment, we will no longer label anything disease; we will no longer label anything evil; we will no longer believe that any condition has in and of itself a power of evil, destruction, or of pain since all power emanates from God.

Chapter: Neither do I condemn thee

Topic: *Where Is The Responsibility For Good Or Evil In Our Experience?*

I create the good in my life and I create the evil in my life because the moment I deviate in my thought of you or conduct toward you as if you were other than the one Self, then am I bringing upon me the penalty which comes from entertaining such ignorance, For me to believe that there is a you separate and apart from me, separate and apart from the one Self, will tempt me to think something other of you than I really know about myself. Furthermore, unless I see that God constitutes individual being, I shall ultimately be led through that ignorance to act in some way to you as if you were other than myself, again bringing the penalty upon my shoulder.

THE THUNDER OF SILENCE

Chapter: From Darkness to Light

1956-58

Topic: *Beyond Power*

We are not going to find a spiritual power to destroy or overcome anything: Instead, we are going to overcome the belief that there is good or evil in any effect or in any form.

I asked in my meditation, "In a God-ordained world, is it possible that God-power can be used for both good and evil?" Quick as a flash the question answered itself: "No, if you ever discover what God-power is, you will learn that it has no opposite and no opposition; it cannot be used for good and it cannot be used for evil: It can only remain the creative, maintaining, and sustaining power of good, a power which *cannot be used*. *God-power cannot be used*: It can use us, but it cannot be used by us.

Chapter: From Law To Grace

1956-58

Topic: *I Say Unto You*

We can know how close we are to *My kingdom* by observing to what degree we still react to good and evil. How joyously do we react to the good and how much are we disturbed by the bad? In what measure are we becoming indifferent to either the human good or the human evil? . . . Only at the beginning of our journey on the spiritual path do we think the ultimate goal is the improvement of our human experience. . . If we want merely to be humanly happy, healthy, and wealthy, we should remain nominal Christians, because trying to follow the teaching of Christ Jesus demands a tremendous price, a strict and a disciplined way of life.

The children of God are those who have renounced all judgments of good and evil and are convinced in their own minds of the truth about every appearance: "This is neither good nor evil: This is a person. This is neither good nor evil: This is a flower, a painting, a rug. It is not good or evil because God alone is good, and evil is but the hypnotism of *this world*."

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.

There is no good or evil in my body. . . it is just an instrument for the *I*.

Whenever you are faced with error, ask yourself, Can this make me believe in good or evil. . . in two powers?

Wherever and whenever you are faced with error, turn and ask yourself, "Can this make me believe in good or evil? Can I be made to accept two powers?" If you can do that, you will refrain from accepting or judging by appearances and you will not be tempted to try to heal somebody or something, but you will stay within yourself and judge righteous judgment, stay within the Garden of Eden which represents your spiritual domain, the state of divine harmony.

The moment we perceive that there is neither good nor evil in effect, we lose our fear of any and every effect.

Everything that we see, hear, taste, touch, or smell exists as an effect, but the moment that we perceive that there is neither good nor evil in effect, we lose our fear of any and every effect. We cannot fear something that has no more power for good or for evil than has a glass of pure water. We not only cannot fear a glass of pure water—we cannot even love it. We can enjoy and benefit by it, but there is nobody yet who has ever fallen in love with a glass of water or hated it or feared it. We just take it as it is, for what it is—a glass of water.

Individually, we develop the state of consciousness that lives without using power and which finally brings our particular world into the orbit of no-power by understanding that nothing that exists as person, place, thing, circumstance, or condition is imbued with the power for good or for evil. . . The Master understood this clearly when he said, "Why callest thou me good? . . . I can of mine own self do nothing. . . the Father that dwelleth in me, he doeth works." So it is with us. Power is not really given to us, but if we come to a state of mind in which we are so cradled in the Spirit that we do not resist the seeming error by denying, fighting, or trying to destroy it, we too shall witness the wondrous things which the Father within performs.

Watch the transformation of your own world as you bring yourself inwardly to the feeling that you do not want to oppose or use a power against anybody or anything. . . The physical resistance of fist or sword and the mental resistance of affirmations and denials are practically the same thing, but rising above the physical and the mental into the spiritual realm brings us to that new dimension where there is no power, where there is no good over evil, where every situation is met by resting in the Spirit.

When error is presented in any form, there is a tendency to put up a wall against it, and in doing that, the opportunity to make the demonstration is lost because no wall is needed. Do not put up a wall against evil; do not put up a defense: understand that no external thing has power, not even the good things. All good is in Spirit, or Consciousness, not in the things that Consciousness produces.

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.

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.

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.

As troubled people bring their problems to us, if we are able to see the person or condition as neither good nor evil, sick nor well, rich nor poor, that is, see him without judgment, we then no longer have a carnal mind, but are in full possession of the mind which was in Christ Jesus—a mind which recognizes only one power, an unconditioned mind—and it dispels the illusions of sense. We do not have to get rid of or overcome the carnal mind; we do not have to destroy it: We only have to understand that our mind is a perfect instrument for the Soul, and this it becomes as we fill our mind with spiritual truth and grace.

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.

Mind, itself, is unconditioned, but the human race has accepted the belief of both good and evil, and has produced a good effect by taking good into its mind and an evil effect by taking evil into its mind. . . That which we behold as an erroneous condition or circumstance is not of mind or its formations, but is the universal belief in good and evil, which is termed devil or carnal mind. Actually, there is no such thing as carnal mind, because there is but one mind and it is unconditioned.

As you begin to perceive that mind is unconditioned, your thoughts never turn to the subject of good or evil. You are just living each circumstance of life as it comes along. This does not mean withdrawing from the world: It means being in the world but not of it, living each experience without trying to cling to it if it seems good or without trying to get rid of it if it seems evil. It is a life of nonattachment to things. It is only when we are trying to cling to something or somebody or trying to get rid of someone or some condition that we are attached.

when we no longer desire good any more than we desire evil.

Only the knowledge of good and evil keeps anyone from the holy kingdom.

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.

We do not have the capacity to think God's thoughts, but when mind, in rising above thought, has been transcended and Silence supersedes thought, God can utter His word through us. When we are able to rise above the realm of thought to that high place where we have no opinion whether anything or anybody is good or evil, but are willing to be a perfect transparency for the instruction of God, then God speaks in our ear and shows us the spiritual reality which exists right where that "man of flesh" who "cannot please God" appears to be; but in that instant when God speaks, the man of flesh is transformed into the Son of God and is immediately returned to the Garden of Eden where he is now the Son of God living under God's government.

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.

Throughout my years of healing work, I have learned that if I can be made to accept the condition or the person that is brought to me as either good or evil, just in that proportion I will fail to bring forth a healing. Healing comes with the realization, "This is not evil and this is not good; there is neither good nor evil here because God is here, and where God is, 'where the Spirit of the Lord is, there is liberty.'"

As long as we can be made to believe that one thing is good and another evil, we shall remain outside the Garden of Eden, and one day have health and another day disease, experience youth and vitality one day and age and debility another day because those are the pairs of opposites and they follow one another in cycles.

We must be willing to look upon all the good as well as the evil conditions in our life and in the world, and state with conviction, "I renounce you, both of you. Henceforth, I know neither good nor evil; I know only God manifest. Through spiritual vision, I behold Consciousness forming Itself in immortal forms—eternal, harmonious, and abundant. Henceforth, I accept only the revelation of the real creation in which there is light even when there is no sun and where all is harmony."

True, we have to rebuke evil: Sometimes we have to vote against it; sometimes we have to talk against it; and sometimes we have to correct children and even grownups too. But this has to be done without our actually believing it, recognizing, "Yes, that's the appearance-world, and the people in it have not awakened to this great secret that there is neither good nor evil in person, place, or thing."

The first chapter of Genesis is the account of a spiritual universe, peopled by spiritual beings who do not live by effect but by cause, who do not live by bread alone, who do not have to earn their living by the sweat of their brow; whereas in the second and third chapters, a knowledge of good and evil creates a sense of separation from God after which man lives by power and by effect: He lives by bread, by money, the beating of the heart, by sunlight; he lives by all the creature things, instead of by the Creator.

Let us not forget that tomorrow there will be problems that will tend to throw us right outside the Garden of Eden; tomorrow there will be mail and telephone calls which will tempt us to be hypnotized by the appearance of good and evil. When these moments come, let us remember that that is when fortitude is required, but that is also when the grace of God comes forward to enable us to stand fast in our spiritual integrity.