

Why take thought about [man whose breath is in his nostrils] when we can take thought about the son of God?

Inasmuch as we are human antennas, we often find ourselves thinking the thoughts that everybody else is thinking. That is why fear overwhelms us, a fear that is not our fear but the universal fear that we pick up through our everyday contact with the world.

[In contemplation] we must be bold; we must not fear to ask questions, pertinent and even impertinent questions.

As long as you fear anything, you are enslaved by it.

It is a form of atheism to fear any form of matter. It is an acknowledgment that all is not spiritual.

Once a person is touched by the Spirit, those [enthraling things of the flesh] become only incidental; but do not be misled or overly confident: there is still the possibility of fearing the things that you have always feared.

The less you react with fear to the sins and the diseases of the world, the greater the degree of spiritual progress you have made and are making. . . In proportion as you understand that temporal power is not power in the presence of God, there will be less and less reaction to the pictures of disease or accident presented to you. . . If instead of reacting to these accounts [of lack of food and other necessities] with horror or with pity, you can realize that lack of any kind is a universal belief because supply is spiritual and, therefore omnipresent, you may help to lift those who are entertaining a material sense of supply out of such hypnotism.

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

Acknowledge Spirit in all your ways; acknowledge that Spirit is the source of all. Then you will discover that it will not be very long until that acknowledgment dissolves your sins, false appetites, fears, doubts, greed, lusts, and mad ambitions.

Transparency has no love, fear, or hate of error.

The first temptation is to use human force—mental or physical force— and begin to combat the enemy, whereas the most difficult thing in the world is to close ourselves in tight and realize that we need not resist evil. The battle is not ours but God's.

What difference does it make whether or not I am sick or well, if I am going to live forever? It takes the fear right out of disease. "I am life eternal!" - not, "I will be eternal, if I learn some truth."

Christ consciousness is your consciousness when you no longer hate, fear, or love error of any name or nature.

We must relax our humanhood, divest ourselves of human fears, worries, and doubts. But that cannot be done through will power. . . only. . . by becoming *consciously* aware of a Presence which we know and understand to be God.

There is only one answer to any claim that relates to the fear of death, and that is that Life has no opposite for Life is infinite. Life, the life which is God, is universal; it is the life of all being whether the life of man, woman, child, animal, or plant. Life is always God; there is no other life.

In the realization of God as Consciousness, the Consciousness of individual being, there cannot remain religious or racial prejudices, hatreds, fears, or bigotries. These only remain while there is the belief of a selfhood apart from God.

All fear is related to the word “power.”

Dying daily related to dropping concepts and their desires or fears.

When we are able to give up concern for the false sense of “I,” the *I* that we really are goes right along enjoying Itself, prospering and drawing to Itself everything and everyone that It needs for Its unfoldment.

When you are convinced that the place whereon you stand is holy ground, you are no longer in fear.

A God-contact is not merely a statement in the mind: it is an actual inner release from worldly fears and cares, and it is followed by further spiritual light and then gradually by a change in body, purse, or in other circumstances.

Even the stars that so many people bow down to in worship and fear, yielding power to them—even over these men was given dominion.

Practitioner must meditate until no fear of condition.

Beholders have no right to desire or fear.

Fear enters consciousness in the morning.

To fear another power is to forfeit your dominion.

Meditation: nothing to fear.

Omnipotence: there can be no power of evil to fear.

Receptivity requires us to be a servant.

In this state of rest, the power of grace descends and the presence of God flows into immediate expression as our experience. In quietness and confidence, in a resting from anxiety and fear, let God reveal Itself. Let God express Itself. Let God live our lives. Let there be no more “I” or “you” separate and apart from the Father, but let the Father be our life.

Once you have located God as the *I* of your being, your permanent identity, you will have nothing to fear.

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

It all comes down to the fear of what mortal man can do to us, or what effect human circumstances or conditions can have upon us, or what faith we may have that there is a man or group of men who can save us individually or save the world collectively. The effect in either case would be the effect of sowing to the flesh and thereby reaping corruption.

With this realization [of Omnipotence], we instantly lose our fear of material conditions, forces, or powers, and even our fear of mental forces or powers. We rest in the assurance that since there is but one power, we have nothing to fear.

As you meditate never have in mind the healing of mind, body, lack, or fear. Never, never, must you have any goal or any object other than the attainment of God-realization and the recognition of the Presence within you.

Fear is always of an effect.

Spiritual consciousness instantly releases us from all material concern including fear of death.

Spiritual consciousness is a state of consciousness which instantaneously releases an individual from all material concern. . . [including] fear of death.

It is [your] spiritual identity which has dominion over everything in life.

In not loving, hating, or fearing that which appears in the physical or mental realm, we break the mesmeric dream of a selfhood or a universe apart from God.

Fear is the basis of practically every sin that man commits.

Every time we are touched with a doubt or fear, let us acknowledge that it could only come to us in our sense of separation from God.

Now, this minute, understand that fear, in and of itself, is not a power.

To some extent the fear of disease controls us, but this fear is not your fear or mine. It is a universal fear to which we have become subject.

All evil is nothing more than a block of ice called material sense, and nothing will dissolve it except a realization of the presence of God.

You must learn to live as if there were no yesterdays, as if there had been no mistakes yesterday and no sins yesterday. . . you have to tear up your entire past consciously and actively and live as if today were the only day given you to live. If you try to relive yesterday, you will be reliving its mistakes and errors, so you might as well make up your mind to let bygones be bygones. . . Our mistakes are over and done with; our sins are over and done with; our fears are over and done with.

Once we know the truth that every form of discord in our life is a form of hypnotism, and to the extent that we can accept God-being, we release ourselves from the sins, the fears, and the diseases of the world.

Until you can arrive at this recognition and conviction and until you come to an inner assurance that there is this He within you, this *I*, because of Whom you need not fear, you can go no further and your tomorrows will be no different from your yesterdays. Do not try to go beyond this revelation regardless of how many months or years it may take for you to reach the absolute conviction:

*Where I am, God is. I need never fear, I need never be afraid. This Presence is with me This I is within me.*

"I am come that they might have life, and that they might have it more abundantly." If you remember that that passage refers to *I* in the midst of you, never again will you fear for your life, for your supply, for your happiness, or for your security. It is to this *I* that is in the midst of you that you must always look, and to no other.

The only enemy [is] the universal belief that material and mental force can control this world.

The Christ is individual consciousness when it is purged of all love, fear, or hate of error [good or bad].

Fear keeps you under material law.

mystic lives in a shell of Nothingness without need or fear.

protection is knowing no power to fear.

Do not fear to let go the things and events of "this world".

Purity is the absence of self with its needs, fears, and desires.

God is, is like saying sunshine is: no need to pray for it to come in-only to open shade and let in.

. . . feel that you are not equal to [the claim]. . . you have lost your opportunity, and it is well to ask help of a practitioner.

Error: a mirage which has been frightening you with an appearance.

Do not fear the result of every negative thought you think.

Let us never fear an image in our mind.

Receptivity requires us to be empty of desires and fears.

What have I to fear? There is a God and that God is love. That ends my whole problem.

If you examine your own thought, you will soon see how many things you fear in the external realm.

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

The nature of the bondsman is to be in bondage to effect. . . anything that has form.

"What can I do about a mirage?"

Fear comes as a temptation to believe in evil as a real power.

Fear is atheism.

Until it becomes clear to us that God constitutes individual being, you. . . will always be seeking supply and security.

Regardless of what you fear, it cannot hurt you

How can we be concerned for an hour from now when we do not know what God's plan is for us an hour from now?

You interfere with the flow of God [when] you go to God with a desire, a fear, a doubt, a concern or even a hope.

Protective work: the realization that nothing exists anywhere that is of a destructive nature.

Conscious fear is an effect, and effect can never become cause.

In the first half of the treatment you have lifted yourself above fear and the appearance.

Good has no opposite and no opposition.

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

The Way is to face ourselves fearlessly this moment [and] realize that it is in this moment that all that God is, I am.

Fear has made man forget God is the life of man.

When we allow fear of our body to enter thought, we have forsaken God.

We fear only because we believe that what we fear has more power than the God we worship.

What difference does it make what we fear? . . . We are acknowledging a power other than God.

Never be concerned and never try to have a thought about anything.

Spiritual consciousness is a state of consciousness that fears neither persons nor conditions. It looks out on this world and says, "I love you whether you are good or bad, in pain or without pain."

The weapons of the world cannot touch me because I am not in the world.

Even though the appearance may still continue for a day, a week, or a month, be assured it will gradually fade out of your consciousness once you are released from your hatred of it, fear of it, or desire to get rid of it.

Never permit your thought to extend outside yourself as if to govern, control, or influence. Your life is lived within the infinite boundaries of your own consciousness, and your way of life is knowing the truth.

No more must you voice the doubts and fears of the world, but speak the Word of God, the Word of Truth.

No more must you must you hear the doubts and fears of the world, but listen for the still, small Voice.

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

There is no power but God; therefore, stop fearing this negative sense. Stop hating this evil condition. Stop condemning this false appearance, and begin to rejoice that your names are written in heaven.

In training yourself to look through the eyes of people and animals as you come in contact with them, you will automatically come to that place where you are no longer loving, hating, or fearing the appearance-world. . . "this world."

If you react with the tiniest trace of doubt or fear, thereby accepting the appearance, you may have a long battle. . . Our concern must never be with the appearance, but always with the principle.

Fear of material conditions, whether of body or bombs, is a retreat into atheism because it is a denial of God.

Only by removing power from the visible and depending solely on the Infinite Invisible can fear be supplanted with confidence.

Before the fear for the heart can be given up, it must be brought to light and become a conviction that the heart is not the source of life. . . it is life which animates the heart.

We do not deny [hate or fear]: we recognize that they have no power to be anything, cause anything, or do anything when the realization of one Power is achieved.

Fear is a universal state, based on the belief that we have a separate life which can be destroyed.

Remember that fear is an activity of universal belief, and then realize that there cannot be two powers.

Fear is now being replaced with understanding, and it is then that grace takes over.

When we realize that there is a power of grace functioning in this world bringing our good to us, we begin to lose our fears.

There is a responsibility that we have to accept, and that responsibility is to become free of fear.

We cannot become free of fear except in proportion as we realize that there is no power in the external universe. All power is within ourselves acting upon this universe.

The fear must be removed first, and then the object of the fear disappears.

Unfortunately, as this teaching [Christian Science?] became crystallized and more and more people began to accept it, mortal mind, which had been revealed to be a nothingness, began to be feared as a power.

How can anyone fear an evil power if there is only one power and that one power is God?

The very moment that we release mankind from condemnation, we help release this world from fear.

We should even have the courage to tell fear to eat us up if it can. . . If our fear is going to do anything to us, why not let it do it now?. . . What we shall find, however, is that fear is not a power—it is only power as long as we fight it.

Fear must always have a form. Always there must be something to fear, or there would be no fear.

Limitation exists only in the dream of life, not in Life Itself. Fear exists only in the dream of two powers, not in Omnipotence. Disease exists only in the dream of mortality, not in the immortal Being which you are and which I am.

If you learn to accept everyone in your consciousness as God-being, you need have no fear for him. If, however, you accept him as a human being, then you will have concern.

By understanding the basic nature of error to be a fear about self and that actually there is only one Self, God, we do not react to the fears of our patients or our students, and they quickly become free.

In the human scene, the struggle for existence is intense. . . This is characteristic of that limited human consciousness that can feed only upon itself, relying on its own physical strength, education, personal experience, or the influence that can be brought to bear upon the situation.

How can we tell a person who has not attained the consciousness able to recognize the Christ that he should live by Grace, without worry, fear, accidents, death, or poverty?

To give up our fear of anything in the world of effect is the first step in attaining Christ consciousness.

All that the Christ consciousness is, is your individual consciousness when you no longer fear or hate or love error of any name or nature.

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

In the degree that you are able to transcend human thinking and look through the world of appearances, feeling little or no sense of hate, love, or fear for it or from it, or dependence upon it, in that degree, are you entertaining the Christ in your consciousness.

If God is our life, what have we to fear of life in this moment? All that is necessary is the continuous realization of this now-ness.

*I do not have to fear age, because my consciousness will forever be the infinite source of my supply—God, individualized as my consciousness, will be the source and fount of my supply unto eternity.*

That is all there is to the Christ consciousness, which is your individual consciousness when you no longer fear, hate, or love error of any name or nature.

You may have to stand fast in the face of the very opposite appearance. It may be in the face of a very, very persistent appearance. And so you will have to stand again and again and again and say, “I am being reborn of the Spirit. I am being renewed. I am no longer going to fear, hate, or love that which is outside of me. I am going to stand on the truth that knows that consciousness is the law unto that which is outside.” It takes patience.

You are that ideal man all the time, and all that is necessary to bring that man forth into manifestation is your realization that there *is* a divine Principle operating in the universe. . . [Then] you let go of all that constituted your humanhood—your worry, your fear, your doubt, your anxiety, your planning, your scheming. And in the moment that you let go of the false sense of humanhood, you find yourself to be that spiritual man.

To do spiritual healing it is necessary to be able to look any form of sin or disease in the face with complete confidence, “Neither do I fear thee, nor will I battle thee. Why should I fear what mortal man can do to me? Why should I fear what mortal things or persons or conditions can do to me, if God Himself is the only law, presence, power, cause, substance, and reality? I will stand still and see the salvation of the Lord.”

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

People do not fear because they are cowards: they fear because they are gripped by a universal hypnotism that makes them act in ways foreign to their own nature.

With every temptation to see twoness, opposition, or competition, [the mystic] inwardly smiles in the realization: "Be not afraid, it is *I*. There is only one of us here, not two. There is not a 'me' and danger, there is not a 'me' and competition, there is not a 'me' and an enemy—that is twoness.

We relax our fears about tomorrow, next month, or next year in the assurance, "What more can I have than the divine presence of God Himself within me, the Source of all, the Creator of all, the Maintainer and Sustainer of all? And all this is walking around within me!"

The greatest attainment [during the First Degree] of our unfoldment is the realization of God as One, not as a power over some other power, but as the only Power. . . [Then] we no longer fear external powers in any form, not even "the armies of the aliens."

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

Regardless of what human situation or condition may arise as a temporary experience, we will have no fear because we are living in Omnipresence, knowing that since we have no will of our own, we have no doubt that Infinity can perform Its plan through us.

Train yourself to weigh what comes into your mind in light of the two worlds. "Am I placing power in something or someone external to the *I* that I am? . . . No, I do not live by bread or by property, but by the will of God." . . . As you draw power back into the *I* that you are, fear of the outer world disappears.

It is this *I* that our thoughts hit up against when the human part of us indulges in the human hates, human loves, human fears, human doubts, and human ignorance. When these hit up against that *I*, they rebound as what we call punishment.

We take the word *law* into our mind. God is law, and all law is spiritual. But there are legal laws, material laws, mental laws, and as they hit up against our awareness of one law, we stand fast, "No! I do not accept them. I accept God alone as law." As we do that we will be "dying" to our fears about other laws and will be reborn into the consciousness of one law.

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

There is a Spirit that dwells in us. It is invisible, and we cannot see It with our eyes. It is incorporeal. We cannot even feel It, but we can experience It; we can know It is there by Its fruitage, because with the realization of Its presence, we instantly lose all fear.

What is left when God is taken out of our consciousness? Fear, ignorance, superstition, desire, anxiety, concern, get, give me, help me, I, me, mine!

In the beginning your treatment may last fifteen or twenty minutes. Later on your treatment may take only three or four minutes, and the time will come when thirty seconds will be much more time that you will need for an average treatment. A treatment does not take place in time or space. It is an activity of realized Christ-consciousness, your individual consciousness when it no longer fears anything or anybody in the external world.

We have no mind apart from God. Our ignorance, our fear, and our insanity have been in the belief of a mind apart from God, the belief of a soul apart from God, a soul that could sin.

Resisting the advancing years, as if they were something to be feared, produces many of the discords associated with age.

If there is no evil in your consciousness, there is no evil operating in your world. How can you determine whether or not evil is operating in your consciousness? Do you accept or recognize a presence or a power apart from God? If you do, then evil exists for you. Do you see something to hate, fear, or resent? Then you are seeing an image which you have created within yourself.

To live the spiritual life means to live in an atmosphere of absolute fearlessness, regardless of the circumstances.

Never look upon the discords and inharmonies of your life as if they represented a lack of understanding or a lack of demonstration. Regard these unfortunate circumstances as opportunities which will be dissolved when they no longer serve their purpose as spurs to your spiritual unfoldment.

Have the courage to look at every person and circumstance that you consider harmful or destructive. In the silence, face the situation fearlessly; face the condition or the person and you will discover that it—or he—is an image of your own thought; and, therefore, there is no cause, jurisdiction, or law to support it. Recognize God as the Soul of every person and God as the activity in every situation.

*Believe that there is a presence at the center of your being whose only function is to bless, to be a benediction, and to be the instrument of My grace. Trust Me; believe only in Me; fear not.*

If God is your consciousness, what chance would anything have of operating for evil in that consciousness? Nothing shall “enter that defileth or maketh a lie,” Enter what? Enter God-consciousness, enter your consciousness because your consciousness is God-consciousness.

We have one great advantage, however, over the rest of the world and over those persons who live in fear of every pain because they think it is a sign that they are going to die. We do know that there is an answer, and that it is just a matter of our attaining that answer. And what is the answer? The right degree of realization. . . . If we were facing our last minute of life on earth, it could be completely reversed, just by the correct realization.

Always when fear goes, the object of fear goes, because the object of fear is only fear itself externalized, and there cannot be fear in the presence of a realization of spiritual law.

[Grace] works when there is no fear and even when there is no faith: when there is not even faith in right thinking, not even faith in holding a right thought, not even faith that God can do something, when there is just no fear and no faith, but only the realization of a divine Grace.

None of us has attained full and complete freedom for the simple reason that we cannot attain full and complete release from fear and faith. The reason is that neither this fear or this faith is personal. It is a universal miasma, a universal hypnotism, and as much as we might individually overcome it, there still will be enough of the universal operating so that, as I said before, even the most dedicated find that they are not one hundred percent free from the sins and diseases of the world, although many of them attain a measure of freedom.

You would be surprised how easy it is to settle back into a meditation when you have nothing and nobody to fear, and when you are not looking even to a God with faith, when you can settle back in the complete realization of IS. “The Lord is my shepherd” –I shall not fear. “The Lord is my shepherd.” The Infinite Invisible *is*, and it is operating. Because I know this, I find it easier to accept Emerson’s statement that “the dice of God are always loaded,” and to let God and his loaded dice take the responsibility for governing the world.

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

The discipline of the spiritual path consists of the ability to discipline one’s self so as not to see a picture that has to be changed, altered, improved, or removed, and the vision to look out at the pictures this world presents with this conviction, “It is *I*; be not afraid,” and then stand still and bear witness while God brings about the transformation of the visible scene.

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

Realize that you are a complete and perfect *unit*, consciously one with the Father, and all that the Father has is finding an outlet, through you, to the world. Be satisfied to see that good flow to the sinner as well as to the saint. *Hold no one in bondage*; set everyone free, and you will find your freedom in God, in Christ. By recognizing God as the source of your life, of the qualities and activities of your body, the source of your love and supply, even the source of your powers of forgiveness, you are sowing to the Spirit. But remember that every time you entertain some faith or fear in the creature you are, in that degree, denying the power of the Creator, and in that degree, you are sowing to the flesh.

We might as well face the problem or it will continue. The reason the law of cause and effect continues to operate in our consciousness is because we give power to this law. Eventually we must come back to, “No, God has given me dominion, and there is no power outside of me.” . . . So let us begin to face our problems without a desire to get rid of them, without a fear of them. I’m going to acknowledge there is an error and I’m looking at it, but there is a solution. With some realization of truth, we are finding error doesn’t exist. . . The problem must be licked through understanding.

God constitutes my life. Therefore, my life is eternal. The more you live with that, the less you look to the body and the less fears you have of those aches.

To be able to realize that [God is your individual consciousness] enables you to sit back as comfortably, as joyously and confidently as a baby sitting on its mother's lap. . . In this attitude and altitude you eventually hear your own consciousness saying to you, "I am your bread, I am your meat, I am your wine and your water. Fear not, I am with you. Be not afraid, it is I. I will never leave you."

As long as there are any negative or evil appearances, you must learn not to fear them and not to want help for them. Yes, even when you request help, the help you are asking for should be the help to attain faith and the help to have the courage to ignore the appearances.

The only way you can abide in Christ-consciousness is to abide without words or thoughts, or faith in anything or fear of anything. Being, just being. God is being my being, but the minute I have words and thoughts, I have a God and me—unless the words are being poured into me, rather than thought by me.

No faith *in*, no fear *of*, no freedom *from*. That is saying it shortly and sweetly.

Once you begin to perceive that the only power there is, is the power of your own consciousness, how then would it be possible to fear what mortal man can do to you?

Progress into the spiritual consciousness is a complete relaxing in God *is*. This consciousness is the God-presence and the God-power. The consciousness that does not fear external powers *is* the spiritual power.

One of the most sublime passages in Scripture is "Be not afraid, it is I."

I have witnessed in my meditation, the usual change is a change in consciousness of the patient. Sometimes the person will say, "I have lost the fear, but the fever hasn't gone down." I am only interested in a change of consciousness. So it is when you are working, do not allow patients to fool you when there is no change in the physical. That wasn't your function in the beginning. Your function is to bring the seekers into an awareness of God within—then, "all of these things will be added unto you."

Nothing out here, nobody out here, has any power over me. God never gave anybody power over me. As I embody that truth within myself, I am not only immune from all fears, I am immune from world beliefs.

Of course there is a God, but there is no God in the human scene, and this is one of the truths that must not be given to young students too soon. It not only shocks them, but it creates a fear.

When I am releasing you from your sins and your fears by knowing that these are not of you but are of an impersonal antichrist. . . you cannot help feeling good. Then do you not see that this is your responsibility to the world? As you hold everyone in the world in this light, you are setting them free in Christ. When you are not doing this, you are really malpracticing and you are holding them in bondage to their own sins, diseases, and lacks.

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.

Overcome the fear of death by realizing: "I do not have a life of my own because all that I am is God expressing itself as my individual being, and I leave God to perpetuate itself."

I do know Mrs. Eddy's writings well enough to quote them and you will find samples like this: "The procuring cause and foundation of all disease is ignorance, sin and fear." And eight pages later: "Neither disease itself, sin, nor fear, has the power to cause disease or relapse." And, "Immortal Mind is the only cause, therefore disease is neither cause nor effect." And again, "Mortal mind produces disease and Immortal Mind cures it." Those are samples.

When that man asks for help to get rid of his white poodle...I mustn't give him help to get rid of his white poodle-otherwise I would be in the same state of mesmerism that he is in. The mere fact that I am not hypnotized makes me see that there is no white poodle there. The claim isn't white poodle, the claim is hypnotism. The minute I know that, that man is free. Why is he free? Because the error has been uncovered, it has been seen, it has been recognized for its nothingness. You know hypnotism can't produce a white poodle, can it? It can only produce an illusory appearance, and nobody is going to be afraid of that. The fear comes only while we believe there is a white poodle there.

[Christ-consciousness] might be attained only in one way: through our recognition of the nature of error which causes us to lose our love for it, our hate for it and our fear for it.

In overcoming this world, you have lost your fear of your body; therefore it is free to live under God's law. You have overcome the world's beliefs about the body—that it is finite or material; that it lives by bread alone, or so-called material foods; that it must be catered to in any way. Bathe it, keep it clean inside and out, but drop all concern for it. It is in God's eternal keeping; it is living and moving and having its being in God-consciousness.

*My spirit will work for you and with you and through you and as you. It will work to accomplish my purpose. You will be my presence on earth. I will not leave you, nor forsake you. In any appearance I will still be with you. Fear nothing of this world. My guiding spirit is ever with you.*

You are infinite spiritual consciousness, infinite spiritual life itself, and, being infinite, all inclusive. Therefore, you must include within your own being every activity of being...In taking that approach, you see what we are doing in contradiction to most of the metaphysical movements. We are saying, practically, that we can't help you demonstrate anything. All we can do is ask you to come into the realization of the infinite nature of your own being and let all things be added unto you...;" Therefore, you are committing a sin every time you allow your thought to go out into the realm of "I desire, I want, I fear."

We can't even say that we have overcome the world if we fear, or believe, that death is a possibility or an inevitability! Or, that we will be any different in what the world calls death than we are this minute.

If you were in a little boat on a river and another little boat came along with no one in it and it bumped into you, you would not get mad about it. But—suppose that boat came along with a man in it. Then you'd get mad. . . There is just the point we are making! A person comes and says, "I am sick," and we immediately go back to review it, to do something about the person. Actually, there isn't any person at all; there is an empty boat. The error isn't a person at all; it's just a little accident—a little belief. It is impersonal error, not personal at all...So when a person says, "I'm sick or I'm sinning or I fear," try to visualize that empty boat. There isn't any person there so there is no purpose in answering back to a person, or trying to correct him or heal him or bawl him out. Do you see what I mean?

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?

Now, I would not treat the person and I wouldn't treat the condition. I would treat-me! I would treat myself! I would say, "Now, here-what is this that is touching you? This is just nothing but suggestion coming to you of a selfhood apart from God. This is nothing more than that hypnotist trying to make you believe there is a white poodle there when you know in your heart and soul there isn't. Why don't you wake up? Why should you believe-you of all people-believe there is such a thing as mortality or fear? Why should you believe there is a mind apart from God?" . . .I don't have to accept that. This is nothing more or less than the actual presence of God which mortal or finite sense has misinterpreted and it is up to me to reinterpret it. There is nothing but the presence of God, God infinite and all; there

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

When the problem is presented to you, do not resist it, do not deny it or affirm it. Just take the attitude of non-resistance, divine indifference-not putting out a mental wall against it, not trying to overcome it, not trying to deny it-just having an attitude of freedom from fear, an attitude of realizing that you don't have to resist a mirage, an attitude that you are not going to separate the railroad tracks or lift the sky off the mountain. Yet don't wait for that moment to take that attitude, for that will be affirmation and denial and to that degree will be resistance. . . .Instead of reacting with, "What do I think about this? What do I know? It isn't true, it isn't real," just smile, knowing that you are being presented with a mirage and that all you have to do is recognize that it is a mirage. You see, this Christ-consciousness does not resist

We are not to be satisfied even with good human pictures, we are immediately to translate them. We are not to be satisfied by human health, physical health. We are not to be satisfied with physical wealth. Don't be satisfied, either, with the mere fact that you have a loyal wife, a loyal husband, a loyal friend. Sometimes when your dependence is in the human you find humans turn on you. They do that very often. But, if we are always reversing that picture and saying, "I know that every bit of good here is the infinite good of God individualizing itself in my experience, that all of this good coming to me is God's good," then we have nothing to fear.

On this same subject of mystical power, the great secret is, "I can of my own self do nothing. . . I live, yet not I, Christ liveth in me." And the great secret is not how much personal power can we develop as healers but how good a vehicle are we for Christ, how clear a transparency, what degree of Christ-consciousness are we? In other words, what degree of love for error or hate of error or fear of error is in or out of my consciousness?

Our particular problem is this: the development of the practitioner to that point where he neither fears, hates nor loves error; his development of some measure of Christ-consciousness which means divine love, universal love, a sense of forgiveness, a sense of gratitude, a sense of human affection.

Once you have been touched by the Spirit and are on this path, you can never again be thrilled by the profits of the pocketbook or the things of the flesh or by what you once thought were pleasures. Once a person is touched, these pleasures and profits can only be incidental. However, there is still the possibility of turning back and fearing the things that we have always feared.

We can evaluate our spiritual progress by our reactions to what is presented to us in the pictures of the world. For example, the more we realize that temporal power is not power, the less we fear war or the threat of war. That is one sign of spiritual progress. Another is reacting with less horror or fear to the sins and diseases of the world. You also show your own spiritual progress as you realize that supply is spiritual and react with less horror or pity to the seeming lack of food and necessities in the impoverished countries of the world. You not only show your progress, you also help to remove lack and limitation.

Beyond the physical, there are two levels of consciousness: the mental and the spiritual. In the earliest days of introspection, many people turned inward and touched the mental realm. Because it was something greater than what they had ever known, they thought they had reached the Kingdom of God. That was Mr. Quimby's primal mistake. He touched the mental realm and dressed it up by calling it "God," "Christ," "Spirit" and "prayer." He was really responsible for much of the mistaken teachings in the world. Mrs. Eddy took Mr. Quimby's mental teaching and in the same way embroidered her message with the same names. In her mental teachings, she states that sin, ignorance, and fear are the procuring causes of all diseases. She did not go beyond this mental teaching until many, many years

If you acknowledge the presence and the power, the omnipresence of God, even though you may find yourself in hell or in the very valley of the shadow of death, you will find yourself dwelling in the same Spirit as did David when he said, "I will fear no evil: for thou art with me." Remember this—it is the *recognition and acknowledgment* of the presence of God that *brings* God into tangible evidence, manifestation, and expression.

*Reveal Yourself, Father; show me Your will. Never again will I dishonor You by trying to tell You what I need then attempt to coerce You into delivering it. Never will I expect You to do my will or my bidding—to be my messenger boy. I place my life, my hand, my being, and my body in Your keeping. Do with them what You will, Father. Take my sins, my fears, and my diseases; take my health, and my wealth; take it all. I ask only one gift—the gift of You Yourself.*

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

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

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

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

It is possible for us to rise above the law of cause and effect but only when the world's weapons have been given up, only when our life is lived not by bread alone but by every word that proceeds out of the mouth of God. When we are not thinking of food or money or climate or any effect as constituting our security and when we realize that our real life is sustained by the word of God, we are living the spiritual life with no dependence on human beings, on human investments, or human positions—not throwing them away or casting them out of our life, but realizing that they are the added things in life, part of God's grace made manifest, and therefore there is no thought whatsoever of fear should they be taken from us.

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

When we realize that the problem presenting itself to us is not a God-created spiritual entity, but a mental concept without cause or reality—without presence, power, or substance—then in the realization of God as the creative, maintaining, and sustaining Principle of all that truly is, we already have all the God-power needed, without turning to God to do anything about it. It is not necessary to overcome hate, fear, jealousy, or resentment, but it is necessary to sit down, close the eyes, and realize, "These are mental images in thought. These are projected states of thought out of the vast mental illusion. Then by abiding in an inner peace, they are dissolved. They are not destroyed because there is nothing to be destroyed; there is no substance to them and they have no more reality than the pictures on our

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.

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

When we struggle and battle with the enemy, whether that enemy is physical and external or mental and internal, we do not win any victories. The real victories are won when we use no power and do not fight our opposition, but rest in the knowledge that all opposition destroys itself.

"The battle is not yours. . . stand ye still, and see the salvation of the Lord." This standing still is not only a refraining from physical and mental power, but from spiritual power as well—a complete relaxing in an ocean of peace. . . The enemy destroys itself and disappears out of our experience—evaporates and dissolves—whether that enemy is a fever, a person, a nation. We need not fight or struggle with it or with him: We need only be still. We are aligned with a power that is not a power; we are achieving victory without force. We do not even use spiritual force, but our stillness permits spiritual force to use us. Ours is a refraining from power in a Silence which thunders: "*I am God; therefore, you be still and rest, for I will be with you unto the end of the world. You rest, relax, and be*

Should you ever be tempted to let your thoughts stray from yourself to influence another, always remember this: you're not doing it unto them; you are doing it unto God. If they don't know this, you may get away with it; but if you ever strike one who does know it, you're finished. Don't be good for fear of punishment.

So if I say to you, "I don't feel well, give me help," and you immediately come back with all the metaphysical arguments you know, then all you are trying to do is combat, enter into conflict with, or try to overcome, what I have said. Whereas instead, you should go very quietly within your own being, and realize what can be done with an illusion. Then, once you have discovered its illusory nature, what can you do about it? Why should you fear a toy serpent after you have discovered that it's a toy? . . . So what should you do about it? Do nothing. Just give me that assurance, that's all, that all is well. Do not try to combat my statement of error. Do not try to convince me of its error. Do not try to get rid of the serpent, overcome it, or destroy it. *Ye shall know the Truth, and the Truth shall make you free.* Now the

So if you say, "I have a cold," and I say, "Oh no, it isn't real," we've got a battle. If you say, "I have a cold," and I say, "All right, drop it; let me be with you," then there's a relaxation, and you feel that. "Oh, isn't that fine; someone's going to be with me. Now in what way are they going to be with me?" Well, if they know at least this about spiritual Truth, they know that it means that you are going to be with them in the realization of the true nature of being, the true nature of God—that you are standing by with that, and that you have no fear of the outcome. How can you fear the outcome of having the realization of God?

I suppose Jesus saw that when His comment was, "Do you believe that I can do this?" The moment when you can say, "Yes, I believe," there is a relaxation of fear. There is a feeling of confidence in someone, in someone's understanding. So too, it is a good thing to give the assurance of your help, the continuity of your help, your willingness to help, and your confidence in what you know. Impart that confidence, impart that assurance that you do know, and your confidence in *what* you know: then you have done all that is necessary.

The religious literature of the world is in agreement that the only devil there is, is ourselves. By "ourselves" I mean my Joel self, your Bill self, your Mary self. It is that part of you or me which insists on being catered to, that part of us which can have hurt feelings or hurt bodies, that part of us which can have fears one day and joys another day.

I can walk out in my garden, up and down among those flowers, and say, "How happy I am that you are embodied in *My* consciousness, because *My* consciousness is love, and in it there is no fear, no hate, no criticism." You take in even all the bugs that are around it and say, "I love you too. Why, I do not know; but I do, because you are part of God's Kingdom too. You are here, therefore you are here to be loved, not to be hated, not to be feared—because there are not two powers."

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.

Do you see the further step that we must now take in our work, acknowledging *My* consciousness and putting capital M on *My* consciousness? Put a capital L on *My* Life. Put a capital S on *My* Spirit so that we can silently—never outwardly or openly—say, "*My* Spirit is upon you." Put a capital M on *My* presence—"My presence is with you."—and be not thinking in terms of some two thousand years ago, but *My* presence: "*My* presence is with you and *My* presence is divine, because *My* presence is devoid of fear, devoid of two powers, devoid of self-interest." That is what makes it capital M—*My* spirit is upon you. Just be sure that in your Soul and in your Spirit there are not two powers, that you are not fearing any power, and that you are not holding any personal sense.

*I* am closer to you than your breathing, at all times, because *I* do not live as a person seeking to make a personal life. *I* live only in the realization of one Life, one Mind, one Soul, one Consciousness. *I* am that, and *I* am the *I* that is closer to you than breathing, nearer than hands and feet, in proportion as *I* have no fear of sin, of disease, of lack. The moment fear of sin, disease, or lack enters my consciousness—and that means criticism, judgment, or condemnation of it—I am no longer capital M, *My*; and in that degree *I* am no longer a healer. Do you see that? . . . You see, this work brings us into a whole new consciousness, where we do not look *up at* any *I* or God or Messiah, but look *out from* the consciousness which *I Am!* That is it!

From now on, normally and naturally, you should have more spiritual experiences than you have ever had in your life. . . Keep them within yourself. Let them multiply, let them deepen, let them become enriched. Never fear them—although some of them come in a form that sometimes frightens. Anything that we are unfamiliar with can frighten us. . . I went through that phase when it seemed as if the whole stomach was going to vibrate, over and over again. Sometimes even my heart was being pulled up and down, like a physical experience, and I would just look down and watch it. However, I have known others to have an experience like that and they became afraid of it. There is nothing to be afraid of if we are in God, and if God is revealing Himself! That is nothing to be afraid of!

Since our work teaches us that we must not use force, we must not take up the sword, we must not punish our mind or body, we have recourse only to discipline, but not the harsh discipline of an unthinking parent over a wayward child. Rather, we exercise loving dominion that a wise parent exercises: a discipline with love, a discipline with gentleness, a discipline with peace and patience. And so we learn to gently take dominion over the mind so that we can meditate the way we did in this meditation:

*I say unto thee, peace be still, fear not. Fear not—not all the armies of the aliens, for God in the midst of thee is mighty. . . You need not battle; you need take no thought for what you shall drink or*

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

Now, do you see why it isn't necessary to give a treatment to anyone? It isn't necessary to correct them or improve them? It isn't necessary to tell them to be better or more loving or more gentle or more forgiving? It isn't necessary. As you consciously know the truth, the truth that you know becomes the law unto those within range of your consciousness. That is why you will find animal life is the most responsive to this work. Dogs and cats and birds will virtually respond to this instantaneously. There is no resistance in them at all. Next, plant life responds beautifully. And then children. But adults are tough. They've already learned to fear both God and devil; they've already learned about two powers.

There is only one power, and if the Infinite Way is to perform a function in your life, it can only succeed if and to the degree you understand the nature of this carnal or mortal mind as a mental nothingness and illusion, a mental projection, a temptation, a belief, a suggestion, and then drop it. Drop it. Harmony comes into your experience, inner peace comes into your experience, in the realization of God as the only power so you can look out at the sins, diseases, deaths, lacks and limitations that are frightening this world and realize the only reason they're doing this is that they're being accepted as power. The only reason they're perpetuating themselves is that they are being feared and fought. I bring you back over and over again to the Master's teaching, "Resist not evil; put up your sword."

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

Be assured of this: As you become clear on these points, something happens to you. That is what happens to every individual who comes to the Christ state of consciousness. They draw unto themselves all those who want to be released. From what? Condemnation. Ignorance. Sin. Fear. Darkness. They are drawn to the light. You don't have to advertise. You don't have to let it be known what you know or what you are teaching. You don't have to wear a robe. Be as you are now and never speak about your religious convictions and you will still be hunted down. You will still be chased up every alley until you shed the light and share it.

Therefore we are in a much better position to lose our human life than those who grieve about it, fear the experience, and think it is the end of all things. We make much less of a sacrifice than they do, for surely we cannot fear losing this human sense of existence to the same extent as those who have no spiritual vision. So it is better that we place ourselves in danger than those who fear the experience.

You can bring yourself under Grace in this minute. . . Relinquish the desire for anything or anybody in the world in the realization, 'I live by Grace, by the grace of God, not by the I grace of man.' . . . You have left the law and you have come under Grace in the second that you are willing to say, 'I have no external needs.' . . . Only do not go back and sin again; do not go back tomorrow to a fear of lack, to a fear of sin, a fear of disease, or a fear of false appetite. Keep yourself living in the realization: 'Thank You, Father, I have no needs. The Father knows my needs. I leave it with the Father.' That is living by Grace.

The closer you come to a realization of your consciousness as omnipotence, the less you fear other powers. You rest in peace for the remainder of your days, because if your consciousness is omnipotence you will not fear what mortal man can do to you. You have put off mortality and have been clothed with immortality.

An illumined consciousness is the state of consciousness that does not hate, fear, or love error in any form. That is illumination: that is Christ-consciousness or spiritual consciousness.

Watch what a realization of omnipresence does to your consciousness. You can let go of thinking; you can let go of taking thought; you can let go of the belief that somewhere God is, and why can't I find Him? Of course you cannot find Him when that "Him" is you; the "Him" you are seeking constitutes your very being. God is your mind; God is your life; God is your soul; God is your spirit; and your body is the temple of the living God. No reaching out, just relaxing in His word, relaxing in this truth: omnipresence, omnipresence! Where I am, God is. I can never escape out of God, nor can God escape out of me, for we are one. I live and move and have my being in God and God in me: I in Him, and He in me—inseparable, indivisible, omnipresent. There is no fear, then, on a battlefield; and there is no fear

Any form of discord is never personal but is a form of universal malpractice. If a person were to say, "You are sick"; "You are dead"; "You are dying"; that is a universal malpractice being expressed through the person. We do not have to protect ourselves from such a person: we have to protect ourselves from the *belief* that there is a selfhood apart from God, an activity, power, or presence apart from God. We protect ourselves from the universal belief, but not from the person who is voicing it, because there is no power in the person. We never have to fear either an individual's malpractice or a collective malpractice.

In meditation a student should have one single point to dwell upon until it fades out and he becomes still and is listening. Such a quotation is helpful in centering attention on some specific principle. For example, if a student meditated properly on "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," it should bring the student to the place where he realizes that he does not have to worry about money, a position, or anything else in the outer world. What he has to have is a word from God. That breaks the attachment to the outer scene—the fear of it or even the reliance on it—because eventually everyone has to see that he does not live by money or by employment, but by the word of God. . . . If it takes thirty years, he might as well dedicate himself to that

You should face every situation in life from the standpoint that no situation has any power. Since God is the only power, disease can have no power, sin can have no power, fear can have no power: there is no power but God. . . . You need not fear what mortal conditions can do or any mortal belief, because there is but one power, and it is within you. That power does not have to be used because if that is the only power there is, there is nothing on which to use it.

Hezekiah who, when his people told him the enemy was coming and that all the armies of the aliens outnumbered them, said, "With him is an arm of flesh: but with us is the lord our God. . . . And the people rested themselves upon the words of Hezekiah." This is important: they "rested" in his word. They did no more arguing: they did no more lighting of candles: they just rested in his word, and then the enemy fought among themselves and destroyed themselves while Hezekiah's people rested in his word. Once you have acknowledged omnipresence, you have nothing more to do than to rest in the word. . . . and if there is only one power, spiritual power, why should you fear a material condition? Why should you fear a human condition of any kind if there is only one power? Then rest in that Word.

When you have overcome the fear of death you will have overcome death itself. Do not ever think that anyone overcomes death until he has overcome the fear of death, until he can agree within himself, "Living or dead, I'm still alive. Living or dead, I can never be separated from the love of God, so it is not important to me whether I'm alive or dead because dead or alive, I'm alive in God."

The person who would be a spiritual healer must first have prayed, read, studied, and meditated until some measure of that transcendental consciousness has come upon him so that he can sit and look at evil in any form—sin, disease, death, lack, limitation, war—without a trace of fear, and be able to say, "No, thou couldst have no power over me at all, because only Godpower can operate in my experience. This is not a reality; this is not a person; this is not a condition. This is an illusory, substanceless, lawless appearance." As the practitioner sits in that perfect calm, healing must follow, more especially to the patient who is not looking to God to do something to a disease, but who is really beginning to understand that we look to God only for the presence and realization of God.

*The all-power of God is here where I am; the all-power of God is where my patient is. The omniscience, the all-wisdom, the all-love of God is here where I am and is there where my patient is. All space is filled with the love of God. God is life; therefore, all space is filled with the life of God. The life of God is ageless: it is not young and it is not old. The life of God is not healthy, and it is not sick: it is spiritual, eternal, harmonious. Then this appearance, regardless of its name or nature, has no law of God to support it, has no life of God to support it, has no substance of God to support it. It is purely illusory in nature.*

*Now I have learned that I must no longer fear appearances, no longer desire to change appearances. Now I must just sit back and rejoice. God, spirit, is omnipresence. and there is nothing out here to be changed, to be removed, to be healed, to be reformed. Out here is merely a world of appearances, sometimes good and sometimes bad, but I can ignore them both, because I know that the kingdom of God is within me, and the kingdom of God is spirit, the kingdom of God is life eternal. The Master said, "My peace I give unto you: not as the world giveth, give I unto you," Therefore, I am not looking out here to this appearance-world to get peace. I am not looking out here to change appearances to get my peace. I let my peace unfold from within my own being, and it changes my world out here.*

Is there anything to fear when we begin to acknowledge that Christ lives in one another, that Christ lives in our enemy as well as in our friend, that Christ lives in the animal world, the vegetable world, and the mineral world? We cannot fear the Christ in anyone, and when we have acknowledged Christ in a person, we have lost our fear of him and we have begun to love our neighbor as ourselves.

We can watch how we begin to make our own life when we stop fearing appearances, go back within, and realize: *All power is within me, in that Christ within me, in that omnipresence within me. I shall not fear the circumstances or conditions of the appearance-world.* We are united in this consciousness of truth. The truth that has been given to us, which is the word of God in us, is the power Unto our experience.

If we understood that consciousness and body were one, inseparable and indivisible, so that there could be no danger either to consciousness or body, and that all the error being presented to our sight, hearing, taste, touch, and smell is but the result of universal human belief and is not actually a physical entity but a mental image in thought, we would have no fear of it. And in that lack of fear would be our degree of spiritual consciousness. That would be the overcoming.

Whatever degree of Grace you and I attain, we share with each other and find it multiplied among ourselves. "For where two or three are gathered together in my name"—in this same consciousness—there is this power felt in even a greater degree. That is why we must be vigilant to keep out of our consciousness the world's loves and hates, its fears and doubts, in order that as we come together this inflow of the Spirit can find itself multiplied on earth.

We have been told by the Master to be in the world. but not of it. This means that unless we sit down for a meditation several times during the day, we will soon find that we are again embroiled in "this world"—its fears and its discords.

Recently, something came to my attention that bore witness to the evil nature of some of the men in positions of power who are manipulating the world, and for a moment it brought a sense of inner disturbance. But almost simultaneously the Voice spoke and said, "But there are not any evil men: man is spiritual." That brought a complete release from being in and of the world, or of being under the influence of its fears and worries. Did that realization remove these evil men from the world? No, it removed them and any effect they might have from my consciousness as well as from the consciousness of those who are attuned to my consciousness.

As we leave our homes in the morning, we do not go out as individuals separate and apart from God, but "I and my Father" go out together, because the Father is within us; the Father is closer to us than anything in this world.

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.

The effect of bringing to conscious remembrance scriptural passages is to spiritualize the consciousness of the individual engaging in this activity. With this practice, the consciousness of an individual is transformed, so that ultimately he reaches that place where there is left in him no fear, no hate, no love, and no attachment to the forms of life, but there is now a breaking of all sense attachments. Do not misunderstand this. It does not mean that you lose your love for your family or country or your sense of obligation to them. It means that you are completely free of being unduly influenced by the emotions; you are free of the undue human attachments that ultimately make a person become so hopelessly fearful, hateful, or loving that all reason is thrown aside, and he becomes a victim of his own emotions,

The practice of bringing to conscious remembrance the passage "The place whereon thou standest is holy ground" is really enough to remove all fear, because no one can fear when he is standing in the presence of God. . . . You need only the assured feeling of the presence of God, and fear will depart, even if you are in the lion's den, even if you are loose in a rubber boat on the ocean, even if you are lost on the desert. If you had the conscious presence of God, fear would depart. No circumstance in life could frighten you if you were consciously aware of a spiritual Presence.

When you repeat, "Thou couldst have no power at all against me, except it were given thee from above," do you not see that the only purpose there is in bringing that to conscious remembrance is that you may understand that whatever the particular Pilate is in your life—some disease, some sin, some false appetite, some person, some condition—you may instantly bring to remembrance, "Thou couldst have no power at all against me, except it were given thee from above."? In other words, only that which is ordained of God, only that which emanates from God, only a law that comes forth from God is power. If you can realize that, then when you are faced with material, mental, or legal laws, you can say to any of them, "Thou couldst have no power at all against me, except it were given thee from above."

If you persist in fearing the things of this world or if you insist on unduly loving the things of this world, they are going to react upon you. The reaction will be an emanation of your own consciousness. Conversely, in the degree that you are not controlled by fear, by love, or by hate, but are controlled only by your realization of the presence of God, do you find, as Paul found, that "none of these things move me."

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If you are physically, mentally, morally, or financially ill, accept this gift of God, and secretly and sacredly, to yourself remember: *Regardless of what it is that I may ever need in the external world, hidden within me is the substance of its form. Home, family, supply, companionship, joy, peace, health, freedom, safety, security—I have the substance of these, the essence of which they are formed. Understanding this, I can relax from fears and doubts, I can relax from anxiety by abiding in this word of scripture. . . There is no such thing as failure in the kingdom of God. There is no such thing as failure in a life that is built on My word.*

*Father, You have offered me the hidden manna of Yourself, of Your kingdom within me. You have offered me infinite, eternal meat, wine, and water, and I accept. From this moment on, I will live secretly, silently, sacredly in the assurance that You have given me that meat which is Christ, that meat which is Spirit, that meat which is the spiritual substance of all form. I accept that as an invisible substance of all form. . . This life of mine is invisible, incorporeal. The temple which I am is invisible and incorporeal. It cannot be drowned with water; it cannot be burned with fire; it cannot be destroyed by bullets, nor can my substance be taken from me—my supply, my home, my family—for this is the meat the Father has given me. This is the divine union of I and my Father, and in this union, all that the*

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

What we need is a spiritual state of consciousness, which is developed by practice. . . This is dwelling every moment in the consciousness of love, joy, peace, harmony, and letting error go without giving it too much thought; without fear or concern, because without thought, fear, or concern error will vanish of its own nothingness. Human thought is the substance of disease and disaster. Therefore, when thought is withdrawn from a problem, it has no substance to support or sustain it. "Which of you by taking thought can add one cubit unto his stature?" Take thought off the so-called problem and the problem must go, because its only substance is the human thought of which it is formed. It may be either conscious or unconscious thought that causes and continues the appearance of discord.

In proportion as you live in the calm assurance of God as the only presence and power can you release yourself from mental argument. As conviction comes to you of man's relationship to God as God manifested, as life expressed, can you realize the harmony of being which knows no fear of sin or disease. Uppermost in thought must be the understanding that even that which appears to ignorant, illusive sense as error, is suggestion; that which is called accident, under action or overaction, is mirage or nothingness. Then, we do not attempt to heal, correct, improve, but we rest—yes, we rest in the certainty that "as in heaven, so on earth, God is omnipotent, supreme." Silence human thinking by learning to listen; by stilling the material senses with, "peace, be still."

Consciousness of the truth that this "I" that I AM is God, is liberating, because it enables us to perceive that I AM not in bondage to physical organs or functions; that I AM not subject to rents, bills, and debts; but that I AM spiritually clothed, fed, housed, and therefore I AM without problems of health, home, intelligence, or wealth.

The urge to desire or pray for spiritual good, for spiritual understanding, for spiritual qualities, and then be tempted to think of these in terms of externals must be overcome. Matter and material conditions are not the realities of being. They do not constitute our real life. To give thought, therefore, to either the material condition or the channels through which good may come, is to have thought on that which is not real and which is without power or presence. It is evidence of doubt or fear that the spiritual may not be all power, all presence, all reality. This is doubt of God, which is the greatest of all sins.

Let us know that "whatsoever God doeth, it shall be forever;" that there is not a single element of error, discord, inharmony or fear in either God or his son, in mind or its idea, in spirit or its manifestation, in life or its expression; because spirit, God, is all and there is no matter.

Regardless of what you consciously fear, it cannot hurt you. It has *no* power. This is true of the thing you fear as well as the fear itself, regardless of the extent of the fear. Conscious fear is an effect, in exactly the same way that sickness or poverty is, and effects can never become cause. Therefore, they can never produce *anything*.

Study this quotation from *Science and Health*: "There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause. . . neither germs, accidents, losses, sins, nor fears can act as cause. Therefore, these conditions being devoid of power as cause, they can neither have nor result in any effect.

We will not fear, once we recognize that we live on earth as a transparency for God; that we live to show forth all that God is. In this understanding, we are enabled to lay aside the personal sense of selfhood and let God appear as our individual being. Then God pours Himself and all His bounties forth as our individual being. God, thus maintaining Himself, maintains our lives and bodies.

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In the early stages of our spiritual development it is absolutely essential that we know the correct letter of Truth, and what it is in which we have placed our faith, and to know that when we are called upon we have the right answer. For a while, we may find it helpful to assure ourselves, "I shall fear no evil; for thou art with me." After we have gone through two or three experiences and have found that the Father is with us, and after understanding the full implications of that statement, there is no longer any need to beseech God or to ask God for anything. There is no need to make declarations or affirmations because whenever there is a temptation to fear a smile will come to take the

What difference could it make if we had only one dollar in our pocket, unless we entertained a fear of lack? Would the conflict be because of the outer circumstance, or because of our reaction to it? The outer circumstance can never be changed by a continuance of the inner fear, but once we can see that the circumstance or condition or lack in the outer realm is not a power, and is not something that must be fought against but is something to be resolved within our own consciousness, we can settle back into a state of nonresistance. You might feel that this is ignoring or running away from the problem, but it is not: it is the only permanent and spiritual way in which the problem can be resolved and overcome.

There is nothing in this world that cannot be replaced or rebuilt, and if sin or disease ravage your body even these can be rebuilt by not fearing or despising the conditions, but quietly and peacefully realizing that your body exists as effect, and that your consciousness of Truth is the substance, the cause and the law unto it.

There may be a greater financial demand than you can meet at the moment, and in each of these events the world will tempt you to struggle and labor, to worry and fear. However, the Word of God entertained in your consciousness, held in your thought, will meet every physical, mental, moral and financial need that may present itself. At first you may wonder if this is true, and what has prevented all this good coming into your experience before. The answer is very simple: to most of us the Word of God is something we read in the Bible, or something we hear in church. Rarely have we realized that the Word of God is a living thing within us. The Word of God is a vital factor within us if we let the Word of God abide in our minds and in our thoughts. Always remember, our good comes to

Spiritual consciousness is your consciousness and mine, when freed of personal sense, desires, and concepts of life. Spiritual consciousness is your consciousness and mine as we refuse to accept the concepts, fears, and hates of the world, and receive within the calm assurance and confidence which come with the realization of His Presence. In this consciousness there is a transcendental Stillness and Peace which truly "passeth understanding": there is an awareness which is itself the "Peace, be still," to all discords.

You are aware now that a Presence goes before you to "make the crooked places straight," or a Presence goes with you and protects you. It may be in your car, driving; it may be anywhere; but all of sudden you have the assurance, "Fear not! Fear not! I am with you." You find that it is true, no matter what the danger is, no matter what the discord is, no matter what the misunderstanding is, it passes.

Where there is no fear of death. even if there were disease, there would be no pain with it. Pain is our own resistance to the idea of death.

Think of how many things there are in your life or in the lives of those close to you that you would like changed by a God-power, or a God-presence. Then remember that from this moment on you have given up that way of life and substituted for it the way of life in which you recognize no power in any negative or evil appearance. Whether that negative or evil appearance is appearing to you in the form of sin, false appetite, disease, lack, limitation, unemployment or whatever it is, let your attitude be: Now I am living a life in which I recognize the non power of whatever it is that heretofore I have feared, whatever it is that I have felt required healing, changing, improving, or reforming. I no longer need a power to change, alter, improve, or heal anything.

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

We sit in quietness, not thinking of person or condition, just keeping our mind stayed on truth, which is always a realization of God as the only presence and power, and the further realization that any appearance, whether it be sin, false appetite, disease, ignorance, fear, or death, is not power. These have no power to perpetuate themselves; they cannot maintain or sustain themselves because they are only of the substance of mirage, illusion, nothingness. As we realize this truth, our friend, relative, or patient responds to it because the activity of truth in our consciousness governs all those who are in and of our consciousness.

True spiritual consciousness is a life from which the personal sense of "I" has been eliminated. True spiritual life is the life in which we can say, "I have no desires. I have no fear. I have no ambitions. I have no hopes. I have no concern. I have no will." It is a state of life in which the word "I" is transformed, and it becomes either Thou or the Father. So we do not ask what we should do about this, but rather, "let's see what the Father is doing about it." Then we become aware of the Father's decision, the Father's activity, the Father's concern, and the Father's help.

Do not waste time trying to stop unruly or unwelcome thoughts that come into your mind when you meditate. Completely ignore them and go about your own business of doing what you have gone into meditation to do. If you want to meditate and there are a great many thoughts running through your mind—fear thoughts, sometimes thoughts of pain, sensuality—do not become angry with yourself for thinking thoughts that you do not like because it is not you thinking them. They are not your thoughts: they are world thoughts.

Why should anyone fear life or death if God is there? Why should one fear being in any place if God is there? Why should one fear even disease if God is there? The fears entertained about life, health, and supply are in direct proportion to a lack of faith and understanding of God as infinite and omnipresent. . . It is not necessary to fight disease. It is not necessary to fight sin. It is necessary only to accept God, a living God in the midst of you. The acceptance and realization of God is the instantaneous dispelling of fear, of sin, of disease, and more especially of lack and limitation.

How gloriously could the great teaching of the Master, "Take no thought for your life," be fulfilled if at this moment you could accept the truth that the visible part of you is connected with an invisible link called Christ, and that that invisible link is completely one with the Father, so that all that the Father has is flowing to you, the branch, through your Christhood.

It must first be brought to light that the heart is not the source of life before the fear of the heart can be given up. . . it is life that animates the heart.

Probably one reason that makes me say so often that I have not fully attained is that the sword of the Spirit keeps nagging, never letting me rest for fear that I might believe sometime that I have fully attained and then miss the way. Like Jacob, I am going to say, "No, I am going to wrestle with it. I am going to stay right with these problems until this spirit of God is so clearly realized that freedom then becomes the full and complete demonstration of Christhood."

The spiritual practitioner has no way to fight the evil, whether the evil is a fever, a growth, wasting away, or broken bones. With him, there can be no reliance on any physical means. His consciousness is a state of absolute and complete surrender to the inner conviction that since God is the one power, we need not fear any other power, and we can rest in that word. That is the kind of treatment that heals.

"Call no man your father upon the earth." For thirty years this has been one of my great realizations in the healing work. I have been stuck and stuck hard with many cases, and usually the thing that saved me was when I could realize, " 'Call no man on earth your father,' then whoever is turning to God for help must be immortal." Knowing that set me free from my fears and doubts, and then the patient responded. "Call no man your father upon the earth." God is your Father; therefore, you are the son, and fortunately, God had all His children before they invented illegitimate ones, so God has no illegitimate children

Because we have realized our true Self, when the "natural man" of us wants to express himself as some form or other, we can say. . . "Get thee behind me, Satan; I am not interested in you." This temptation may appear as fear, but we can turn on it with, "What is the use of fearing when I am eternal? Neither life nor death can separate me from God." That should eliminate the fear, and because of our recognition of our true identity, our real Self, no matter what temptation would come, no matter what amount of the natural man is left, we can always turn on it with a "Get thee behind me."

When we turn within and ask to be released from any error, it is God praying in us, trying to get us to release ourselves from these earthly desires, earthly fears, earthly troubles. No human being in and of himself wants to change from being a human being: human beings like their state of humanhood. Of course they would like it better if it were on an improved scale, nevertheless they like it. It is only when divinity touches us that a dissatisfaction creeps in to our humanness. Act

Place your whole heart, soul, and mind, your whole reliance on the Infinite Invisible, and then dare to do and to be. Learn not to be afraid of mistakes and God will correct them in time to save you and all others from any serious tragedy. Learn not to be afraid of mistakes and you will make less of them. Never fear to act because in the name and nature of God and with complete confidence in God's nearness, we can dare; we can be original.

Spiritual consciousness is our consciousnesses when our complete faith is in the Invisible. Material consciousness exists as long as we have a faith in or fear of, something in the visible.

Many religions continue to have images in their temples, churches, or other places of worship. When people are not worshipping them as material form, they are worshipping them as mental images, such as the devil, mortal mind, or some other form of error to which their God is supposed to do something. That is idolatry. It is idolatry to fear a germ; it is idolatry to fear infection or contagion; it is idolatry to believe that there is power in any person or any thing, including weather or climate. It is setting up an image and saying, "Oh, look what you can do to me" If that is not idolatry, what is?

For example, at the first sign of a snuffle, some member of our family may say, "Oh, have you taken an aspirin?" Immediately, our inner response would be, "Now what power would that have?" We forget that perhaps only a few months ago such appearances would have been all-power and fear might have arisen. Now we think. "I know those things are effect. How can one effect touch another effect? I have access to the source."

When we are free of that hypnotism we can see the world as it is; and when we are not free of it, we can see it only from a hypnotized standpoint. For instance, in our hypnotized state we have a fear of our body or we have a fear of lack. That is what hypnosis does to one. It makes us think that we live as a body, and so we want nothing to happen to that body for fear it is happening to our life.

Human beings live in fear of their body and in fear of the dollar or its absence. Only in proportion as we recognize that hypnotism is doing that, do we become free from the mesmerism, and to every such fear respond with, "Well, who said that you had to worry about this body? This body is a wonderful instrument of God. Let it alone, and God will take care of it. Do not be afraid of it. It cannot do anything to you. If a finger drops off, you will still go on, or if your whole body drops off, you will go on and you will form a new one, and a new one, and a new one. "

Let not our concern be for home or companionship. Let our concern be that at least three times a day we find occasion to sit in quietness, in calmness, in peace, until we feel that surging of the Spirit within us. That is what must be our concern. That must be our demonstration, for "where the spirit of the Lord is, there is liberty," there is freedom from hypnosis, there is freedom from sin, freedom from loneliness, freedom from desire, freedom from fear.