



IMPERSONALIZING ERROR

There have been hundreds of mystics in the history of the world who have been lifted so high in consciousness that they have realized *I*, and yet many of them were never able to round out a happy, healthy, or successful life, nor did they ever raise up a body of students capable of revealing to the world the divine harmony that is here for everyone. Why was this? Why, when they had reached such great heights, were they still plagued with the discords of this world? The reason is that they never grasped the importance and significance of the nature of error.

Without an understanding of the nature of error, this world is not going to be any different in the next generation than it has been in this one. We all know that there have been many revelations of *I*, but we also know that these revelations have not saved the world. The revelation of the nature of error in combination with the revelation of *I*, however, can and will.

AN UNDERSTANDING OF THE
NONPOWER OF EFFECT IS ESSENTIAL

It is true that the nature of error was taught in some degree in the early years of metaphysical teaching and healing, but the real significance of the principle of the nothingness and nonpower of disease was not understood. It was believed that mind, which was made synonymous with God, was the power that healed the disease — in short, that God was the power that removed it. However, if you accept the truth that God is omnipotent, you most logically follow that with, “Well, then, nothing but God is power.” That must mean the powerlessness of anything and everything that is appearing to you as power, whether it is person, thing, circumstance, or condition. You can then look at it objectively and realize how impossible it would be for it to be a power or have a power, if God is omnipresent and omnipotent, the only presence and the only power.

The more aware you become of the nature of God as omniscience, omnipotence, and omnipresence, the more aware you become of the nonpower of this world of effect. You may wonder why the mystics of old did not discover this principle, and the answer is that their minds were conditioned, just as the minds of some of the mystics of today are conditioned. They believe that karma is power, more powerful even than God, or they believe that God uses evil for His purposes. They are so conditioned that they cannot surren-

der their belief in the power of sin, disease, false appetite, lack, and limitation. That is what makes it difficult to explain this principle to those who have not been inwardly led to such a teaching. Those of you who have been led to it can more readily accept and understand it because you probably have already experienced the nonpower of error in some form or other. Whatever you have experienced, however, is only a beginning.

THE POWERS OF THIS WORLD ARE NOT POWER IN THE PRESENCE OF GOD

Like millions of persons today, centuries ago the Hebrews prayed to God to destroy the evils of their world, but they never were destroyed. Since the advent of Christianity, Christians have been praying to God to overcome the evils of their world, and these prayers, too, have never been successful. Persons of other religions and teachings have been praying to overcome the evils of their world, and yet they have not been overcome. And they never will be overcome until we come to the recognition that we have been wasting time fighting evil. If God could fight evil, it would not be necessary to pray to God to do it. God would be doing it without our asking Him.

Do not begin telling God about what He is not doing. God's wisdom is infinite—not your wisdom, God's. Your wisdom is infinite when you have “died” sufficiently to your

beliefs, your theories, your concepts, and in meditation have opened your consciousness to receive God's wisdom. Only then is your wisdom infinite, because it is not really your wisdom but God's.

In your meditations, eventually, you will come to a deep communion with God, a tabernacling with Him. That Presence is as real and tangible as anything you have ever known, even more so; and when, through your meditations, you begin to commune with that Spirit within you, It will very quickly convince you that the powers of the world are not power, and more especially that the evil powers of the world are not evil. In fact, nothing is evil except thinking makes it so, accepting it makes it so, but in and of itself there is no evil.

In whatever measure you have experienced a spiritual healing, you have already proved this truth. In other words, if you had a cold, which is supposed to be a power, and if you have had a spiritual healing of it, then you know that what has been proved is that that cold was not the power it claimed to be.

If you have had a more serious illness, and through your own or another's spiritual consciousness you have seen the pain and the symptoms disappear and harmony restored, all that you have really experienced is the nothingness of that which had been appearing as a disease, because if it were something it would still be something. The very fact that it disappeared without material remedies, surgery, or applica-

tions of any kind means that it really was not what it claimed to be.

EVIL, A UNIVERSAL HYPNOTISM

All evil, regardless of its name or nature, is the product of a universal hypnotism or malpractice based on the belief in two powers, which Paul described as the carnal mind. Whatever discord touches us is nothing but this mesmeric sense. It is not your belief and it is not my belief: it is a universal belief which we come under by virtue of our ignorance of truth.

Through the activity of the carnal mind, operating universally, we come under this hypnotism from the moment of conception, and if we are living under the law of good and evil, anything can happen. We are subject either to the universal carnal mind, its beliefs and its activities, or we are responding more and more to the spiritual urge.

For example, in autumn with the first cold rains, probably three or four out of ten people will be sniffling, not because their wrong thinking is thus victimizing them, but because of the universal hypnotism arising out of the belief in two powers. This hypnotism we must break by realizing that we need not be subject to world mesmerism, and by understanding that hypnotism or the carnal mind is not of God, is not spiritually ordained, and has no spiritual law to uphold it. Therefore, it is not power.

We do not fight hypnotism or the carnal mind; we do not argue with it; we do not attempt to destroy it, nor to rise above it. For us, hypnotism and the carnal mind are merely names which identify good and evil as the essence of all limitation, but as we overcome the belief in the powers of good and evil, we begin to dissolve the source of our discords and inharmonies.

The more we live in the realization that we do not have to be subject to the universal hypnotism of the world belief in two powers, the more we free ourselves from that influence and live under grace instead of under the law. When we understand God as omnipotence, we can then realize that hypnotism, mesmerism, the universal mind, or the universal belief in two powers, is not power, and in the degree of that realization do we become free.

This universal belief of the human or carnal mind can act as power only because of our acceptance of it, but in and of itself there is no power in the suggestion of a selfhood apart from God or of a presence or power apart from God. The only presence is omnipresence. Even though we may believe we see a ghost, even though we may see sin, disease, or death, the only presence is omnipresence.

God is the only power, regardless of appearances, and God is omniscience, all-wisdom. Therefore, we do not have to know anything about the activity of mind or body; all we have to do is to rest in God's omniscience, rest in His infinite wisdom. As we abide in omniscience, omnipotence, and

omnipresence, we can state with conviction, “Ah, yes! There is no presence and there is no power other than God, and this that we call the belief in two powers—the carnal mind—this is not power. This cannot operate in or through man.”

EVIL IS IMPERSONAL

All evil is impersonal: there is no person in whom, on whom, or through whom it can operate. Whether it is a claim of weather, of disease, or of lack—whatever the name or nature of the evil—it is impersonal. It does not have its rise in you, in me, or in any person, place, thing, or condition. The root of all evil is the carnal mind, or a belief in two powers; and the belief that there is power in disease, lack, or sin is the hypnotism causing all the discord in the world.

To the degree we realize that in all this world there exists no such thing as good or evil as an entity, are we without a carnal mind. Therefore, even to think or say that some thing, person, or condition is *good* is to permit the carnal mind to control us. There is only one being, one essence, one power, and that is Consciousness—God. Consciousness is neither good nor evil: It just *Is*.

For Consciousness to be good or evil, It would have to have an opposite and It would have to have degrees. There are no opposites in God; there are no degrees in God: God is infinite; God is omnipresent, omnipotent, omniscient, and that leaves no room for opposites, for opposition, limitation, or

finiteness. As we permit limitation and finiteness to operate in our consciousness, we bring the carnal mind into our experience. The carnal mind is not overcome by fighting it, but by recognizing that it is made up of the belief in good and evil.

WE RECOGNIZE GOOD AND EVIL IN HUMAN EXPERIENCE

This does not mean that in our everyday human experience we do not take cognizance of good and evil. Naturally, we recognize that a condition of health is a better expression in our experience than one of disease, and one of the fruits of spiritual living is a greater sense of health than we may now be enjoying. So while it is true that humanly we seem compelled to acknowledge the limitations of good and evil, we must recognize that Consciousness does not embody within Itself quantities or qualities of good or evil, or of limitation.

As we engage in the routine activities of the day, we inwardly maintain our spiritual awareness of the *I* as individual consciousness and acknowledge that whatever appears in our experience as sin, disease, death, or limitation is the carnal mind, the “arm of flesh,” or no mind.

We do not deny that there are poor drivers on the road, drunken drivers, incompetent and even reckless drivers. As far as the human picture is concerned, the highways are filled with both good and evil persons, but having recognized that, we take our spiritual stand: “Yes, that is the appearance due

to the belief in good and evil—carnal mind—but it is not power: it is not God-ordained, God-maintained, or God-sustained. It is but the ‘arm of flesh.’”

Throughout our human experience, we cannot avoid being aware of the sin, disease, and poverty in the world, conditions that will be in the world as long as there is a human race that has not become emancipated. As long as there is a world made up of the belief in good and evil, these pictures will always be here for us to see: sickness all around, death, insanity, and all those things that go to make up the carnal mind. What determines the harmony of our experience is our reaction to these—not hiding our heads in the sand and claiming or declaring that they do not exist, but recognizing, “Yes, they are the ‘arm of flesh.’” They do have temporal power. They are power to a world that believes in good and evil, but not to me. I know that there is but one power.”

At the beginning of our spiritual journey, we are merely coming out of the mortal sense of evil into a better sense of human life, one that is healthier, wealthier, or happier. But that is not the ultimate of life. The ultimate of life is spiritual realization which eventually takes us out of both the evil and the good sense of human life.

THE OMNIPOTENCE OF *I*

As you witness the evils of this world, as they turn up in your experience, your family’s, your neighbor’s, or your

nation's, be sure in your meditation that you cover the two major principles of the Infinite Way: first, open the door of your consciousness and admit the *I*, and acknowledge:

Be not afraid, I am with you. Be not afraid of those out there: I am He. I am here, and I am there. Be not afraid: I in the midst of you am mighty. I am life eternal. I am the way. Just rely on Me. Fear no danger, for there is no power external to you. I in the midst of you am infinite power, the all-power, the only power.

Live by grace, since I am your meat, your wine, your water. I can give you water, and if you drink of it you will never thirst again. I have meat the world knows not of. I am the resurrection. I am the way: I am the way to your peace; I am the way to your abundance; I am the way to your safety.

I am the rock. I am a fortress. I am a high tower. Abide in Me and let Me abide in you, and no evil shall come nigh thy dwelling place. No weapons that are formed against thee shall prosper. Why? They are shadows; they are not realities; they are not powers. I in the midst of you am omnipotence, the only power. These arrows, these poisoned darts, these germs, these bullets, these bombs: they are shadows. They are beliefs in a power apart from Me. They are a universal belief in two powers. Believe in Me as omnipotence.

You are never in mysticism until you have opened your consciousness and accepted the truth that *I* in the midst of you am He, that Christ was incarnated in you, and that the Annunciation means the conception of the Christ in you.

Your recognition of this truth is the birth of the Christ in you. But, when you accept this, do not forget that it is not complete until you have followed up the omnipotence of *I*, which is the first principle of the Infinite Way, with the second, which is the nonpower of that which is appearing as the world of effect.

RECOGNIZE EVIL AS THE CARNAL MIND

In your experience you will be dealing with persons of different states of consciousness, of varying degrees of good and of evil, and even if they do not touch you personally, you will be cognizant of evil in persons active in national or international affairs. It is not enough, I can assure you, to bear witness to the fact that the Christ is in them. You must take the second step as well and recognize that the carnal mind is not power. Only this completes your prayer or your meditation. Until you have acknowledged, "*I* in the midst of me is God; *I* in the midst of you is God; and the carnal mind, the universal belief in two powers, is nonpower," then and then alone, have you completed it.

→ Do not try to destroy evil in a person. Realize the universal nature of the carnal mind, and then "nothingize" it. This can be done because God never created a carnal mind. God never created two powers. God never created evil, and therefore, as you impersonalize and nothingize, you bring

your prayer, treatment, or realization to a conclusion. Then you can rest and be certain that you have really handled the situation intelligently and spiritually because you have done honor to God in acknowledging omnipotence. You have done honor to God in acknowledging omnipresence, the presence of God within you, the very *I* of your being, and you have thereby practically wiped out the devil in the realization that the carnal mind, the universal belief in two powers, has no law of God to maintain it.

The evil that comes nigh your dwelling place always personalizes itself. It comes as a sin, as a temptation, or as a false appetite in you or in some other person. It always personalizes itself in "him," "her," or "you." Watch it, and you will notice that you never think about alcoholism: you just think about the alcoholic. You never think about drug addiction: you think about the drug addict. You never think about the universal carnal mind: you think about the evil man in prison, because evil always comes in a personalized form. It came to Jesus in the form of a devil. It always personalizes itself, but when Jesus turned on the devil, there was no devil there. It was just a temptation in his mind, and it had to be met in his mind.

So, there is no evil person confronting you. There is no evil condition confronting you. This is a personalization of the impersonal carnal mind—not your belief or mine, but the universal belief in two powers. As you recognize this and impersonalize it, the evil falls away from the person, whether

it is a sin, disease, false appetite, or whatever it may be. It falls away from him sometimes very quickly and sometimes slowly, depending upon his degree of receptivity.

NO GOD-POWER IS USED

When you learn to impersonalize evil, you do not have to call upon a God-power. You can accept God as omnipotence, but only if you can see so-called evil appearances as *maya* or illusion, and thus not try to get God to do something to them. When you can do this, you are in spiritual wisdom. Then you can say to the blind man, "Open thine eyes."² The moment you try to get a God-power to do something for the blind, however, you have lost the demonstration.

If you can look at the impotent man and say, "Rise, take up thy bed, and walk,"³ you can help him, but when you turn to God to do something for him you are in the same dream that he is in. The spiritually illumined know that there is no need to call on God for anything because God is always about His business. He does not have to be reminded, directed, or pleaded with.

If you really want to honor God, know that God is always being God; God is always maintaining and sustaining His spiritual universe. Then, in your release of God, you realize, "What power is there apart from God? What presence is there apart from God? I must not be deceived by appearances." Then you see rightness reveal itself. No God-power is

used. God-power was there in the beginning, but the recognition of omnipotence and omniscience and the unreal nature of appearances brings it into infinite manifestation.

AWAKE OUT OF
INERTIA INTO BEING

It is in our lap! It is within our power to determine whether or not we value our freedom enough to break through the mental inertia that would keep us from consciously realizing truth two, three, or more times a day.

Every one of us has a spiritual destiny. Then, what keeps us from experiencing it? The belief in two powers, good and evil, which has become so crystallized in human consciousness as to form a malpractice, or hypnotism, that keeps us under the law instead of under grace. 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 this world. Our mind is not then reaching out to God, nor is it seeking good: we are completely released from seeking anything. God is, *I am*; and we rest in that.

My life and God's life are joined: it is the one life. My mind and God's mind are the one mind. Nothing can separate us or divide us. Not even life or death can separate us or divide us. Not even life or death can separate me from the life of God, the love of God, and the abundance of God, for God is being now.

I cannot make it so—not even God can make it so: it has been so from the beginning.

What God has joined together no man, no circumstance, and no condition can put asunder, and any belief that I have heretofore accepted of a presence or a power apart from the I that I am, I consciously reject because of omnipotence and omnipresence.

Impersonalize God; impersonalize evil. Know the nature of *I* as universal being, universal life. Do not allow the veil that personalizes God to be put back on. Make no image of God: do not make a wood carving; do not make an ivory carving or a gold carving; do not make even a mental image of God. Then you will not be personalizing God.

The minute you have an image of God in your thought, you are personalizing, and you are expecting that concept to be God, and a concept cannot be God. Only *I* can be God, and you cannot have a mental image of *I*. That is the one word that defies description. Try as you will, you cannot make a mental image of *I*.

Once this truth has been unveiled for you, it will never be veiled for you again. You will never be able to go back to making concepts of God or looking for God to do something to the nothingness and nonpower of this world of effect. Always that smile will come to your lips, and the word *I* will come, and you will be at peace, you will be at rest. Then, in quietness and confidence, you can be a beholder of God in action. You do not impel It; you do not empower It; you do

not send It forth: in quietness and confidence, you become a beholder watching It at work.