

THUNDER OF SILENCE

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1952 Honolulu Class - Series

This is Joel in Honolulu, giving a private class to just seven students. I have called this tape The Thunder of Silence. Probably, you will see the reason for this. Actually, this tape contains the innerteaching of the work of The Infinite Way. In this tape, you have the secret of all living. You have the secret of life itself. The secret of the spiritual universe. And, the secret of the so-called, material universe, including its substance and formation. In it, you have the cause of all disease, accidents, sin, fear, and the handling of these subjects. So that they can be eliminated from the experience of those desiring release.

Unfortunately, the nature of this truth is such that only a few receive it. Actually, only a few want it, or can understand it. It requires a depth of vision. It requires an earnestness and a willingness to pay close attention until the true realization dawns in consciousness. Please believe me, there are no deeper truths than you will find on this tape. Whatever there is of a hidden nature in my own understanding and unfoldment of truth, whatever I have discovered in my practice through much more than twenty years, is in this tape. Things that I cannot tell even class students, until now. If only you will listen. If you will go behind the scenes a bit, trying to read between the lines. Try to listen with your inner ear. This recording has all that I have desired

throughout many, many years to give our students.

I have been able to give it to some, individually, here and there. This is the first time that seven have received it at one time and, of course, this will be the first time you are able to receive it through these recordings. The secret of the handling of error, lies in knowing the nature of error. And the nature of error is summed up in one word, "hypnotism." It acts like this, if you want to personalize it: Say that someone comes in here and hypnotizes you. And he says to you that that plant over there, instead of having three branches, has three snakes. And you accept that because of his hypnotic suggestion. He has control of your mind. And because you agree that they are snakes, you go the rest of the distance and you fear them. You run away from them. You even pick up a knife and want to chop their heads off, all based on the one premise, that there are snakes there. Now, of course, the snakes have nothing to do with it. The appearance has nothing to do with it, because, no matter what you would do to those nonexistent snakes, you still couldn't change the fact that you were going to see snakes as long as you are hypnotized. So that, there is no possible way to get rid of those snakes except get unhypnotized. There is no way to get rid of your fear of snakes, except to get unhypnotized. There is no way to

put up your sword, except to get unhypnotized. In other words, as long as the hypnosis lasts, all the rest of the picture is there, isn't it?

Now then, there is no such thing as disease. There is no such thing as death. Not since the world began, has one single man or woman ever died. Not since the world began has one single man or woman ever been sick. And every attempt to get rid of sickness will two diseases grow where one was before. As they say in materia medica: as fast as they overcome malaria, they find consumption and cancer. They just about get consumption under control and there lies cancer and locomotor ataxia. And as fast as they get those under control, two more things will spring up. Why? Because the original premise is there, which is hypnotism. As long as you can be hypnotized into believing that there is a selfhood other than God in this room, you have got to believe in the birth, you have got to believe in the growth and the maturity and the death of it. You follow that?

The only way you can get rid of the picture, is to say that there is no such person in the room, that there is only God in the room. How can you say that there is only God in the room? Well, there is only one life and that is God. There is only one mind and that is God. There is only one soul and that is God. There is only one spirit. There is only one law. There is only one creative principle. That is God. So what can be here except God and the effects of God? Nothing.

Now then, the first thing that must take place is: we must be hypnotized into saying, "No, there are men and women in the room." Ah ha, once we have been made to say that, we have got to say that they were born, that they mature, that they age, that they get sick, that they sin, that they have babies, that they grow old. And, in the end, they all die. Do you see that?

Now, how can you stop birth and death? As long as you have people to be born and to die, you can't do it. You have got to be unhypnotized or dehypnotized so that you can see that God is the only presence and the only power, the only life, and the only mind. So that, when you hear about a birth or a death, when you hear about a sin or a disease, you can say to yourself, "Thank heavens, I am not hypnotized. I know there is only God."

The minute you see God...and, you are hypnotized. The moment you see a mortal, material world, you are hypnotized. From then on, there is no way to get rid of it. That is the reason that if you do kill the snake over here, you are going to find two more to take its place. That is why in all the years of materia medica, everybody still dies, everybody who was born dies. They do and they will. At best, they may live a few more years. That is all. And those few years have been added not so much by medicine as such, as they have by the discovery of ways to keep babies alive. People still die of pneumonia. People still die of tuberculosis, they still die of cancer, they still die of heart failure—more than ever with heart, more than ever with cancer. Do you see

what I'm getting at? And it wouldn't make any difference if they stopped those, something else would take its place.

Now then, if you can agree that there is a God (which means that you are agreeing that there is an infinite power of good), if you can agree on that, you certainly must agree that there cannot be error. There cannot be disease, there cannot be death. So then, whatever we behold in the nature of sin, disease or death, whatever you behold as good humanhood, is a part of hypnosis. You understand, of course, that a healthy human of thirty is someday going to be an old human of seventy or eighty. You see what I mean? You are just being fooled by a separate appearance of good. Until you are so dehypnotized that you know that there are not good humans or bad humans, there are not diseased humans or healthy humans, there is only God, the one life, the one mind, the one soul, the one spirit, the one substance, the one law, the one activity; until then, you have to die. Study well, the chapter, "New Horizon" in *The Infinite Way*. Never let this chapter get stale. Never neglect this chapter. It is for you who are advanced enough to understand a principle of life, not mere blind faith in an unknown God.

Now, you can never get unhypnotized as long as you are judging by appearances, because the thing you are judging with, the human mind, is a state of hypnosis. In other words, in looking out from your eyes, you are looking out from a state of hypnosis.

The only way you can be dehypnotized is when the five physical senses are quiet and you are still inside of you. Then spiritual awareness reveals to you the truth of being. In other words, your eyes are always going to see babies being born and old people die. Your ears are always going to be hearing about sin, disease, lack, death and limitation and you are always going to see, hear, taste, touch, and smell error. So until you shut that "five senses" off and develop this inner thing that enables you to say, "Ah, I see. I see that which is not visible. I hear that which is not audible. I know that which is not knowable with the human senses."

I suppose I could describe it this way: If a person with no musical appreciation heard a symphony, what would he hear? A lot of dull, monotonous noises. A person with a musical consciousness listens to it and hears harmony, melody, rhythm. Or take a person who has no art appreciation, who looks at an oil painting. What does he see? Dobs of paint. That is all, nothing more, nothing less, just dobs of paint that do not make sense. Now, a person comes along with an art appreciation and he sees whatever it is that the artist had in mind, the execution, and the coloring and the shading, and so forth and so on. A person knows nothing of sculpture, what does he see? A piece of bronze or a piece of marble made into a statue, and that's all that it is (usually, a very poor likeness of that). A person with an artistic sense looks at it and he sees the skill, he sees the line, the form, he sees the rhythm, he sees the flow in the artist's mind and hands in it. Do you see that? Then they are not seeing just with

their eyes are they? They are seeing through their art ability or through their musical appreciation. In the same way, if you look through your eyes at this world, all you will ever see are human beings, sometimes good, sometimes bad. You've heard me say this before, the same woman who promises to love, honor and obey puts her husband in jail for alimony later, good one day and bad the next. The couple that loves each other to death one day drives daggers into each other's heart the next day. The parent that fondles the child one day, often finds the child turn on him the next day. It is the human picture, sometimes good, always error.

Now then, that is what you always see, taste, touch and smell with the five physical senses. So you will never get to understand your symphony or your paintings or your sculpture until you develop that art capacity. You will never get to know the spiritual universe until you develop that inner spiritual consciousness, that which is called, Christ Consciousness, which enabled Jesus to say to Pilate (who had the greatest temporal power of his day), "Thou could have no power." How could he say that in the face of the temporal power that Pilate had? He was seeing through to something beyond what the eyes can see or the ears could hear. He was knowing something that the human mind couldn't know and he proved it when he allowed himself to be crucified and they could not kill him. In other words, Pilate and the crucifix and the sword, had no power. Now then, dehypnotization is the ability to see that which actually is, or the ability to taste, touch and smell that which actually is.

The only way that it could be accomplished is through that spiritual consciousness. Then, to have some evidence that we are getting dehypnotized, we must first of all be able to know this, you cannot cure a disease. There isn't any. You cannot overcome poverty. There isn't any. You cannot overcome death. There isn't any. The only thing you can do is to recognize: I am not dealing with those appearances, I am not dealing with such suggestions, I am dealing with hypnotism. Do not see sin, and do not see disease. Remember that, you are dealing not with sin, and not with disease, and not with sinners, but rather with a false appearance produced by the belief of a selfhood apart from God, a universal belief so powerful that it operates as law in our consciousness, until we detect it and cast it out, until we know the truth.

You remember, of course, the illustration of the mirage on the desert. You are driving along and suddenly, you see water on the road and perhaps you stop your car quickly. As you sit there and gaze at the road ahead of you, glance about you, all of a sudden you realize it isn't water, it is a mirage. And then, you start your car and drive on. You haven't removed the water from the road. There wasn't any. You merely recognized that what appeared as water on the road, was a mirage, and you paid no further attention to it. The water never was there, but what would happen if you would treat the mirage as if it actually were water? You would stay there and wait for somebody to come and siphon it off. It has to be siphoned off, it has to be gotten off the road as

long as you think of it as water. The moment you understand it as mirage, it doesn't bother you any longer, does it? And so it is with error. As long as you can be made to treat a person, or a condition, or a sin, or a disease, or a cause of disease, you will be trying to remove the water from the road.

It was in one of these tapes that I said that you have got to see that the so-called, mental cause, is just as much of an illusion as the physical disease. In some studies, it is claimed that there is a mental cause for a physical disease. If that is so, the disease is no illusion. Since, it has a real cause. We, in The Infinite Way, must recognize that even a mental cause is as much of an illusion as the physical disease. Since all there is to the human scene, all there is to what we understand as "this world" is in the nature of the illusion. Truth is infinite God or infinite Mind and its creation and there is nothing else. The mental cause is as illusory in its nature as the physical effect. To understand reality, you must understand that only spirit is real, since spirit is infinite, that all that exists must exist at the standpoint of spirit, under spiritual law.

And so, we are not dealing with physical effects, or mental causes. We are dealing only with God manifesting and expressing Itself and Its infinite harmonies. And, as opposed to that, an appearance, a suggestion, a claim, a universal belief of the selfhood apart from God, of a universe apart from God, of a selfhood and an universe subject to material and mental laws. Can you believe there is God and a sickness too? No, how could you

believe any such thing? Where would God be while somebody is suffering? Why we, as human parents, would never let a child have a disease if we could prevent it or take it away from him. Would we let a child suffer? No, you know better than that. Than why do you think God would let it happen to us? It can't be. There is no such thing. Never in the history of the world has there been a sick person, or dead one. Everybody who has ever lived from the time of the beginning of all time is still alive. It couldn't be otherwise. Otherwise, you have to be an atheist. Otherwise, you would have to say the world sprang up out of dust and it's going to return to dust. But you can't do that while you see a law of life begetting life, while you see apples always coming from apple trees, or cabbages always coming from cabbage patches.

You know it can't be accidental. There must be a law. As long as you can see that two times two must always be four, you know that this is not an accidental world. There must be a principle behind it. Do you follow that? If there is a principle, that is God. If there is a principle, is there an exception to the principle? Two times two are four always, and you never heard of any exception to it, and you never heard of anything growing on apple trees but apples, or orange trees but oranges. Do you see what I mean? There is no exception to prove the rule, is there? So we know, there is a principle governing the universe. And, because there is a principle, a law, a divine law, nothing ever got outside of its government or control - not any more than do, re mi,

fa, so, la, ti, do of music. Nothing ever got out of control there. They have never changed values. They have never changed positions with each other. No one note ever crowded another off the scale. No one note ever infringed upon the other. No one note took anything away from the other. So it is, with one, two, three, four, five, six, seven, eight, nine, ten. They never get out of their rightful places. Not one of them took anything from one of the others. Not one ever crowded the other out or drew from another—cooperated together, yes, for the common good. Well, if that is true of mathematics and true of music, how can it be otherwise than true of man who was given dominion over mathematics and music?

So, there never has been a man who crowded another man off the earth. There never has been a man who crowded another man out of his business. There never has been a politician who crowded another politician out, never. All those pictures are hypnotism. And, if you can be made to believe that there is a mortal, material universe, you are part of this hypnotism.

When you close your eyes, as you go further into this work, at the point of meditation where we really get to the point above "this world," then you will know me as I am and I will you as you are. That is how healing must take place. Because, I can know you as you are and do not judge you as you appear to be. That is why I say to our students, "Do not tell anybody that they must correct themselves. Do not refuse a case because they do not seem to be doing

what you think is right. That has nothing to do with you. You get inside and behold them as God made them, and then they will soon conform to the pattern shown thee on the mountain." Do you see?

Therefore, I never say that the error is yours or that you must correct something. No, the error is hypnotism, a universal hypnotism, and I am the one who has to correct it through the understanding: One with God is a majority. Therefore, the moment you turn to a practitioner and that practitioner knows the truth for you, that one is the majority. That breaks the spell. Now, of course, Jesus said, "Go and sin no more." In other words, the practitioner can bring you out of the mesmerism, but you can soon get yourself back in again. If you do not conform to the higher vision, nothing is going to stop you from going right back into the same disease or another one. "Yes," he said, "Neither do I condemn you, but go and sin no more." In other words, "I release you, and I am giving you your freedom through my understanding of your spiritual nature. Do not go back and make a fool out of it now by indulging in mortality again." Do you understand that?

That is why you can have marvelous healings through practitioners, but if you do not turn around and change your mode of life, if you go back and sin again. And of course, the world misunderstands the word "sin." The word, "sin" doesn't just mean getting drunk or committing adultery or stealing. There is a lot more to sin than that. Just going back to the belief that

there are human beings is the sin that puts you back in your diseases and sins again. In our work, sin doesn't mean the same thing. In other words, what the world might call "sin," stealing, lying, cheating, adultery, that to us is the same nature as disease. It is just another form of hypnotism. Sin is the acceptance of a material universe. That is the sin. And once you have been freed from it, to go back to it again is your fault. "Neither do I condemn thee, but go and sin no more." Do not go back into the mesmerism again. Do you see what I mean? That is why I say, and that is what I have said, in one of these tapes, when you go through hell on this path, the principle is with you, and it is going to get you out. But do not think that there is any difference between the hell called poverty, the hell called war, the hell called disease, or the hell called sin. Do not think that one of them is a worse form than another, oh no. They are all forms of one thing, and that one thing is hypnotism. In one man's case, hypnotism appears as some sinful thing, or thought. In another, it appears as a diseased thing or thought. And still in others, it appears as poverty. It doesn't make any difference. It is all hypnotism. Take away the hypnotism and none of these things would be there. So there you are with the nature of error. There is only one error and that is hypnotism. But, if you can be made to give a treatment to a person, or if you can be made to treat them for nerves, for a mental cause for a physical disease, or if you can be made to treat them for resentment, or hate, or jealousy, or anger, or if you can be made to treat them for cancer or consumption, you are out of the practice. You are in

material medica. You are treating effects and I do not care whether the effect is a sin or a disease or poverty. You are treating an effect, and if you did get rid of it, two more effects would show up.

Unless you get at the root of the trouble, unless you lay the axe at the root of the tree, which is hypnotism, you do not come out of the mortal, the material state of consciousness. When you see through hypnotism, then regardless of the name or nature of the sin, disease, or lack, your patient or student realizes harmony, health, wholeness, completeness. If his trouble is nerves, he finds himself rid of nerves. If his belief has been unemployment, he finds himself employed. If his claim has been disease, he finds himself well. Why? Through the practitioner's ability to see through the claim of hypnotism and realize God as the principle of all that is.

This is one reason that even some who have gone through classes, do not understand the nature of error. So often it is brought up and more especially before there is a readiness for it. And, the student believes that the hypnotism, the suggestion, the appearance, the claim is actually an error to be destroyed. It is for this reason that we hear such expressions as: "Look what moral mind is doing to me." When actually moral mind, as Mrs. Eddy defined the term, is one meaning nothingness, that which has no existence. How can it then do something to one? And, of course, hypnotism isn't an actual thing or condition. Hypnotism cannot produce

water on the desert, or snakes in the plant. Hypnotism is, itself, no thing, no form, no cause, and no effect. Merely to recognize any form of error, any appearance of error as hypnotism, is the correct handling of it without any further concern. If you have been able to, with your inner ear, hear what I have said, if you really understand what I have said, you will be ready for this next point.

At this point, I would like the students listening to meditate and ponder this idea of hypnotism as the substance of any form of mortal or material universe that is appearing to them. In other words, even when you see the mountains, the sunshine, the ocean, the beauty, remember that these too are forms of hypnotism only appearing to you as good form. In the same way, when you see sin, disease, death, lack and limitation, remember that the same hypnotism is presenting negative, or what we call "evil" form. Now this does not mean that we are not to enjoy the good of human existence. But rather, that we are to enjoy it for what it is, not something real in and of itself since the reality, that which underlies our beautiful mountains and streams and sunsets and sunrises and pleasures and joys is spiritual—and must be spiritually discerned. But rather that we enjoy them knowing them to be temporary forms of good, not something to be stored up, not something to be put in bank vaults, but to be enjoyed. And then, go on each day letting the manna fall afresh.

The main thing to remember is, that when confronted with the negative

aspects of hypnotism, that is, forms of sin, disease, lack and limitation, not to be fooled by them. Not to be fooled into trying to reform evil persons or sinful persons, but always quickly remembering, "Oh no, hypnotism appearing in still more form. Hypnotism, which in and of itself cannot be the substance, law, cause or effect to any form of reality. " Thereby, you become a spiritual healer. Do you see, the world is so hypnotized by person, place and thing that a good person, a good place, and a good thing become so nice and comfortable that everybody wants them; and they don't want to get any higher than that because they are so very comfortable. It can't be done. Because, you see, no matter how good you get it, it has its other side and it goes up and it goes down. So again, I say this to you: If you can treat person, place, or thing—if you can be made to feel a wall, a depression, an atomic bomb, you are hypnotized and it is only a question then of what the date is on the tombstone. There will be one. It is just a matter of which date it is. If, however, you catch this vision—when the time comes that you want to step out, you will step out into a transitional experience which will be higher and better than this one.

But there is where the healing work is. You can't treat a person. You can't treat a condition. It would be like treating the water on the desert and trying to get rid of it when it isn't there. It would be like trying to treat the snakes up there and saying, "You've got to get rid of my three snakes. As soon as you get rid of my three snakes, I'll be able to study better." Do you see how foolish it is?

There aren't any snakes there. So you are never going to get rid of them. Get rid of the hypnotism, ah, you won't have to study anymore, because the only purpose of studying truth is to learn that hypnotism is the only error. When you've learned that, there is nothing to study! The rest is lived within your own being. That is all there is.

You see, in the same way, when you are dealing with error, the minute you try to touch a disease or condition, you would be in the mess, because there is no such thing as a disease or a condition apart from the mesmerism, the hypnotism, the appearance, or suggestion, or claim. So, to be fooled into handling the condition, would be to make the whole thing worse. Now, it is in the same way with those who are reading or studying or who are taking up truth or using truth for a healing or for supply or for a demonstration, the more their minds on the getting rid of the condition, or the more their minds are on getting a healing, the more they are in the mirage of error. Because again, you see, there isn't any demonstration to get. There is only one demonstration and that is getting the realization of God. If you had the realization of God, you have the whole thing! You would have health, harmony, wholeness, eternity, immortality, infinity. You would have supply and you would have immortal life, eternity. The only thing you can do there too is, you cannot make a demonstration of a home, or a companion, or a divorce, or a job. You can only make a demonstration of the presence of God. And then that would include whatever the nature of the

demonstration is to be.

Just like in realizing hypnotism, it would include the demonstration of getting rid of the water on the road, or the snake on the wall, or the cancer, wouldn't it? But you couldn't get rid of them separate and apart from getting over the hypnotism, could you? In the same way, neither could you get the demonstration of home, employment or health separate and apart from getting the consciousness of God. Because there is no demonstration of good, separate and apart from the demonstration of God. Do you see that? So it works both ways, on the side of error, there is no use of treating person, place, or thing, because there is only one fact to error, and that is hypnotism. On the positive side, there is no use of seeking a demonstration of person, thing, or condition, because, there isn't demonstration separate and apart from the realization of God. The realization of God includes all demonstration. "Seek ye first the kingdom of God, and all these things will be added unto you."

The thing for us to know is this: That it is necessary to demonstrate the consciousness of the presence of God, and the other things are included in it. So you have your demonstration. It is the same on the positive side as the negative. On the positive side, it is demonstrating the consciousness of the presence of God. On the negative side, it is realizing: No matter what the form of error is, it is only hypnotism. Therefore, it has no substance, no law, no cause, no reality, no effect. These are the two sides of the picture.

This is going to be helpful on both the positive side and the negative side. Remember that the entire basis of The Infinite Way teaching is that there is not God "and." There is not God "and" health, or God "and" strength, or God "and" immortality, or God "and" activity, or God "and" supply. There is only God, manifesting "as." In other words, we use the example of a block of mahogany. And, out of this we have a chair and a table and a dresser and a bench. Now you haven't got mahogany "and" a table, "and" a chair, "and" a bench. You have mahogany manifested or expressed "as" those things. So, when you think of God as the substance of the universe, you haven't got God, the substance "and" a lot of forms. You have God appearing, or formed "as" those forms, manifested and expressed "as" forms. That is why, if you demonstrate God, you demonstrate every form as which God appears. You demonstrate God as health, as harmony, immortality, supply. Do you see that? That is why you cannot demonstrate God "and" these things. And that is why you cannot demonstrate these things separate and apart from God! Because, they are all God, Itself, formed.

Now, if you see that, apply that also to this idea of all error as hypnotism. There is not hypnotism "and" a disease. There is not hypnotism "and" lack and limitation. There is not hypnotism "and" sin and death. There is only hypnotism appearing as these pictures. So that, you can't get rid of the sin, disease, or death separate and apart from hypnotism. But, when you have gotten rid of hypnotism, you have gotten rid of all the various forms. And the way to get rid of

hypnotism is to understand hypnotism not as thing, but as no thing, no power, no presence.

I said that you would now see the secret of living. And here you have that secret of living. When you observe life as it appears to be, as you see, hear, taste, touch, or smell it, you understand immediately that this is the product of hypnotism, of suggestion, of human appearance. Of course, you understand through your spiritual sense, you would discern right there where this material or physical sense seems to be—you would discern right there—the spiritual, eternal and immortal creation. Watch this, because this concerns the healing work. If you were to see as so-called evil appearance, sinful appearance, sick appearance, dying or dead appearance, you would be tempted immediately to know some truth or to think some thought that would change the picture, that would heal, correct, improve, or reform it. Whereas, if you saw normal, human good, normal, human health, harmony, wholeness, prosperity, you would just accept the picture at its face value.

Now watch this: When you come into a state of life, wherein you can look at the harmonious human appearance and recognize it as hypnotism and appearance or suggestion—and when you can look at the inharmonious or discordant human picture, and recognize it as the product of the same hypnotism or suggestion, then you have come to a point in consciousness in which you will not try to improve, heal, or correct the erroneous picture, nor indulge in satisfaction over the

harmonious picture. The reason is, that you will know through your spiritual sense, that regardless of the picture or its appearance, or the nature of its appearance, right there spiritual reality and harmony "is," eternal and immortal being "is." And so, you will make no mental effort at correcting, healing, or improving. And, with that ability to refrain from all attempt to heal, correct, or improve, you will have demonstrated the consciousness of God's Allness.

In my writings, you will find this handled under the subject of "reaction." And I have said that healing takes place in proportion to the practitioner's reaction to the appearance. This is exactly what I meant: If you can know that harmonious human appearances are no more real than inharmonious or discordant ones, if you can know that inharmonious, discordant, sick, sinful, dying, human appearances are no more real than harmonious and healthful human appearances, then you have arrived at a state of consciousness that spiritually discerned harmony right where any form of human appearance may be. Now, get used to the idea of observing the harmonious, human appearances and the inharmonious, human appearances with the same degree of unconcern. Then you will know that you have arrived at a state of spiritual consciousness in which you now see that which is invisible, hear that which is inaudible, and know that which is unknowable, and this is Christ Conscious. Here now, you have a message for serious contemplation and meditation.

You have a complete exposition of the

letter of truth, of the truth which you must know in order to rightly understand the principle of existence. You will find there that it is not only necessary to be absolute in knowing that God is all, but that you will only come into the understanding of "God is all," in proportion as you understand the nature of error as nothingness, as a suggestion, or claim, or appearance produced by a universal mesmerism or hypnotism. It is not a simple matter to have the correct letter of truth. It has not often been presented to the world, but you have it here on this tape. And, if you ponder it, entertain it in consciousness, practice it, eventually, you will come into the spirit of truth, or, actual consciousness of truth, or Christ Consciousness, or God Consciousness.

Now, I bring to your attention the statement of Paul: "I live, yet not I. Christ liveth in me." Very often, you hear me refer to that as, "I live yet not I, Christ liveth my life." I ask you to remember this and to believe it: That there comes a point in your spiritual development when you are no longer entirely you. Or perhaps, I should say, you are solely, you. The point of transition comes in which a presence becomes real within you and takes over your life. From the moment of this transition, you do not really have to take any anxious concern for your life because there is always this "It," — this Christ, this Presence; and it brings to you, your experiences.

The point that I wish to make first is that there is this day of transition in your experience when you pass from being a human being (thinking your

own thought, planning your own life, arranging your own affairs), a transition to a place where you really and truly feel this Inner Presence and live as if you had stepped aside a little bit, say two or three inches to the right of yourself and watch your life being lived for you. If you, at that moment, are in the business world, you will find business coming to you that you were not personally responsible for, that is, that you did not, yourself, go out and get. If you are a salesman, you will find sales coming in credited to your account that you, yourself, did not spend time or effort to get. If you are an author, or composer, you will find ideas flowing, such ideas as you have never dreamed of, and you will know that you are not creating them, that is you, yourself. But that they are appearing to you, within you. In the same way, if you were in this spiritual work, in the ministry of healing or teaching, you would find students being led to you, or patients, or lecture engagements that you had made no personal effort to contact or achieve. Thereby, you would know what I mean when I say that, "I live, yet not I. Christ lives my life." Or Jesus said, "The Father worketh, and I work hitherto." That is something of what I mean.

The point that comes to your mind at this moment, let us say the question that is in your mind is this: What brings me to this point of transition? How do I get there? What must I do, if anything, to come to that point where a Divine Presence takes over and begins to live my life for me?

And here, I bring you back to two of

the major points in the unfoldment of The Infinite Way. Over and over, you will find in the writings that unless one is born with this spiritual sense, this Christ Consciousness, then one must attain it through knowing or understanding the correct letter of truth, not merely studying truth teachings, because much of this is incorrect, to say the least. But I repeat, it is necessary to know the correct letter truth to have an intellectual foundation of the knowledge of truth. And this intellectual understanding of truth, continuously pondered or meditated upon - lived, develops the spiritual consciousness that is the experience of the transition to the realization of this Divine Presence.

Now, understand me correctly, for those not already gifted with spiritual consciousness, for those who have not yet achieved that point of experience in which there is a Divine Something within their own being which goes before them to make the crooked places straight—that provides their need even before they, themselves, know it—those who have not yet achieved that transition or transitional point in consciousness, must come there through an understanding of the correct letter of truth. At this point of development, we become the vehicle for the operation and the activity of Divine Consciousness. When the Master says, "I can, of my own self, do nothing: the Father within me, he doeth the works," you will understand that he means that he, of his own powers, his own knowledge, his own wisdom, his own strength, does nothing, but that the Father within, that is, this Infinite,

Divine Consciousness, this that Paul called, "the Christ," It doeth the works. I therefore, am a vehicle through which It takes place. Or, I am a messenger carrying this Divine Message. Or, I am the instrument used by Divine Providence. Any of these terms will indicate to you that if I am not living my life, but that some other power or presence is living it, and that I am the vehicle or mode of expression, avenue or channel, or instrument for its activity, then you will, likewise, understand why the Master could say, "I and the Father are One, but the Father is greater than I."

Here again, you see, this is not a going back to duality. This is not going back to a god and a man. But, this is revealing that I, Joel, am an instrument for I, God, but I, God, and I, Joel, are One. I, God, being the infinite, divine, universal principle, and Joel, its instrumentality, vehicle, body, mode of expression, form, instrument, or outlet. And yet, One. You remember how many times I use, in this work, the scriptural statement that, "The place whereon I stand, is holy ground?" The reason, of course, is that I and the Father stand here. But remember this, that I, Joel, the outer self-hood, is but the vehicle or avenue for I, God, which is also I, Joel, the Infinite Invisible. Therefore, we are One. The outer expresses the inner, or the inner manifests and expresses itself through and as the outer. Now, of course, these are just statements, or affirmations, until the moment of transition, at which time they become reality.

In other words, there is an actual time

in one's life when this is not a statement of truth, when it is an actual fact, when I can get up in the morning knowing that there will be mail on my desk, and that that mail will give me something to do during the day, it may be healing work, or teaching work, or a call to lecture. But, be assured of this, that either in that mail or on the telephone, or through some call that comes during the day, my work is given me to do. And, along with it, the necessary finances are supplied. It is true, one day these finances may come in through patients, and another day as a royalty on a book. That has nothing to do with it.

Be assured of this, if I have attained that point in consciousness where Christ is living my life, Christ is also maintaining and sustaining my life—not only providing me the activity, but providing me with the necessary intelligence and love, the necessary wisdom and strength to carry out this work, and also, it is supplying me with the necessary finances to carry on this work. It is all one. "I, of my own self, can do nothing."

But this Infinite Invisible, which now has taken over my life and is using me as a vehicle for its expression, It fulfills Itself in my experience. It comes to be the fulfillment of my life. It provides me with transportation, even if the human claim is that there are no seats left. It provides me with accommodations, even if the hotels say there is no room. It provides me with everything necessary to the fulfillment of the message, since the message is not mine. Aha, remember, "My doctrine is not mine, but his that sent me." And, "if

I speak of myself, I bear witness to a lie." So you see, that whatever is necessary for the expression of the message, whether it is the Christ-message, whether it is the Christian Science message, whether it is the Infinite Way message, be assured of this, that whoever is inspired as the messenger, is likewise, supported, maintained and sustained by that which provides the message.

Now, you see that the object of what I am saying to you is, first of all, that there is a Divine Presence which we may call "The Christ, " which takes over at some point or other, our experience and lives itself through and as, us. And, the second object is to tell you that the means of arriving at that point of experience is study, meditation, and practice of the correct letter of truth, until that correct letter of truth—abiding in consciousness—finally appears in the full-bloom of spiritual realization.

Well, now you understand that Jesus, speaking of the Father within, was speaking of the power of Divine Presence that animated his being. That was the healing power. That was the power that multiplied loaves and fishes. That was the power that raised Lazarus. In the same way, you understand that when Paul speaks of being able to do all things through Christ, or the Christ liveth his life, that he, likewise, is referring to that Divine Power, which we, in The Infinite Way, call the Infinite Invisible. And, that it was the power which gave him his message and his mission that he carried out in the world of his day. And, likewise, that same

Presence and Power that gave him his strength, his inspiration, and his supply.

You know that, after churches were organized, Paul still carried money from one city to another, collected in one place to finance churches in another. In other words, even though they had the message on paper or in voice, they still did not have sufficient of the Spirit to bring forth all that was necessary for fulfillment, but evidently Paul did. Because, Paul had the inspiration that gave him the message. He had the inspiration that sent him out on his mission. He had the inspiration that provided the funds. He also had sufficient inspiration to provide funds for those churches, oh yes. The Father within me that doeth the works of the Master, and the Christ which strengtheneth me or Paul, is that same power, that same spirit of truth, that same consciousness of truth which we are dealing today, in The Infinite Way and which I am assuring you is as possible to you as it was to our Hebrew and Christian friends of old, and naturally that you see manifested in some degree in those of our present day. You remember, at the Temple Gate Beautiful, Peter and John had healed a man?

The Hebrews marveled and would make much of Peter and John, except that they stopped it. "Why marvel ye men of Israel, as if we had healed this man? As if we, with our own understanding had healed this man? Oh no, the God of Abraham and of Isaac, and of Jacob hath done this thing."

The same Spirit that raised up Jesus Christ from the dead will quicken, also, your moral body. Do you see what I am trying to say to you? That there is a spirit. There is a spirit in man. There is a divine spark. There is that which we will, today, call the Christ which will lift you into the fourth dimension of life. That is, into a state of consciousness in which you do not live by your personal efforts, or your personal will, personal wisdom, personal strength, personal health, but in which you find yourself empowered from on high. That is, from the kingdom within your own being. Again, I repeat, there is a point which you must attain, in this world, where you will realize that you do not live anymore but, that this Infinite Invisible is living your life. It goes before you to make all arrangements for you. It goes with you as protection, and it seems, very often, to provide you with very difficult experiences and causes you to wonder, "have I missed the way, have I lost my Christ, have I been abandoned, have I become unworthy, what mistake have I made?"

Oh no, no, for all of us, there will be the forty years of wilderness experience. Or, there will be the wilderness experience of Elijah, or there will be the three year ministry of the Master, sometimes resulting in persecution, even execution. But, what of it? There will be the resurrection and there will be the ascension still. For the simple reason that, whatever this power is, that is working in and through me to fulfill this mission, is working in and through me for a purpose. And, it leads me in its way, for its own purpose and I

must fulfill it. In the end, if I appear to have had many difficult experiences, many trials, tribulations, temptations, it is only that the world may see that there is a power of overcoming. Again, He that is within me is greater than He that is in the world. And, the very fact of overcoming is the proof to the world of the presence and of the power of this Spirit within.

When the Master says, "I have overcome the world." He means, of course, that he has, at that time, overcome all resistance to truth, all resistance to the harmonious activity of this spiritual consciousness, and that he now functioned in the fourth dimension. He now functions in that state of exalted consciousness which goes forward without material obstruction, without physical, mental or moral hindrances, in that state of Divine Consciousness which is called "Heaven," in which the realities of God's world are become so real that all sense of the three dimensional world has faded out.

Let us speak, for a moment, about this power, this spiritual consciousness, this Christ. To begin with, as taught by Jesus and Paul and is revealed by Peter and John in their episode at the Temple Gate Beautiful, you see the universality of it. In some of my writings and, of course, in some of the tapes, you will find reference to the fact that this was the same power that operated in and as Moses, and brought about the manna from the sky, and water from the rock, the opening of the Red Sea, the protection from Pharaoh, the same power that operated in, through, or as Elijah, bringing him his protection in

the wilderness when he was being sought for execution—that brought him his supply of food in the form of cakes baked on the stone—ravens bringing food, a poor widow sharing from an endless source. Well then, it becomes necessary to know this, that the Master referred to this power and its timelessness in this wise: "Before Abraham, was 'I am, ' (before Abraham, was 'I am') was this power, this presence, this thing which Moses declared and I restate, "Before Abraham was 'I am' and 'Lo, I am with you unto the end of the world. I will never leave you nor forsake you."

And so, as you understand the timelessness of this Presence and Power, you will understand that any time that It makes Its appearance in your experience, It is not because It was not there prior to that, but that Its presence has not been realized or achieved. In other words, this Infinite, Divine Presence is with you now. But, only through the development of truth in your consciousness, only through the realization of truth in your consciousness, only through the activity of truth in your consciousness, will It become as real and potent in your experience as It was in the experience of our Hebrew friends of old.

And, of course, I only speak of our Hebrew and Christian friends because we use that particular language, but actually, you know that I could tell you of this same Power and same Presence in the experience of the orientals thousands and hundreds of years B.C. You know that my study of the ancient scriptures has revealed the timelessness

of the Christ. That being true, the only point that time plays in our demonstration is that particular time or experience in transition when we become consciously aware of the Presence, when It takes over our experience. From then on: "Lo, I am with you until the end of the world." From then on, this power, this presence, lives your life, thinks your thoughts, does your deeds. He performeth that which is given you to do. He perfecteth that which concerneth me." Ah, yes, life then is lived in the fourth dimension, in that state of consciousness requiring no personal power, no personal demonstration, no personal achievements. Oh no, the ability to rest and relax and let the Divine Presence, the Divine Power take over unto the end of days.

Now let us speak of the nature and function of this power, the Christ. The Christ is the invisible activity and substance, law and continuity of that which appears as effect. It is for this reason that you must not become hypnotized with appearances. By this I mean, if you have an abundance of dollars or investments, do not become hypnotized into believing that because of this abundance of dollars, and investments or business that you have found economic security. Because history will show you how many times such things have been wiped away. If you have a bomb shelter in your garden, do not feel that you have demonstrated safety and security from wars and bombs, because history shows that it only takes a stronger bomb even to reach the strongest bomb shelter. There is no economic security in dollar. There

is no safety and security in bomb shelters. Do not think, for a moment, that if you have a healthy body, a healthy heart, liver, lungs, that you have health. Many people have had these and then been stricken down. In other words, do not become attached to effect. Do not place your faith, your dependence, your reliance, your confidence, on that which appears as effect.

Now remember this, all harmonious, perfect, spiritual effect is produced by the activity of the Christ. The activity of the Christ will maintain and sustain all effects, or in the event that you destroy this temple, in three days, this Christ will raise it up again. Therefore, you need not be alarmed at what happens to an organ or function of your body, or your financial structure or political structure or dwelling structure, since even should these, for any reason, be destroyed—the Christ that produced them, the power that produced them in the first place, will raise them up again.

Now, I ask you, at this very moment, to make a conscious transition with me because I would lead you into the fourth dimension. The purpose of this work is to lead you to the fourth dimension where you do not live by effect. You do not live by bread alone. Where you live, by virtue of the activity of the Christ, the Infinite Invisible. And in this fourth dimension of life, which is spiritual consciousness, all effect will appear in your experience as you have need of it. And it will appear abundantly, and will be maintained and sustained in your experience if you understand the Christ to be its foundation, its law, and its

continuity. Only if you suffer a temporary lapse into the belief that your dollars are something in and of themselves, or your business, or your political economy or your form of government, only if you lapse into the belief that they, in and of themselves are something and can do something to you and for you, only then may your temple be destroyed. But, if it is, recover your equilibrium, your spiritual equilibrium quickly, in bringing to conscious remembrance that the Christ that produced them in your experience to begin with, will now reproduce them.

Should you, for any reason become separated from some form of good, the Infinite Invisible that is within you, He that is within you, that is greater than He that is the world, will raise it up again for you. The fourth dimension is that state of consciousness in which your entire reliance, faith, understanding is in the Infinite Invisible, and in which you learn to enjoy the fruits of the spirit, the harmonies of daily living, the forms of good, and yet, without attachment, without reliance, without dependence.

This must, of course, be remembered in your ministry when you are faced with discordant bodies, destroyed bodies, decayed bodies, organs and functions that have become useless, then must you ever remember that the body and its organs and functions, in and of themselves, never had power, never created themselves or maintained themselves or sustained themselves and never had such functions. It is the function of the Christ to maintain and sustain the body. The body is only run

down now because of that universal mesmerism, that belief that the organs and functions of the body, in and of themselves have the power of renewing themselves or maintaining or sustaining themselves, because hypnotism has made us believe in a physical, finite universe, a universe with beginning and ending.

You will learn, as you make this transition into the fourth dimension that the spiritual body is maintained and sustained by the very Christ Spirit that brought it into expression and manifestation. And, while you will not see this with your eyes, in that secret inner chamber in your meditation, you will spiritually discern the activity of the Christ about the Father's business of maintaining and sustaining this body. By now, you will have recognized that it is the Christ activity in your consciousness that enables you to live by Grace, that the activity of the Christ providing your daily activity and inspiration and supply necessary to Its fulfillment, is itself, the power of Grace in your experience. You see, the fourth dimension is entirely one of living by Grace. Living by Grace, living without personal effort. That doesn't mean without work. It doesn't mean living without results of work. It doesn't mean taking two six-month vacations every year. Oh no. Living by Grace means performing that which is given us to do without anxious thought, without concern, without worry, without fear and without material effort, without effort resulting in exhaustion. Oh yes, even our body works, but it works without getting tired, since the activity of the body isn't muscles or nerves, but

Divine Grace, The Christ. Therefore, the body is as tireless as the machinery that makes the world revolve.

Picture to yourself that spiritual, invisible machinery that keeps the sun, and the earth, and the stars, and the planets, the oceans, the tides, the rivers functioning. Then you have an example of the invisible force and power that functions your body without producing fatigue, tiredness, and without wearing out the body or decomposing it. Oh yes, life lived by Grace results in eternal youth. Aye, be assured, there is a fountain of youth. There is a fountain of youth and its name is Divine Grace, life lived without personal effort, The Christ, functioning our lives for us, in us, through us, as our very being.

You have thought many times about this word, Grace. Perhaps it has puzzled you and now you know why. The reasoning mind will never reveal to you the true nature or meaning of the word, Grace. Grace will only be realized in silence. Silence, with a capital "S." Silence...The Thunder of Silence, alone reveals the name, nature and character of Grace. Do not try to think it out, or think it through. Do not try to reason it out. Let the thunder of silence reveal in the very noise of its silence, in the very thunder of its silence, the nature, the character, the activity of Grace.

In the fourth dimension, Divine Consciousness, all healing is by Grace, "Not by might, nor by power, but by my spirit," saith the Lord. Do you know what spirit is? Not any more than you know what Grace is. You will only understand the word, "spirit," and the

word, "soul," the word, "grace," through silence. Yes, you will find analysis and descriptions of the word, "mind" and "principle" and "law," never of "soul" or "spirit" or "grace." The human mind cannot comprehend them, and I would ask you: Please do not try. Relax, rest, let the thunder of silence reveal Itself within you, and It will reveal to you the nature of Grace. And you will know how to stand in the presence of the Valley of the Shadow of Death and not try to think some thought to save a life. You will be able to stand inside the lion's cage and not try to think some thought to shut the lion's mouth. You will learn to let the silence reveal the power in the presence of Grace. And, this is living in the fourth dimension.

This is life eternal—to know the power of the silence, to know the power of living without taking thought for what you should eat, or what you should drink or wherewithal you shall be clothed. This is the fourth dimension, living in the realization of Divine Grace and able to meet every need, every situation...and only the thunder of silence can bring, to your awareness, the revelation of Soul, Spirit, Grace. As you understand now, that the Christ has taken over, and that you have become the vehicle, or instrument, for Its activities and operation, that this activity operates through you, through Grace, not through personal effort, not through taking thought, you will be lifted in the healing work, out of the atmosphere of metaphysical healing, into the realm of spiritual healing, in which you do not do the healing at all.

And therefore, you will have no affirmations to make, no statement of truth to make, no denial to make, but when presented with any case, with any appearance of discord or inharmony, injustice, lack or limitation, you will immediately become silent. You will let the thunder of that silence be the activity, the healing activity unto any and every situation. You will begin, then, to understand the meaning of that word, "I," the "I" that has come to fulfill, the "I" that has come to make the crooked places straight, the "I" that will never leave you nor forsake you.

And, you will know that you do not control It, It controls you. It governs every situation that is brought to you for solution. And you become, as the Great Master became, the instrument through which the Father could work. You will take your periods of forty days of mediation, of listening for that still, small voice, that still small voice that has thundered down the years, proclaiming a power above human power, proclaiming a realm above the physical realm, proclaiming life eternal and immortal. And to know this truth is life eternal, to be able to relax, to listen, to hear the thunder of the still small voice that life is eternal. That is life eternal. That is living by Grace. That is the fourth dimension.

You have scripture and you have my writings for inspiration and for the correct letter of truth, and you have me and the personal contact with me to lift you into the higher atmosphere, or consciousness of truth. The writings will go on and serve as the correct letter of truth for other and as inspiration for

many. And you, in your turn, will serve to lift up other students into this higher consciousness of truth, into this fourth dimension of life. Thereby, you will impart to others the ability to live, and move, and have their being as that mind which was also in Christ Jesus, so that they in turn, will lift others unto them. It is in this wise that the Spirit of truth will encircle the globe, and at the right moment, will lift this universe out of its seeming physical expression into its eternal, spiritual form. This will not be done by might, nor by power, but by the silence of the Word, by the Word heard in silence, by the very thunder of that silence.

My love to all of you, Joel.