
A MESSAGE FOR THE AGES

Chapter: Not Appearance but IS

Topic: *Across The Desk*

1963 Instructions For Teaching 2:1; 1954 Practitioner 2:1

510, 90

Consciousness fulfills Itself, so we need never attempt to manipulate anything in the human picture. We are beholders watching the activity of God express as our life, our supply, our health, our relationships, our peace, and our fulfillment. . . We are not doers: we are watchers, beholders. In being beholders we turn within to watch God being. We need never run from anything. We need never try to change anything in the picture. We face each experience, every picture, and let the outflow of God-consciousness take over, dissolving the hypnotic illusion of the human picture and revealing reality.

Chapter: The Simplicity of the Healing Truth

Topic: *Recognize Every Claim As A Lie About The Truth*

1963 Instructions For Teaching The Infinite Way 7:1

551

As long as these names or appearances continue to make you want to do something, you are hypnotized. Do you not see that the whole of the spiritual path is an internal struggle, taking place within your own consciousness, not a struggle with what is wrong with the world. There is nothing wrong with the world. What is wrong is your concept of the world. How are you beholding the world?

If a student is in meditation and reaches a high enough consciousness, he may then see and know me exactly as I am, but that will be only when he is entertaining no concepts of me and has risen above the mind, beholding me with the vision that God gives him.

A PARENTHESIS IN ETERNITY

Chapter: Living The Mystical Life

Topic: *Beyond Time And Space*

As we become beholders and watch each hour unfold to see what God does with it, we overcome the egotistic belief that this is our world and that we are responsible for it. . . This is being a witness. A witness is not an active participant: a witness is one who bears witness, who sees and beholds. That is what we are: God's witnesses. At first this principle is difficult to practice.

As a beholder, much of what constitutes a great part of human life, that is emotion, is lost.

[As beholders] we do not. . . wonder what is going to happen; we behold what God is doing.

When we become beholders of life, we do not look out at life and wonder what is going to happen. We behold what God is doing. . . In that objective and detached way we go through the day with the expectancy of something just around the corner, the feeling that whatever God brings to pass in this hour, the next hour, and the hour after that is the product of God, and the effect of the activity of God.

Chapter: The Basis of Mysticism

Topic: *Reality And Illusion*

In seeking the kingdom of God within, we are merely beholding Reality appearing, the grace of God appearing.

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.

When we awaken from beholding this mortal dream as if it were reality, we will see one another as we are, and then we will love our neighbor as ourselves because we will discover that our neighbor is our Self.

The real world is the world of Consciousness and Its forms, not the forms created by nature, not the forms created by the imagination of man or the forms we see with the eyes, but the forms that Consciousness assumes, the forms that we behold in the kingdom of God within us.

AWAKENING MYSTICAL CONSCIOUSNESS

Chapter: Our Real Identity

1954

Topic: *The Invisibility Of Spiritual Identity*

Do not try to manipulate anything in the external. Realize you are not beholding anything but a concept that, in and of itself, has no power, presence, or reality.

BEYOND WORDS AND THOUGHTS

Chapter: His Rain Falls

1963 Kailua Private Class

Topic: *Karmic Law On A National Level*

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

1963 Kailua Private Class

Topic: *Understanding Incorporeal Man Reveals The Essential Equality Of Man*

521:2

Many persons, in moments of spiritual discernment, have witnessed the incorporeal form of man, I, too, have beheld that incorporeal form hundreds of times, because when a person is in the Spirit, that is all he can behold. Must that not be how the idea that men are equal originally developed?

Chapter: Toward The Experience

1963 Kailua Private Class

Topic: *Surrender Yourself To God*

516:1

It is foolish to have a will of your own, even a will to see your friends healed, even a will to see peace on earth. Do not have any will at all, but retire within as many times a day as you can find a minute to remember, “Nevertheless, Father, not my will, but Thine be done on earth as it is in heaven.” Relax and rest, and be a beholder of what God’s will is.

When the new consciousness is attained, you have risen above trying to do or to be something of yourself: you are living by Grace, and it is the grace of God that functions through you as benevolence, purity, kindness, and integrity. . . Your personal sense of “I” has moved over to where it is now only a beholder of life. . . just beholding, beholding, and beholding.

CONSCIOUSNESS IN TRANSITION

Chapter: Making the Adjustment

1948

Topic:

But, you see, not my conscious thinking does it, not my treatment does it—oh, no! The law of God which I am in my innermost being, that does it. And I just go along for the ride to see how beautiful the scenery is and to be grateful for all the wonderful people with whom I come in contact, for all the beautiful scenery I am permitted to see, and all the beautiful experiences that come to me. It is developing a state of consciousness which is that of a beholder, a witness to God's work, that's all.

Chapter: Opening Consciousness to Truth

1948

Topic:

Since I am infinite consciousness and include within my own being the entire universe, I—through my consciousness of this truth—become the law unto that universe. If I behold evil and start to fight it and battle with it, I make it a reality and I give it a power that may make it impossible for me ever to overcome it. On the other hand, if I accept in my consciousness that evil is unreal and therefore does not have to be resisted or battled, I can afford to spend my time in silent meditation, in peaceful enjoyment of the spiritual laws of life. I become a law unto my universe by my conscious attitude toward the universe.

Topic:

There is only one body—here is the secret of secrets. There is only one body—the body of God, of which your body is the infinite reflection. As a reflection in a mirror exactly images forth your body, so does your body actually and exactly image forth the body of God. The body you behold with your eyes is your individual concept of the perfect reflection of the eternal body. What you physically see as your body represents in thought your idea of your body as it really is: the body of God reflected.

Chapter: Questions and Answers

1948

Topic:

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.

Chapter: Student and teacher

1948

Topic:

The idea of forgiveness does not mean looking at a human being and remembering the terrible offense he committed against us and then forgiving him for it. There is no virtue in that. The virtue lies in the ability to see through the human to the divinity of his being, realizing that in the divinity of his being there has never been an occasion for error of any nature. It is as if he were asking us for help and we would have to behold him as he really is—a spiritual being. . . . Without their asking for help, we are called on every day to look upon those toward whom we have any negative feeling, and develop this act of forgiveness, which means to turn to the Christ of our own being and there know that nothing but love exists. There never has been a mortal and all that appears as a mortal is the Christ itself, incorrectly seen.

CONSCIOUSNESS TRANSFORMED

Chapter: Beyond Metaphysics—*I AM*

1964

Topic:

The Infinite Way reveals that thought is not power. Then why take thought? Now the time is here to take the way of *I*. When you take this *way*, you become a beholder of God in action, a beholder of your life as it unfolds.

Chapter: communication of Oneness

1964

Topic:

You have to remember that when you meditate, pray, or treat. . . you must start out with this realization: Since omnipresent omniscience already knows everything, you cannot inform Deity, you cannot tell God, you cannot ask anything of God, you cannot desire anything because you are always faced with omnipresent omniscience, the all-knowing. . . . With no communication on your part to God. . . you let it function. When you have arrived at that place of recognition that God is on the field, you are a beholder and you are then curious about tomorrow and you awaken with this sort of an idea: “What hath the Lord done for me today?” . . . You begin a whole new activity in consciousness, that of a complete settling into omniscience, omnipresence, omnipotence and then letting it function.

Topic:

What is the miracle? You do not set God at work or to work; you do not bring the power of God into any situation. God was there before you because of omnipresence. It makes no difference if you had a wrong thought this morning or if you committed a wrong deed yesterday. It has nothing to do with what is going on in God's universe because it is not your purity that makes God work. It is God's function. God's grace is not dependent on how good or how spiritual you are. God's grace is dependent on how good God is, and any saint or sinner can behold God at work once their eyes are open to omnipresence. . . Every problem has its foundation in the belief of the absence of God. . . The beauty is that, in spite of appearances, nothing else [but God] *is*.

It takes as long as is necessary to develop the consciousness that can look at barrenness and see God at work, without attempting to "make it so." Suppose you are looking at a tree that appears to be dying. . . Through spiritual discernment alone, you have to agree that there is no evil, no death, no destructive power, and therefore there is no need for a God to change anything, improve anything, or heal anything. So whether or not that tree dies is up to who is beholding it. . . The beholder of God in action bears witness to God in action.

When someone asks for help, instead of the mind of the practitioner reaching out to see how quickly he can heal the patient or get God to do something, he lets the mind settle back so he can behold God in action. If the practitioner can get quiet and not try to stop the pain or save the patient's life, and behold God in action, the appearance will dissolve.

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: Meditation is the Key

1963

Topic:

Remember that the *I* you are talking about is your own Soul. It is the storehouse out of which is unfolding, day by day, everything and everyone necessary to your experience—but you must be a beholder, as if you were watching God appear. And never use your mind to manipulate the human scene. *Be a beholder.*

Chapter: the man who has his being in Christ

1964

Topic:

Be assured it is only through spiritual discernment that you will be able to see that there is no evil in man and no evil on earth, and that there are no destructive powers in heaven or on earth or in hell. . . Practice [this message] until the ability has been fully developed to look out on this world of man, things, and conditions, without that word "I" beginning to form its judgment. Rather, you will say to this personal sense of I, "Be still. . . Be still and know that I am God," and then listen to the word, to the judgment of God that is uttered within you, and thereby behold this universe as it is, in the image of God.

Chapter: There is only One God Consciousness

September 1963

Topic:

When I am in meditation and giving help to someone, I am always beholding the Christ in that individual. This is the only way in which spiritual healing can take place because it is the *modus operandi* of spiritual healing.

Topic:

Unless you can believe that there is an invisible substance which we call consciousness and an invisible activity of consciousness, and that it is living your life, there is no way to become a beholder. . . When you can once feel or witness that there is an invisible something living your life and producing things in your experience which you could not have brought about, you are living a life of praying without ceasing because you are always looking over your shoulder to see what is taking place.

CONSCIOUSNESS UNFOLDING

Chapter: God Revealing the Infinity of Being

1949

Topic: *Synonyms For God*

We are coming to that place in consciousness where no treatment is ever necessary, and in that state we look out upon the world, beholding the perfection which underlies all appearances.

Chapter: Peace

1949

Topic: *Peace*

Only the Son of God, the Christ consciousness of you and of me, can ever witness and behold the presence of God.

Chapter: Questions and Answers

1949

Topic: *Going From The Mountain Top To The Depths*

When the concept is healed in the practitioner's thought, the patient responds. Why? Because the practitioner's thought is the only place where he can behold an illusion.

Since my kingdom, my spiritual kingdom, is not of the mortal, material world, I am not here to reform or heal a mortal, I must look away from mortality and behold the spiritual man. In that sense, then, it is my responsibility as a practitioner not to accept the evidence of the senses, even when that evidence testifies to a sick or dying mortal.

GOD, THE SUBSTANCE OF ALL FORM

Chapter: Individual Consciousness as Law

1949

Topic: *Spirit Underlies All Effect*

Let this be our theme: *Recognize Spirit as underlying all effect.* Have no dependence on persons or things, but place all dependence on Spirit. Behold Spirit, Consciousness, appearing as effect—your consciousness appearing as form.

LIVING BETWEEN TWO WORLDS

Chapter: Opening the Door to Infinity

1964 Oahu/maui Series

Topic: *Opening The Door Leads To Greater Activity And Inner Peace*

Relax and rest and be a beholder as I, the Spirit of God in you, go before you to prepare the way. This is My function. For this purpose have I planted the seed of my Self with you. For this purpose have I breathed My life into you.

Chapter: The Power and Dominion

1964 Portland Special Class & 1964 Oahu/maui Series

Topic: *Conducting A Successful Spiritual Healing Ministry*

552:2 or 549:2

If we have been granted any degree of spiritual discernment so that we can behold the *I* of every individual and receive It into our consciousness, acknowledge It, welcome It, and bless It, then we transform our world.

I am in this work. . . not to heal, reform, or enrich anybody. It is to behold and reveal to you the Christ of your own identity. As I give recognition to It, in some measure I bring it forth into expression.

If we would benefit the world, we must forget about praying for peace on earth. . . we must look through appearances with the power of spiritual discernment and behold God's creation and God's government of man and of the earth including the weather and the climate.

The ability to move from the world of material sense into the world of spiritual discernment is proportionate to our ability to close our eyes to the appearance and wait for that inner intuition, the voice of God, to reveal to us the truth of what we are beholding.

As we outgrow a material sense of life and think in terms of God as our Selfhood, we can stop taking anxious thought, turn our attention to whatever work has to be done today, and then behold all these other things in the external, appearing in due order.

LIVING BY GRACE

Chapter: Living The Mystical Life
Topic:

The goal of the mystical life is for us to become beholders of God in action, where we ascribe nothing to ourselves—not even good motives. We no longer have desires. We no longer have needs because every need seems to be met before we are even aware of a need. This is called "Living by Grace," but you can live fully by Grace only as that selfhood that has a desire, a hope, an ambition disappears. Then life is lived entirely by Grace, because It functions to its end, not yours or mine.

LIVING BY THE WORD

Chapter: Let the Tares and the Wheat Grow Together
Topic: *Honor God By Recognizing His Kingdom Here And Now*

1960 Chicago Open Class 3:2
323

God's kingdom is not of this ephemeral world. God's kingdom is not in this belief in two powers. I know the truth, and the truth I know makes me free, the truth that all that God made is good. God made all that was made; therefore, this that I fight, battle, try to overcome or destroy, not being of God, was not made.

Your problems exist only in the same way that the mirage exists on the desert, as a misperception of what actually is. "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." You are not told that when you awaken you will heal anybody, but that you will see Him as He is, and that is perfect, perfect *now*.

There must come a time in your experience when you do away with the future tense, when you do away with thinking about the good that is to come, the good that is desired, or the harmony that is to come. All this putting of things into the future is a human thing and not divine, and it does not have the sanction of Spirit. There is no way to reach spiritual harmony by *expecting* good. There is no way of reaping spiritual harmony by *expecting* harmony. There is no way of reaping or experiencing harmony in any other way than in understanding that whatever the appearance may be, harmony is. "Behold, now is the accepted time; behold, now is the day of salvation." Now is when you are the child of God; now is when you are part of the spiritual kingdom; now is when the kingdom of God is established on earth.

Chapter: Spiritual Discernment of the Bible
Topic: *Our Good Unfolds From The I Within*

1964 Manchester Closed Class
559

Everything that is made is made from the substance of the Invisible, and all that exists within your consciousness and mine. The purpose of contemplation or meditation is the going within until, either through hearing the Word or feeling the Presence, we receive an inner assurance: *I am on the field. My grace is with you. I have meat within you sufficient unto every need. I can give you living waters, and you will never thirst again. My peace give I unto you.* As we receive this assurance within, our demonstration is complete in the without, and we have only to be beholders and watch how fulfillment takes place.

LIVING THE INFINITE WAY

Chapter: God Is Omnipresent

1954

Topic:

When we behold people in any degree of humanhood, good or bad, rich or poor, sick or well, we immediately realize the spiritual truth of their nature, we realize that in them is this same invisible vine, this same Christ, and that Its function in them is that they might have life and that they might have it more abundantly. . . Silently and secretly within yourself voice this truth about your neighbor, be he friend or foe, far away or near. That voicing is the acknowledgment that you have truth, and because you are acknowledging that you have it and are willing to share it, more will be added unto you.

Chapter: meditation

1954

Topic:

Let us remember that every appearance of humanhood, good or bad, is a mental image in thought, actually without reality, law, substance, cause, or effect. In this recognition, the limitations inherent in the five physical senses begin to drop away. We are enabled to "see" deeper into consciousness and behold that which is—eternity in what appears as past, present, and future. We find ourselves unlimited in terms of "here" or "there," "now" or "Hereafter." There is a going in and a coming out without sense of time or space, an unfolding without degree, a realization without an object.

The contemplation of God and the operation of God's law keeps the mind continuously stayed of God. Quietly, gently, and peacefully, the student is observing God in action on earth as it is in heaven; he is beholding the very glories of God; he is praising God, acknowledging God; and he is bearing witness to the fact that God's grace is his sufficiency.

Expectancy, itself, can be meditation, however, if that expectancy takes the form of watching the tiny bud unfold until it becomes the full-blown rose, of beholding the darkness of the night suddenly illumined by the glittering stars and the soft light of the moon, or waiting for the sun to rise and the fullness of its light and warmth to envelop us. But when expectancy implies that God shall move outside Its orbit to obey our desires and wishes, then such expectancy becomes sin.

The universe of Spirit is an eternal activity of God. Anything that occurs in time or space, as we humanly understand it, should not be accepted at its appearance-value. Let us remember that every appearance of humanhood, good or bad, is a mental image in thought, actually without reality, law, substance, cause, or effect. In this recognition, the limitations inherent in the five physical senses begin to drop away. We are enabled to "see" deeper into consciousness and behold that which is—eternity in what appears as past, present, and future. We find ourselves unlimited in terms of "here" or "there," "now" or "hereafter." There is a going in and a coming out without sense of time or space, an unfolding without degree, a realization without an object.

The great prophets of old saw that man need do nothing about these great miracles except behold, enjoy them, and be grateful that there is an Infinite Wisdom and a divine Love that has created all these things for Its own glory. This really means for your glory and for mine, because God's only existence is as you and as me!

The contemplation of God and of the operation of God's law keeps the mind continuously stayed on God. Quietly, gently, and peacefully, the student is observing God in action on earth as in heaven; he is beholding the very glories of God; He is praising God, acknowledging God; and he is bearing witness to the fact that God's grace is his sufficiency.

OUR SPIRITUAL RESOURCES

[The Presence we release] does the work, and that relieves the pressure while we, in turn, become beholders, witnesses, standing a little apart and to one side watching our life unfold.

If we were to adopt the role of a beholder in our business and were to watch the activity of this Infinite Invisible unfold, we would soon find that It would unfold as whatever was necessary to Its fulfillment.

My entire experience has been one of beholding God, the Spirit, become flesh—harmonious, healthful flesh—and that not only as the flesh of the body, but as the flesh of the pocketbook and the flesh of the everyday relationships with human beings in the world.

When we help our students and our patients, we do not give them treatments. We sit in the silence in the assurance of the nonpower of that which is appearing to afflict them. . . We are simply sitting and beholding the nonpower.

We shall see that *I* am at the center of the universe, simultaneously looking forward, backward, to the left, and to the right, beholding this entire universe all at one time, including the past, the present, and the future for I and the Father are one.

REALIZATION OF ONENESS

Beholders have no right to desire or fear.

SHOWING FORTH THE PRESENCE OF GOD

Every time you behold any form of discord or inharmony and remind yourself, "Yes, with my eyes, that is the appearance, but I know the invisible picture there, the invisible Christ. I behold there the real soul of that individual, the real strength of his being and body," you have given meat in My name. You have given wine and water and raiment and freedom from the prison house.

SPIRITUAL DISCERNMENT

Those who caught glimpses of the kingdom about which the Master was speaking have always tried to tell us of a spiritual state of consciousness in which there are different values, even different forms. . . In a mystical teaching, we try to lift ourselves into another consciousness, the fourth dimensional or spiritual consciousness, so that we can begin to behold the mansions the Father has prepared for us. The Christ-consciousness goes before our human self and then lifts our human self above itself.

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.

One of the most difficult concepts for almost every student of the Infinite Way is to understand what is meant by beholding God. There are nature mystics in the world who believe that God is in nature, that God is manifested in the sun, moon, and stars, in the flowers and the plants, but the truth is that what we behold with the five physical senses is nothing more nor less than a creation of the universal human mind. It is in no way divine or spiritual: it is only our limited concept of the spiritual. If God were in a tree, a tree would not die; if God were in the ocean, there would not be a storm on it. How long ago was it known that God is not in the whirlwind, that God is not in the storm, that God is not in any phenomena of nature! These represent the creation of the Lord God or mind as set forth in the second chapter of Genesis. It is only when we see the sun, moon, stars, rivers, vegetables, and all nature as symbols, or as the human concept of the real, that we begin to perceive that behind this creation there is *My kingdom*, a temple not made with hands.

Chapter: The Nature of Spiritual Discernment

1964 Honolulu Infinite Way Study Center

Topic: *Only Those With A Measure Of The Christ Can Behold The Christ.*

540/4:1

When Peter acknowledged, "Thou art the Christ, the Son of the living God," the Master could say to Peter, "'Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.' You have not been able to discern this of yourself. It is the Father within you, the power of spiritual discernment within you, that has enabled you to behold the Christ of me."

Every time we invest anything or anybody with any quality of humanhood, positive or negative, we can withdraw it and turn to this power of discernment that is within and ask for light. Then we will receive light on its true nature and, as this develops, by beholding more and more of Christhood, we become more and more of the Christ.

SPIRITUAL INTERPRETATION OF SCRIPTURE

Chapter: The True Sense of the Universe

1947

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

Finite sense beholds added things as objectified material sense.

SPIRITUAL POWER OF TRUTH

Chapter: A Great Secret

Topic:

You will discover that in these Initiations you have to go through terrible experiences. That is true; you do; but the thing is to make up your mind that this is the way it is going to be. Be a beholder and go through, because as long as it is a God-experience, the only reason It appears to be a terrible experience is that it is unknown to the human mind, it is unknown to us. It is not like anything we expected, therefore we think it is terrible. It is not terrible when it is finished, if we can stand long enough to go through.

Chapter: A Harmonious Universe

Topic:

Love is when we are able to behold each other without judgment, without criticism, without fear. Then we love our neighbor as ourself. . . We cannot help it, because we cannot help loving these divine qualities that have been aroused in each other.

Chapter: Not Good OR Evil

Topic:

You must find what it means to live the mystic life, the life that is consciously One with God. I am consciously One with God only when I realize that God Is my being and Is individual Being. Therefore I may not look at a person, a place, a circumstance, or a condition and have any opinion other than looking through it and beholding Spirit. I am not knowing anything or anyone good or bad.

Chapter: Sin: Its Illusory Nature

Topic:

So in your spiritual wisdom—a point of consciousness that you have attained through study and practice over the years—you are now looking out at this world and beholding it spiritually, not materially. You are beholding this universe as God, appearing in infinite form and variety. It does not fool you that appearances sometimes testify to vicious forms of error. Your study, your practice, your change from material consciousness to spiritual show you the Truth of the first chapter of Genesis.

Chapter: The Realm of God

Topic:

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."

Chapter: Your True identity

Topic:

So it is that first of all, when we sit down to help ourselves or others, our realization—or one of our realizations—must be, "I am not trying to change sick matter into earthy matter. I am not trying to change a little matter into a lot of matter. I am not trying to make unhappy people happy. My aim in this meditation is to realize, behold, and demonstrate the Christ"—in other words, demonstrate the Christhood of your being, of my being, of his being, of her being. That is why we are never trying to get something or get rid of something. We are never attempting to draw something to us or force something away from us. Our entire ministry is Christ Realization.

We look out with our eyesight, which means with our limited, finite senses, and we are looking at God's masterpiece, *you*. That's God's masterpiece, His own offspring of His own Being, His own Self made individually manifest. Now, beholding it without spiritual appreciation, comprehension, we say "Isn't this worthless!"

Now with your eyes closed to all appearances, realize that it makes no difference who has called you for help. It could be someone with the deepest sin, for all we know, or someone in a physical distortion beyond description. Now with eyes closed, remember, "Father, I'm not trying to change this picture. Give me Thy Grace to behold him as he Is. Awaken me out of this mesmeric dream so that I do not judge by appearances. Let me see him as he Is, and I will be satisfied with this likeness. Here, indeed, Is the Christ of God, the very spiritual offspring of Divinity. Grant me Thy Grace that I may see him as he Is, that I may see this situation as it Is. Reveal Christ where there seems to be a human being." Then, as you sit in that silence, waiting, the Spirit of God touches you and illumines you, inspires you; and for a brief, fleeting second it is almost as if you could see, or touch, Reality—sometimes even smell It.

If you have been clear that what you are seeking is not changing a human being from bad to good, or poor to rich, or unemployed to employed, or sick to well, but rather beholding Divinity instead of humanhood, then sooner or later, the experience [the click, smell, music, or light] will come to you. It may only be momentary; but in that momentary flash, your patient will be improved, benefited, healed, employed, enriched-whatever the situation demands.

THE 1954 INFINITE WAY LETTERS

Chapter: The Great Secret

Topic:

This is a spiritual universe. Every individual is God's Own Being, and as you behold that every individual and every thing in this universe is constituted of the quality, the character, and the nature of God, what remains to be fought? Nothing but our concepts and our false values. "The heavens declare the glory of God," and surely the image and likeness of God can only show forth the nature and character of God. Let us, therefore, be the first to show forth God's handiwork.

THE ART OF MEDITATION

Chapter: Meditation: The Experience

1956

Topic: *For God So Loved The World*

When we recognize our true identity as God in expression, we shall see as God sees. As we behold ourselves spiritually endowed, we become beholders of God appearing in all and through all. But we can do this only as we relinquish those judgments that come to us by the seeing of the eye and the hearing of the ear.

The government is on His shoulder. As we listen to that *I* that is deep within our own being, we are led of the Spirit. We behold the hand of God reaching right up through us, in us, coming out into manifestation and placing Its glory in our experience as our activity. We witness the hand of God within us as it offers up its good; our good coming to us from within us, not from without, but from the kingdom of God which is within us; not from man whose breath is in his nostrils, not from man who would give or withhold or who could give or withhold.

If our meditation has been gentle and serene, bringing us into such a realization of our God-being, that our eyes are opened to spiritual reality, we shall behold the great mystery: the mist disperses, the curtain is withdrawn; and we find ourselves in the presence of God. There is no more mental or spiritual darkness.

Chapter: Meditation: The Practice

1956

Topic: *The Way*

In achieving conscious contact with this Sea of Spirit or the Father within, we find divine Love pouring Itself into expression, so that we no longer live by personal effort alone, but by grace. Rather than seeking our good from persons or things, we tap this universal soul and become beholders of Its activity, pouring forth as the ideas which become the human forms of good necessary to our present experience.

Chapter: The Fruits

1956

Topic: *The Fruits Of Spirit*

Now the time has come when we should no longer depend upon talk or the illumination of some other person. We must have the experience, so that we can be in this world but not of it, walk up and down this world and yet not be a part of it, walk in and out of the discords and inharmonies, as well as the pleasures and harmonies of this world, and through it all maintain our spiritual integrity. We lose all sense of having to *do* something, or having to *know* something or having to *understand* something. . . Let us be beholders, watching God at work in His universe, recognizing a transcendental Being as It performs Its work through our consciousness.

That is the attitude that we must maintain as a beholder, almost as if we were saying: "I am not really living my life at all. I am watching the Father live Its life through me."

THE ART OF SPIRITUAL HEALING

Chapter: Spiritual Healing: The Principles

1956

Topic: *The Language Of Spiritual Healing*

All problems fade out in proportion as you develop this ability to be quiet, to behold, and to witness divine harmony unfold, and because of the principle of oneness, you patient experiences this harmony.

THE CONTEMPLATIVE LIFE

Chapter: Beginning the contemplative life

1959-1961

Topic: *Man Cannot Influence God*

Man cannot have his way with God; man cannot get God to do his will or his way; and therefore, the next need is to become a beholder, because, since you cannot influence God, you can at least watch what God is doing.

Chapter: Contemplation develops the beholder

1959-1961

Topic: *Living As A Witness To The Activity Of God**

Our function is to quietly behold the appearance and God's function is to dissolve it and reveal Its glory.

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.

If we were in an art gallery, standing before the works of the great masters, we would be beholders because all that we would be trying to do would be to draw from the picture what the artist had placed there. . . We do not enter the picture: we behold it. If we enter anything, it would be the consciousness of the artist to behold exactly what he beheld because we are now of one consciousness—one 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.

Chapter: Daily preparation for spiritual living

1961 L

Topic: *Daily Practice Is Essential*

As we deal with the appearances of everyday human living—national conflicts, international conflicts, family conflicts, or individual conflicts—we realize that we are beholding only the activity of a universal belief in two powers. We will never know harmony until we recognize that whatever we are dealing with is but a belief in two powers, and then establish ourselves in the realization: "*I and my Father are one.*" *In this oneness, the infinite All-power, which is spiritual, is the only Presence and the only Power functioning in my experience.*

Chapter: Meditation on life by Grace

1961 L

Topic: *Self-surrender*

In order to build a consciousness of truth, all Infinite Way students should know the following passages as well as they know their own names:

The New Horizon, *The Infinite Way*

God is One, Living The Infinite Way

Break the Fetters That Bind You, *1958 Infinite Way Letters*

Contemplation Develops the Beholder, *The Contemplative Life*

Introduction, Love Thy Neighbor, *Practicing the Presence*

The Relationship of Oneness, *The Art of Spiritual Healing*

The enlightened consciousness that is attained is itself the health and the bread and the meat and the wine. It is not that you gain enlightenment and then do something with it, but when you receive enlightenment you have nothing further to do, for *it* is doing and being. You are but the beholder of what this light is doing.

THE CONTEMPLATIVE LIFE D

Chapter: Contemplation develops the beholder

1961 L

Topic: *It Is I; Be Not Afraid*

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: Prayer

Topic:

“And God saw every thing that he had made, and, behold, it was very good.” Being good the universe must inevitably be complete, harmonious, and perfect, so that instead of pleading for good our prayer becomes the realizing of the omnipresence of good.

Chapter: The Principles of Christian Science

Topic:

Mary Baker Eddy, discoverer and founder of Christian Science, has based her teaching on the revelation of the allness of God and, therefore, the nothingness of disease, sin and death. Her Biblical authority is found in the statement, "All things were made by him; and without him was not anything made that was made," and "God saw everything that he had made, and, behold, it was very good.”

Chapter: The Real Self

Topic:

Keep your vision on your true identity. Behold in truth your spiritual, incorporeal selfhood. You are a state of consciousness. It is consciousness that constitutes your being. There is nothing outside. This understanding of withinness is the truth that makes us free from the limiting senses. As we realize that we include within our being every spiritual idea, such as health, harmony, activity, home, companionship, joy, peace, dominion, freedom, we cease expecting them to come from some outside source or circumstance. As we learn that these qualities constitute our being, they unfold, or manifest, in our experience.

Chapter: The Realm of Soul

Topic:

Spiritual sense, which is a consciousness completely freed of mortal concepts, alone beholds and reveals to individuals the world of truth, the earth of God's creating. All attempts to realize truth through the activity of the human mind must fail. . . Truth is an impartation from the universal mind or consciousness within the individual. It is grasped in proportion to our ability to be receptive to the unfolding and revelation of truth within us, rather than on our ability to perceive it through mental striving.

THE FOUNDATION OF MYSTICISM

Chapter: Introducing The Healing Principles

1959

Topic: *The Nature Of Error*

It is a direct malpractice to see in another anything other than the qualities of God. That is their true identity, even when to human sense they're not manifesting it, even when they don't want to manifest it. Nevertheless, as far as you are concerned, God is their true identity. Now, even when you behold forms of error appearing as human beings, whether in the form of sickness, or sin, or lack, always remember this: In order to be helpful (and this is expected of you whether or not they ask for help), recognize the erroneous nature of what they're manifesting. Know that its seat is not in them, but in the impersonal mortal mind, impersonal carnal mind, impersonal devil, impersonal satan, any word you like as long as you recognize it to be an impersonal source having nothing whatsoever to do with the individual manifesting it at any particular moment.

Actually, at this stage in my work, I don't go that far because it's no longer necessary. I have been doing this for thirty years so that now when I behold an appearance of error, to me it is just evidence of malpractice. That's all it is. It's just a mental imposition touching my thought, I don't accept it, and that's the end of it in ordinary cases. But if there is no response—I'm speaking now of those who appeal to me for help—if that does not result in healing and they come back again for help, then I may have to sit down, remind myself of this, get quiet and wait for that "click," the inner assurance that God is on the field.

God is too pure to behold iniquity. If God ever knew there was a disease on earth, God wouldn't be God anymore. If God ever healed a disease, God wouldn't be God anymore because God would be sharing its power with disease. God would be permitting something else to exist, some other power than itself. Oh, no, that just cannot be! In the entire kingdom of God there is no such thing as a disease or a cure for disease.

THE INFINITE WAY

Chapter: Prayer

1946

Topic: *(prayer)*

. . . the soliloquy of a beholding and jubilant soul. [Emerson]

Chapter: The New Horizon

1946

Topic: *(the New Horizon)*

[This chapter is sometimes called The Practitioner's Chapter and is the most important writing in the entire message. . . says Joel in The Infinite Way Letters 1956, A Beholder. Recommended again in '59 Letters]

THE INFINITE WAY LETTERS 1955

Chapter: Christmas, 1955

1955 Kailua Study Group

Topic: *A Beholder*

118:2

It is your function to be a beholder—to let God express Itself, while you watch the activity and enjoy it.

Look away from person, and behold Love appearing through all.

Behold this gentle Presence within you, receiving Its Grace from the Godhead Itself, dispelling the sense of I, me, mine.

THE INFINITE WAY LETTERS 1956

Chapter: A Beholder

1956

Topic: *Part Two*

Let us be beholders of God appearing as our health, our wealth, our strength, our life.

Chapter: Contemplative Meditation

1955 Capetown Series

Topic: *The Middle Path*

704:1

By translating any appearance or suggestion into that which *it is*, we will behold harmony, health, completeness, and wholeness even where discord and disease profess to be.

As you behold the Christ as the reality of every individual, the substance, law, and activity of every condition, you hold no duality in your consciousness, and none can return to you.

Chapter: The Christ

1956

Topic: *The Christ*

Faith is an inner spiritual discernment whereby we behold the Christ and feel inwardly that which the world knows not.

Chapter: Withinness

1956

Topic: *The Ninth Commandment*

It is imperative that you consciously behold the invisible spiritual identity of every person you meet.

THE INFINITE WAY LETTERS 1957

Chapter: April: Resurrection
Topic: *Resurrection*

1957

Our realization of the Christ uplifts consciousness until it is so spiritualized that it can behold the inner vision of eternity and immortality here and now.

The consciousness of the teacher beholds the consciousness of the student and awakens it, [and the student] is able to receive impartations directly from the Spirit.

Chapter: October: Bear Witness
Topic: *Be A Beholder Of The Divine Flow*

1955 Kailua Study Group
128:1&2

You will never be a miracle-worker, but you will be a beholder of more miracles than any group of people on earth has ever witnessed.

Behold God in action, but also behold any and every form of error as universal belief.

Sit in the silence, and behold the presence and power of God as It operates in human affairs.

THE INFINITE WAY LETTERS 1959

Chapter: August: Conscious Dominion
Topic: *Rising Above Personal Sense*

1951 Second Portland Class
602: 1&2

The Resurrection proved that whatever form of evil is thrust at us, "in three days" we can rise above it. . . if we not only do not accept it as a real power, but, moreover, do not accept it as being aimed at us as people, but really aimed at the Christ of our being, and then are willing to behold the Christ nullify it.

Let us behold the Christ sitting between the eyes of every individual; let us behold only the Christ as the substance and law of every condition; and then there will be no duality in our consciousness, and no duality can return to us.

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: October: Freeing Ourselves from Universal Claims
Topic: *Give Up All Attempts To Change The Human Picture*

1958 London Advanced Class
233:1

My aim in this meditation is to realize, behold, and demonstrate the Christ. . . the Christhood of your being and mine.

THE MYSTICAL I

Chapter: An Act of worship and the fruitage
Topic: *The Miracle Of Silence.*

1964 London Studio Class
563: 1&2

When Scripture says, "Greater is he that is in you, than he that is in the world," do you see exactly how much greater, how much mightier? The might of God is within us, and that mightiness can be brought into the external realm by our taking the attitude of a beholder and being completely still in the presence of the *I* that we are.

Whatever we may do of an unselfed nature for our fellow man. . . is the act that proves our acceptance of the commandment to love our neighbor as ourselves. This is the act of commitment confirming our inner agreement. When this has been completed, we are in obedience to the law of God, we are children of God, and now the rhythm of God can flow through us without interruption, without hitting up against barriers, without being deflected, and we can become beholders.

When God is unveiled for you so that you behold God as the Soul of all mankind, you can actually feel within you that the Christ is incarnate in you, in me, and in your neighbor: friendly neighbor, enemy neighbor.

Even though you are of the circle of Christhood, you will be living in the world of business, art, literature, government, or religion in order that this light may shine, in order that you may continue to lift up the son of God in all men. You lift it up by beholding the Christ in individual consciousness and as individual consciousness. . . there will be a flicker of an eyelash, a second of recognition, and you will have lifted up the son of God in man. Thus you will not only be more solidly embodied in the circle of Christhood, but you will be drawing into that Circle those who have been outside, the branch of a tree that has been cut off and is withering and dying.

THE ONLY FREEDOM

All the troubles in the world are based on the belief that we do not have a God at hand, that we have strayed from God, that God is not maintaining us or sustaining us in His own image and likeness, that we have sinned and we cannot be well until we get back into God's grace. We have never left God's grace. God does not know that we entertain a sense of separation. God does not know that we have ever physically, mentally, morally, or financially sinned. God does not know that we have been unjust. "Thou art of purer eyes than to behold evil, and canst not look on iniquity.

If we see anyone as less than the Christ-selfhood, we are violating karmic law, and we must pay the penalty in our own demonstration of harmony because what we are beholding becomes the law unto us.

THE THUNDER OF SILENCE

Only one thing can free us from the law of as ye sow, so shall ye reap—to stop sowing. The only way to stop sowing is to recognize our spiritual identity because then we need not reach out, scheming, plotting, planning, grasping, or even desiring that which another has, but we can be beholders and watch what wonderful ways the Father has of providing for us without depriving another.

In order to see anyone correctly, we must develop the habit of looking into his eyes, and then, if we are able to penetrate the depths that lie way, way back of his eyes, we shall see the person in his true identity, behold the reality his being, and discover that names are but masks for characters in God-consciousness, God-consciousness Itself produced as form. Behind the mask, there is but the one name, G-o-d. . . Then, every time we go to the butcher or the baker, do business with a broker or a banker, enter our home or church, or go to our business, we shall be seeing the Christ-man, *a person without qualities* [of his own], a person who, we know within ourselves, has the Soul of God, the mind of God, and the Spirit of God.

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 matter how high a degree of spiritual consciousness a person attains, he can bless and help only those who will bring themselves into the orbit of his consciousness. As he becomes a living witness to the Word made flesh, he makes no attempt to exert power: He remains still and beholds the activity of God as It touches the lives of those around him.

Chapter: From the Unreal to the Real

1956-58

Topic: *This Is A Spiritual Universe*

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.*

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

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.

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.

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."