

No one is ever going to be attracted to a spiritual message by hearing someone preach it, because preaching reaches only the human mind. Living it reaches the Soul, and that is why all the preaching there has been for six thousand years has not changed men.

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

You know better than to try to change your relatives or to tell them what to do. That is not the way. The way is prayer; the way is to realize the activity of the Christ in human consciousness, to realize the nonpower of the carnal mind, and to realize that the carnal mind has no law to support it.

Our prayer is not for an end to interracial strife or that the world be humanly better. It is given to us to pray that God’s kingdom be realized on earth, that the activity of the Christ be made manifest in human consciousness, and that the carnal mind be recognized for the nonpower it is in the presence of the Christ.

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

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

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

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

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

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

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

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

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.

The human mind is a state of hypnotism.

In explaining that the Mind of God is your mind, they are risking the displeasure of the entire human world.

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

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

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.

Human appearances are formations of a finite sense of mind.

Nothing that the human mind can know is perfect, thus spiritual healing not a mental process.

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

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

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

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

Organs are human symbols which counterfeit the activities of Mind

We must become still and let the human mind become the instrument through which God Mind expresses itself.

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

Behind every externalized form there is always more than the human mind or eye can comprehend.

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

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

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

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

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

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

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

I am asking you to come into a higher consciousness of the presence of God, a consciousness higher than that which you can attain through the action of the human mind.

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

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

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

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

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

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

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

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

[Attaining spiritual consciousness] is not done merely by affirming and denying until some truth has been memorized and rooted in the human mind. It is done by pondering softly and gently and peacefully these spiritual truths, until they really are absorbed so that they actually become a part of our consciousness.

Consciousness is not your “thinking” mind; consciousness has nothing to do with the thoughts you think; consciousness has nothing to do with your individual mental or physical effort...[it] is really the substance or reality of the human mind.

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

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

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

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

Through the limitations of the human mind, there is no way to understand how all of God-consciousness can be mine and still all of God-consciousness can be yours. This can be understood only when God can be realized as Spirit. With God as Spirit, we can understand that God cannot be divided, separated, or cut up into pieces, but that God is always One, infinite, and God is the mind of you and of me.

As our spiritual vision increases and our spiritual consciousness unfolds, we, too, will have the gift of discernment in some degree and be able to see some of the experiences of the past, the present, and the future. At first we will probably wonder what is happening to us, but all that is happening is that we are now manifesting some measure of the fourth-dimensional Consciousness which enables us to see into the human mind.

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

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

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

The whole of human experience is an imaginary experience, a dream-experience, taking place in the universal mind which does not have its seat in God. The proof of that is that in the moment that you can still that mind and open the door for the Spirit of God to come in, that man is not there any more...We say that the "old man" has "died" and the "new man" has been 'reborn,' but where did the "old man" go? He did not go any place: he was not there to begin with!

The real preparation will come forth from the degree of silence and secrecy in which you maintain yourself, because then you will not be wasting your substance on the air, or wasting it by letting it hit up against the human mind that would like to dispute it, argue with your, and discuss it.

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

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

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.

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

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.

Do not forget that spiritual truth should not be placed before the human mind. Keep it secret, keep it sacred, and voice it only when you are with someone whom you know will receive it in the same secretness and sacredness.

In our world work we are not asking for peace. What good would peace be as long as consciousness remains at the human level?...World prayer should be the realization of the non-power of carnal mind and the nature of God as individual consciousness.

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

As far as most humans are concerned, anything that is not in the mind or body does not exist, and this extends to the greater realms of the educated. In fact, very often the greater the education, the greater the imprisonment.

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.*

There is a transcendental state of consciousness which is beyond the human, but which takes possession of you at a certain moment. Knowing the truth intellectually ceases at some particular moment, and the transcendental state of consciousness becomes the individual consciousness and its function is a continuous state of impartation...Transcendental consciousness...is your mind when it goes beyond itself, when something takes over.

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

There is not enough money in all the world to overcome the poverty of the world, because the entire human mind is a state of barrenness. Benevolence and charity, loving your neighbor as yourself, is not done for your neighbor. It is done as fulfillment of your nature. *I* cannot withhold. *I* must forever pour itself out, not for the sake of anyone, but for the sake of its fulfillment.

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.

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

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

I use the word power, I mean it in its absolute, true sense, and the human mind is not a power in that sense. It will not enable one person to injure another person mentally.

But, thoughts *are* things! It is only when you get away from thought that you get away from things and come into the realm of idea, and idea is not a thing. Idea is an activity and a quality of mind, but of the divine mind and not of the human mind.

We have one of the greatest quotations in all the world on that subject [of healing]: "Not by might, nor by power, but by my spirit." There is no better way to heal than that, a way that will leave your patient freer to function as the normal presentation of God, without undue influence of humans. "Not by might, nor by power, but by my spirit." By my spirit, the spirit of God, that mind which was also in Christ—the mind of you and the mind of me.

The minute you begin to know that the mind that was in Christ Jesus is your mind, from that moment on it is doing something to your body, your business, your income, your human relationships and family relationships.

Remember that we started with the declaration that there is no change in the outer scene until there has been a change in consciousness. Well, what change can there be unless something higher than the consciousness we have been holding enters to change us? And where does it enter from? Our thinking mind? No! We had that all the time. Your humanhood will not improve your humanhood. You have got to go higher. Therefore, it is only a spiritual sense, or the Christ, by which a person can be improved... The introduction of the Christ into individual consciousness will destroy jealousy, hate, enmity, injustice, dishonesty, immorality, sensuality; they can all be overcome by the introduction of the Christ.

This is not a teaching to make your mind get things or do things for you. It is not a teaching to give you some power called "God" to bring you human things or human betterment. This is a teaching that is to make you be in the world but not of it. This is a teaching to bring the realization that, from the beginning of time, since before Abraham was, I am, and that I will be right here until the end of the world.

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

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.

We must make love the dominating influence in our experience. We must make all of the divine qualities of the Christ active in us. We must give up all personal desires, hate, envy, criticism, condemnation; we can't indulge those human qualities. We must not fear, for then we are just missing the opportunity to bring forth the divine qualities of Christ. Why go around indulging these human things at the expense of cheating ourselves from having the mind that was in Christ Jesus?

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

This path isn't for him whose heart and soul and mind isn't in God. If there is an idea in your mind at all that this is something which can be used, that it is something for personal gain, for personal happiness or personal wealth, don't try it, because it won't get you anywhere at all... This can bring only immortality and eternity and all the good that God knows. But it is on an entirely different level than human good, just as spiritual freedom has nothing to do with human freedom.

Should a practitioner by divine grace be able to rise above all the problems of family life, he may then begin to take on the problems of patients and students, and many a headache will come to him from his spiritual ministry. If he feels that he is being crucified, it will be because of his activity in the spiritual field. Nothing arouses the antagonism of the human mind as much as the things of the Spirit. The moment spiritual sense rises up, the whole world, or so it seems, tries to pull it down. Sad to say, this comes often through one's own students, not that it is always intentional, but even if it is not intentional, results are the same.

When someone asks me for help, the first thing I do is stop the Presence and Power of God through. The moment I try to think a thought, even of Truth or of The Infinite Way, I am trying to make thought n power, I am trying to make a statement of Truth a power. No statement or thought of Truth is God-power. Only God is God-power. So if you want God, be still and let God function. Otherwise, you are letting your ego in. What is worse, you are making graven images... Any thought of God that is in your mind is a thought you created, and it is a graven image. Any word of God that is in your mind is a word you created. It is therefore a graven image. You must be absent from thought. Then whatever God is, and however It functions takes place out there, and it is a miracle to human sense. But it as, not a

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

Few people recognize that because [the mind] is an instrument of God, it should be perfectly harmonious. There is no reason why the body should deteriorate or lose its faculties, and it appears so only because man has not yet learned how to prevent such changes and maintain the body so that it is a proper and effective instrument for daily use. This can be done by realizing that the mind also is an instrument and, too, has its rightful place in our human experience...The mind is an instrument for something higher than itself, and that something is the one Self. When we come to the point where the mind is governed by the Self, we will be embraced in a peace that passes understanding. Then we do not control the body or the mind, but the activity of Truth in our consciousness, of which we become

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 unillumined 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.

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.

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.

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.



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

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.

Insofar as we can keep from thinking of a person as a human being—from thinking of his parents, his education, the environment in which he has grown up and now lives, and accumulation of other factors that may have contributed to his present discord or harmony—and keep our mind stayed on God, realizing that everything that is emanates from God everybody that is lives and moves and has his being in God, in that degree can we love our neighbor even though he be an enemy.

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

In the Infinite Way writings, you will read that you are never to say, "I am God," you are never even to think, I am God," for this would almost be like trying to spiritualize your humanhood. However, you are to be alert to hear that still, small Voice utter Itself and say to you, "Be still and know that I, down here in the midst of you Am God." Watch that you do not allow that word *I* to be another word up in your mind, because this is dangerous. This becomes another image in thought, another concept of God, and it can do nothing for you. Now when you know that you are speaking about Selfhood, Being, then of course you cannot make mental images. You cannot make mental images of Self, of Being, of *I*.

Recognizing the fact that a human being is only a human being because the carnal mind is pumping itself into them and through them, and is being accepted as a power, you know how to die daily to your humanhood: that is, by being very sure in the morning, and certainly at night before sleeping, that the so-called theories, opinions, beliefs—the whole of the carnal mind—are not a power. The carnal mind has no avenue of expression, no law to sustain it or maintain it. I am One with God. I and my Father Are One, and the qualities of God constitute my qualities. I am an instrument and an avenue through which, and as which, God appears on earth. The Intelligence of God, and the Love of God, and the Wisdom of God, and the Grace of God—all of this finds expression in me, through me, as me, to all of

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.

Remember that *as a human being*, my whole life is devoted to malpracticing you. I am seeing you sick, or I am seeing you sinful, or I am seeing you old, or I am seeing you dying...The moment I understand that God is your Father and that you are as pure as your Father—for you are of the same Life, Mind, and Substance—I have released you from malpractice and I have released myself being a malpractitioner. Since, now, I am not pouring out malpractice, none can me back to me, because my whole experience is made of what I pour out...If I know the Truth, the Truth must make me free! If I know the Truth about you, that Truth makes me free because there is only One of us.

You reach a place where you no longer think of praying for yourself or doing meditation or spiritual work for yourself. It just never enters your mind. Why? What is the difference between knowing the Truth about you and knowing the Truth about me? It is the same truth, and we are the same Being, the same Selfhood. Knowing the Truth is all that is necessary, regardless of whether you are knowing it about the human race or about even the animal world or the bird world or the fish world...In the end, I am the one who is really going to get the most benefit from it, because that knowing of the Truth is elevating me in consciousness above this picture.

In praying for the world, there is one mode and means of prayer that will do more to break the evils of the human mind than anything else: realize that God, Spirit, is Omnipotence, and therefore the mind of man is not power, the will of man is not power, the way of man is not power. All power is in God, Spirit, and therefore there is no power in the carnal mind, or mortal mind, or human mind, whichever you call it. All power Is in God.

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

When you are sure that you have impersonalized it so that you have absolutely no thought of the individual in your mind, then take the third step, which is nothingizing. That means you have to go back to Genesis: "God made all that was made, and all that God made was good. What God did not make was not made." Therefore, anything God did not make does not exist. And all that God made was good. If God made all that was made and all that God made was good, then God didn't make a carnal mind, or mortal mind, or devil, or satan. They have no existence except as mental concepts in the human mind.

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.

Often, when we are working with our friends, our parents, or our relatives, we revert to that human sense of criticism and judgement, or the metaphysical sense of saying to them, "Well, it's your wrong thinking. There's something in your mind that has to be corrected." Of course there is, but it is the belief in two powers. The only belief that has to be corrected in all of us is that God isn't omnipotence, God isn't omniscience, God isn't omnipresence.

All there is to man is God made manifest. You are the temple of God. Your body is the temple of God, your mind is the temple of God, your being is the temple of God because God constitutes your being. We are talking of every individual on the face of the globe, every form of life: human, animal, vegetable, mineral. All is God expressing itself as individual consciousness and form.

The total efficacy of prayer can be summed up in the one word *motive*... So if you go to God, you must go wanting spiritual grace and forget what you seem to need in the human picture because you cannot reach God while that is your primary goal. If you believe in omniscience, the only way you can reach God is to close your eyes, realizing, "I cannot tell You anything, but You search the heart, the marrow, and the intents of the mind, God. You know me. Here I am." As long as your motive is to receive God's wisdom. God's voice, God's presence, something of a spiritual nature that has no relationship to your human world. It will adjust your human world. *It* will adjust it, not you.

Always we come back to the truth that anything we can think about God cannot possibly be God, because that thought is only an idea in our mind, and an idea or a concept in the mind cannot be God. Whatever is in our mind is an effect, and the thinker is the cause of that effect. Therefore, if there is a God, it is not the human thinker, but the illumined mind of the individual.

Keep your conversation, even your silent conversation with yourself, in heaven. Keep your mind focused on God, the spirit, the invisible. Then take some phase of God, whether it is life, love, substance, or law, and keep pondering on God as the only law of the universe, thereby annihilating all sense of human law: legal law, material law, medical law, or atomic law. Think of God as the source of all life. Thus "every word that proceedeth out of the mouth of God" becomes more and more that life eternal in your experience. As you keep pondering these things you finally come to a place where thought automatically stops. There is nothing left to think about, and peace descends. In that peace you wait for the voice to speak to you, for the assurance to come, for inspiration of one sort or another. In

When you are called upon for help, do not hesitate to sit down and hold up the word *is* in front of you: *is, is, is*. It is as if you were to think, "There is something here, but I do not know what it is or who it is. It claims to be a person and a condition, but I know nothing about those things. I do not know how to pray. I do not know how to meditate. I must let the Spirit bear witness with my spirit. I must let the Spirit make intercession for me. So I do not know who this is, what this is, or why this is. I only know that before me there is an *is*. There is something; there is somebody. Now, Father, take over and enlighten me."... As you watch this, you will observe that the human mind is not necessary in spiritual healing work or in spiritual living, but that there is a divine truth which comes through to do the work.

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

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

We are educating the human mind out of itself as we teach our students, and we are bringing them forth out of the power of the mind itself into an awareness that they have a meat the world knows not of; they have a hidden manna. They live by Grace, by a sufficiency of Grace unto every moment...We are teaching human consciousness; we are raising human consciousness and every time we have raised an individual we have raised thousands.

The teacher's attitude should be, "I really should be able to turn out four, five, or six teachers and a dozen practitioners, but how? Not unless I can lift them to where they can realize that the activity of the human mind or knowing the truth with the human mind is not going to heal. If I am to be successful as a spiritual teacher, I must be able to lift students to that same realization of the transcendental presence to which I have access. Just as I feel that I have meat and hidden manna, so my function must be to bring students to where they can feel that same way and can go out into the world and do likewise."

Every time you resist the temptation to think that you live by bread alone or heart alone, every time you resist the temptation to believe that you live by anything in the world of effect, you are lifting yourself out of humanhood, out of the human mind and human limitations, and you are beginning to live out from the Spirit as the Master did.

Many people turn to truth purely for the purpose of finding a way to overcome their human problems, and they measure their spiritual progress by how many problems they do not have. This is a false measuring rod. There undoubtedly comes a time when the complete absence of problems means spiritual demonstration. Jesus attained that *after* the crucifixion, after the resurrection; but I am afraid too many of us are trying to attain it before the crucifixion. . . and it isn't going to be done. Let it be clearly understood that we will have to make our demonstration over the beliefs of what we call the human mind, before we attain complete liberation.

God neither reasons nor thinks. God is. being, and God is being without thinking something out, planning it, or reasoning it out. But that which we call God-consciousness, which is a state of pure being or pure knowing, is impossible to us in our human stage. Therefore, we are given a mind, the activity of which becomes our avenue of awareness, our thinking, reasoning, planning mind.

Each one of us is intended to be a blessing to all the earth: the animal world, the vegetable world, the mineral world, the human world. but we are not being that blessing to one another except in proportion as we have this spiritual purity, in that, looking down into this consciousness, we can see that it is all the same consciousness. We are all embodied in this One. We are all deriving our life, soul, mind, and spirit from this One. We are deriving our good from this One...Out here often we are not aware of what we are doing, because, caught up in humanhood, we do not know our relationship to one another.

The belief of the carnal mind is so strong that it operates hypnotically in human consciousness, but once we recognize that, it is nullified...We do not care whether the temptation is a sin, a disease, a lack, unemployment, or bad weather; we look right through the temptation to the tempter, and the tempter is a universal belief in a selfhood apart from God. The tempter is a universal belief in a law apart from God, a life apart from God. We look right at it and say, "'Get thee behind me, Satan.' Thou art the 'arm of flesh.'" not grapple with the particular form of error; that is only the decoy. Behind that form of error is the tempter, and that is not a power. We do not have to overcome it. We have to recognize it as the tempter, a nothingness, a belief in two powers, and after that we are done with it. That is our treatment...

If there is such a thing as right or wrong candidates, actually it would make no difference if we elected the wrong ones, if in so doing we at the same time realized that we were not putting our hope, faith, or confidence in the person, but in the divine government which will operate in and through him. *I accept God as the only power; I accept God as the only law-giver, the only government, and that government, spiritual. I can trust God to exercise His judgment through the consciousness of individual man.* Such a realization destroys the power of the human mind and human thought and deprives an individual of the power to misuse the authority of his office.

There is only one way to free ourselves of human domination—whether it is domination in our home, domination in our government, domination in our church life—and that is to see that the human mind and its thoughts are not power. God, Spirit, is the only power, operating through spiritual law, operating in and through the consciousness of man. Once we begin to see this, we bring ourselves under the dominion of God and separate ourselves from the domination of men.

When we no longer take thought for the things of this world and are abiding in His grace, the necessary food appears, the clothing, the harmony, the friends, or whatever is necessary in the human world, even if "the ravens" have to bring it, even if the poor "widow" has to share it. In one way or another, all things appear, but now without taking thought. No longer are we in the kingdom of this world: now we are in the kingdom of His grace; we are living in His presence, and there is no room in the mind for matter, no desire for matter, material things, material activities, or degrees of matter. This has all disappeared.

The major function of the spirit of God, as it operates as individual spiritual consciousness, is to break the attachment of the human mind to form and effect... The activity of the Spirit destroys the love, hate, and fear of external appearances, external powers, and external laws, and a person who attains some measure of that Spirit finally is able to say to any problem, "Arise, take up thy bed," and thereby let go of the problem, realizing that there is no power in effect, no power in any external condition.

Since you are Soul you must be infinite. Then how can you be in anything; how can finite thought or belief touch you; how can it touch mind or the manifestation of its being? You must realize the nature and character of man, and see why and how human thought, collectively, or individually, cannot affect this infinite immortal being. How completely free you are from all limited and limiting circumstances when this is known!

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

The whole aim of our work is the realization of the presence and power of God. "I can of mine own self do nothing" is literally true, but the fact remains that "the Father within, He doeth the works," rather it is the consciousness of the presence of the "Father within" that does the work. How may we become conscious of the presence of the "Father within"? By stilling the human senses and listening for the "still, small voice." I will listen for "thy voice," for the impartation must always be from mind.

Human sense does not present a pretty picture, and even were it to be patched up, improved, or changed, it would still not be a spiritual picture, nor possess reality. Is it not clear then that not only does the picture need to be eliminated from consciousness, but even the consciousness itself which presented the picture should be given up, dissolved, so that not a trace remains. When we have learned that we have no mind but God, we shall know that there are no such pictures as those presented by physical sense, and that there is no other mind to conceive them.

In seeking the solution to a human problem, we often believe that some truth can or should open up to us which would meet our need; destroy the error, so to speak, and overcome the discord. Nothing can be further from the truth. That which I am seeking, I am. As we have no mind but God, our mind must be the truth that "healeth all our diseases." This very mind or consciousness embodies now and forever whatever truth, remedy, activity, or agency is needed at the moment. The truth which meets our need is the truth that our mind or consciousness is the truth itself; else how could Jesus say, "I am the truth."

The objectified universe is the effect of consciousness. Therefore, we cannot change or improve this universe in any way, but we can change our consciousness of the universe and then let this consciousness reveal the universe as it is. Our thought should not dwell on health or body or home, which to our imperfect sense may seem to need improving, but our thought should dwell on God, on the realization of the presence and power of a divine law operating in human consciousness to reveal the harmony of being. Our thought should dwell on the infinite nature of love, which cares for its creation through the laws of love and life. We should abide in the mind which expresses the eternal qualities of perfection. As our thought becomes imbued with this good, we, in turn, express this good in an

It is impossible for the human mind to conceive all the good there is for us, or even how to make it visible and tangible. It is only when we cease our human thinking, planning, outlining, affirming, and denying, and learn to *rest*; to "feel" God, to listen, that we are able to live by grace. Then our eyes being open, we are able to see the entire spiritual scene available here and now.

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.

Immortality cannot be bestowed on a human being, any more than spiritual understanding can be conferred on anyone. The consciousness of this truth comes to individual thought in proportion to our ability to let go [of] human considerations that bind to the belief of life in matter. After all, your consciousness embodies all the truth there is. It is the kingdom of God within you; not far off in some vague divine mind or spiritual consciousness, but in the divine mind or spiritual consciousness which is your mind and consciousness. This removes the mystery, the miracle, and dissolves the illusions.

We must strive to get the consciousness that God is the mind of man, he is the life of man. In periods of communion still the human mind with short quieting statements like, "Peace, be still"—"In quietness and confidence shall be my strength"—"My peace I give unto you"—"Be still and know that I am God." When you have achieved a sense of stillness, let the word God be present in your thought until revelation appears. Try it often until inspiration has brought the conscious awareness of God.

Man has not a mind separate from deity. Disease is merely belief, which will be healed immediately by destroying the belief. Where is this belief? Is it in the mind of your patient? Never. The belief is that of general human consciousness, collectively, and must be destroyed there. As a general rule, you may forget your patient as soon as he has unburdened himself to you, since the belief is not his own. It is the belief of collective human consciousness using the individual as a channel to express the belief. Be careful not to accept the belief as either your own or your patient's. Nullify it where you find it, in general or collective human consciousness. Know, also, that human consciousness is illumined because there is but one consciousness and this one divine; that mortal consciousness has no substance, no law,

In the degree that we come out from our material thoughts, human interests, we are able to become aware of the fact that we are truth itself in manifestation. Truth, as you know, is infinite. Therefore, can you imagine "getting" infinity? What could contain infinity? What would be the nature of that which could possess infinity or truth? Rather, must we see that we coexist with mind as truth. We cannot have truth, that would be twoness, but to coexist with mind as truth is oneness. To state or know this is of little benefit. We must live it, and live it until we have the actual awareness, the spiritual consciousness of its is-ness. Then only are we free of the belief of separation, of two-ness.

Many have been fooled by misinterpreting Mrs. Eddy's grand statement: "Divine Love always has met and always will meet every human need. Always remember that it is the divine love *you* give forth that meets your human need...You will remember the statement of Mrs. Eddy: "Mystery, miracle, sin, and death will disappear when it becomes fairly understood that the divine mind controls man and man has no mind but God." Therefore the only result this mind can produce is good.

The human mind is solely a sense of limitation. It does not go beyond education, environment, personal experience, and some measure of heredity and background. To get through that to the Soul is to have achieved Omnipotence and Omnipresence-the conscious awareness of Infinity.

Inasmuch as the human mind cannot be the avenue for the activity of the Soul, this higher consciousness must be attained. Thus, through the higher consciousness (or that Mind which was in Christ Jesus) the Soul reveals Itself, Its activities and Being as our individual experience.