

THE TEMPLE NOT MADE WITH HANDS

There is within every person the Christ-Self, the real Self, the *I*. On the spiritual path, the goal is the attaining of conscious union with that Self, or the attaining of the realization of the Christ as our identity. This requires a “dying daily” to the human part of us, the outer part, and being reborn as this true identity; dying to the limited sense of self and being reborn into or as our perfected Self, the Christ-Self.

On the other hand, if we can overcome the human self, if we can die, if we can put off that human self with its belief in good and evil and awaken to our true identity, then we are through with patchwork, through with demonstrating some good today and wondering what we will have to meet next year.

Within each of us is the perfect Self that has never fallen, has never left heaven, and therefore can never gain heaven. It is already a state of heaven; it is already living the per-

fectured life, the spiritual life, the Christ-life that can never be crucified, can never be resurrected, cannot ever be ascended. It already is the perfect Self, the son of God, or the Christ within us. It has been called "the hidden manna," the "pearl of great price," the robe of immortality.

That son of God is you; it is I. Actually, it is our Self, and we do not patch It up; we do not demonstrate for It; we do not heal It; we cannot even make progress with It. We can, however, bring to light in our experience this perfected Self, our Christ-Self. But in order to accomplish this we do not go into meditation with the idea of meeting an outside problem, for our spiritual goal is not developing a self that has no problems, but dying to the self that has them or does not have them, and being reborn to our already perfected Self.

TO GIVE SPIRITUAL HELP,
REJECT ALL CONCEPTS

When we go into meditation, we cannot take into it any thought about the problem. This applies to any situation or person. For example, if we have children or grandchildren and want to be of any help to them, not through outwardly teaching them anything but through our inner realization, let us realize now that we have to dismiss them from thought. We do not take them into thought as if we would improve them, as if we would help them, but now in this minute, as we sit here, we are to realize:

There is no individual such as I am seeing in my mind's eye; there is no such self; there is no such person, because he about whom I am thinking is not the image and likeness of God. That is not God-created. That is the false sense of self I am entertaining about this child.

The real truth is that God created this child in His own image and likeness as pure spiritual being, the very manifestation of God's own being expressed as this child, immortality's own being expressed as this individual being. God's selfhood revealed as this individual, not created but revealed, God's selfhood embodying only the qualities of God, embodying all the quantities of God.

"Son, . . . all that I have is thine," not a little bit of it. God cannot be divided and a tiny bit of It put in this child. All the nature of God is expressed as this individual. All the nature of God, all the spiritual nature, all the incorporeal nature, all the eternal and immortal nature of God is now appearing.

My function, then, is to get acquainted with this child as he really is, not to continue seeing him as a human identity. Let me forget the picture I have drawn of this child and let me get acquainted with him. Let me commune with this offspring of God and come to know him.

I reject all my former concepts of this child. I have no interest in the world's opinion of him or even in his own opinion of himself. What I am seeking now is that God reveal to me the name and the nature of this child, reveal to me the true identity of this child.

LIFTING UP THE SON OF GOD

You will notice that we have taken none of the child's problems into our thought. We have no thought of the child's body or of the child's mind. All that we are tabernacling with is the image and likeness of God, the child that is manifesting the spiritual nature of God in all God's completeness. We do not know what that spiritual offspring is or what it is like, but in our meditation we are asking God to reveal his name and nature to us, his identity.

I am not dealing with a good-natured child or a bad-natured child; I am not communing with an intelligent child or a not-so-intelligent child: I am communing now with God's child, the holy one of Israel, the perfected one, the Christ of God, God's spiritual offspring.

Your body is not a physical one. Know ye not that your body is the temple of God, and God is in that temple, spiritual, harmonious, whole? You are the perfected one of Israel, the perfected one of the household of God. This is the One I am knowing; this is the One with whom I am communing.

The land you are to inhabit is not a physical country with a flag. Yours is the kingdom of God. Yours is the spiritual kingdom which is peopled with God's own being infinitely manifested, God's life infinitely lived.

Your household is not one of human parents, brothers, and sisters. Your household is the household of God, the temple of God.

Our meditation can be for a husband or wife, a mother

or father, a sister or brother, or for our neighbor: our neighbor next door or our neighbor across the ocean. We can begin with all our friendly neighbors, and then we can go on to our enemy neighbors. But in each case we are not going into meditation to change humanhood from evil to good, from sick to well, or from poor to rich. In each case we are meditating so as to get acquainted with our neighbor, the neighbor we are supposed to love and whom, in the human picture, we find it sometimes impossible to love.

In my true identity, I am that Christ, that perfected one that you are. But if I look at myself as I appear to be, I know how far short I fall. Regardless of where I am on the spiritual path, I am very, very far short of my Christhood, and this I know better than anyone else. If you do not know that about yourself, it is time to wake up and realize that your humanhood is no more the manifestation and completeness of what you really are spiritually than night is like day. As a matter of fact, you do not even know the nature of your true being. The only guide you have is good humanhood, and that is not enough, because not all of the very best humanhood possible has even a trace of the spiritual in it.

GO BEYOND THE DEMONSTRATION OF GOOD HUMANHOOD

You have to go beyond humanhood; you have to go beyond the best humanhood that has ever been known

before you can find spiritual identity. You have to be able to blot out of your thought your most loving qualities, most generous qualities, friendliest qualities. All these must go in order that you can say, "Ah, yes, but what is spiritual identity like? What is spiritual Selfhood like? I am trying to discover what the Master meant when he said, 'My peace I give unto you.' What kind of peace does our spiritual identity give? What kind of peace is that?"

You must think beyond the demonstration of healthy humanhood, wealthy humanhood, and happy humanhood. You must pierce the veil of illusion that separates you from the realization of your immortal Self, your Christ-Self, your real identity, the perfected Self which you are, which has no qualities of good humanhood or bad humanhood.

Again we come to that word "I" and the two ways of using it. There is the I that refers to our humanhood. That is the I that has problems and is always overcoming something. But there is that other *I* which has never had a problem, which was never born and which will never die. It is the *I* that I am, the *I* that constitutes our spiritual identity, that is under the law of God. It is the *I* that we spiritually are which lives by grace, and whether we are thinking of our children, of a patient, a student, or a member of our family, that is the *I* with which we are tabernacling and communing. We are not communing with the humanhood of these persons. We have no interest in it, good or bad. We are seeking to enter into a spiritual communion with the Christ of them, with

their perfected Self, that which is hidden behind their external appearance.

LET I "DIE" THAT I
MAY BE REVEALED

If I go into meditation thinking of myself or of a human being whom I would like to heal, enrich, or make happy, then I am back in the metaphysical world, and probably even in the psychological or psychiatric world that has as its goal improving a human being, which improvement usually is not permanent. But if I am on the spiritual path, I go within and drop that human self, that human sense of I, and refuse to make any attempt to improve it, heal it, correct it, purify it, or enrich it. I ignore the appearances and abide in this I:

The I that I am has spiritual dominion. The I that I am lives by grace and is endowed with the grace of God.

I already have meat; I already have the allness of spiritual harmony, spiritual grace, spiritual life, and spiritual love. I already am the meat, the wine, and the water.

I already am the resurrection: I am the ascended one; I am the perfected one. By virtue of my oneness with the Father, I already am clothed with immortality; I already am eternal being. My oneness, that original relationship given me in the beginning, this establishes me in heaven.

This I was never born and has no need to count birth dates. This I will never die and does not have to concern Itself with the future. It already has an immortal and an eternal existence, and it makes no difference whether it is lived in England, the United States, Africa, or what is called this side or the other side. The I that I am is still the I. It looked out through my eyes at one year of age; It looked out through my eyes at thirty years; It is looking out through my eyes now; and I can assure you that the I that I am will be living, looking out and being a thousand years from now and a million years from now, because I and the Father are one, not two.

All the immortality that the Father is, I am; all the eternity that the Father is, I am; all the spirituality that the Father is, all of the invisibility that the Father is, I am. I am already the resurrected one.

Throughout this meditation, I have let that other I with its problems die, drop out of my consciousness, and if I persist in this, one day it will not come back again, it will not intrude into my mind. This may help you understand the Master when he speaks out from the *I*. Probably it was in the early part of his ministry that he said, "I can of mine own self do nothing. . . . If I bear witness of myself, my witness is not true."¹ But now you can understand far better how it is that later he was able to say, "He that hath seen me hath seen the Father². . . . I and my Father are one."³

You will now see him ascended before the Crucifixion, ascended in consciousness to the realization of his true iden-

tity. Now he is looking out from up there, not a man with problems, not a man with a future, not a man with a mission. Now he is just the image and likeness of God, saying, "Thou seest me, thou seest the Father, for I and the Father are one." That other self has dropped away, and now his spiritual Self is shining through.

*I HAS INFINITE INTELLIGENCE
AND UNLIMITED CAPACITY*

There is no question but that parents have some concern as to the degree of intelligence of their children. Every child is pigeonholed in his parent's mind as an *A, B, C, D, E, F* or something-or-other in conduct and in intellectual accomplishments. They think of that child as brilliant, mediocre, or less than average. They cannot help it, since they are always observing the child from the minute he is born and comparing him with their ideal of perfection. Of course he is not that, and therefore many times they downgrade him right from the beginning. Then the child goes to school and begins to reflect the image his parents have fastened on him.

No one can change a child's intelligence by wanting him to be bright, nor can a bad child be changed into a good one by wanting him to be good. Experience has proved that there is only one way, and that is to let the child drop out of thought for a long enough time to meditate, so that we begin to see *I*, to see that that child is the same *I* that we are. That

child is the offspring of the same Father that we are. There is only one creative principle, one infinite, divine being, and we are all that divine being and divine intelligence in essence and in expression.

As we begin to tabernacle and commune with the spiritual identity of that child, we can watch the change that takes place in his academic accomplishments. Why? Not because we have improved his intellectual capacity, but because we have put aside his lack of intellectual capacity and are drawing forth his Christ-identity. That is what is shining through now in scholastic achievement, attitudes, and behavior.

CHRISTHOOD, THE ONLY PERMANENT RELATIONSHIP

So it is with our neighbors. We are not attempting to improve our neighbors; we are not attempting to make them better persons. That is why we do not proselyte and try to give them what we may think is a better religion. There is no better or best religion. There is only one thing that makes for divine harmony, and that is Christhood. That is the only basis on which we can form a permanent relationship of brotherhood. The only permanent relationship is in our Christhood because no matter how humanly good we may be, some day something is going to come up that touches the personal I, and then disagreements and conflicts will arise.

This human I that responds to a situation by becoming

angry with somebody or feeling resentful is the human selfhood that has to be put off. The reason it is difficult to do this is that we sometimes enjoy being angry, and we often get satisfaction out of resentment. When we read about dictators and tyrants, we get pleasure out of thinking about some power that would bring them down and level them out. We all have moments in which we visualize bringing some tyrant to his knees, giving him his comeuppance. But that is the human I in us responding, the I that has no right to be there at all.

The truth is that I am the embodiment of all the qualities of God. But how dare I make a declaration like that about myself, knowing myself humanly as I do? How dare I make that statement for myself unless I also make it for you? How dare I say that I embody all the God-qualities, that I am as eternal as God, as immortal as God, that I am the Christ-son of God? How dare I say that and leave out any individual anywhere on earth—past, present, or future—any individual in hell or in heaven? I dare not, I dare not! It would be spiritual wickedness to announce my Christhood and refuse to accept the fact that this is a universal truth. God is bidding every individual on the face of the globe to awaken to his true identity. “Awake thou that sleepest!”⁴ Christhood is our true identity, not good humanhood, not bad humanhood.

Sooner or later you must be willing to put off this I that is full of earthly errors, full of resentments, injustices, inequalities, and declare within yourself, “I am ready to assume my true identity. I am ready to awaken to the light of

my own being. I am willing to accept the Master's statement that I am to call no man on earth my father, but acknowledge divine sonship for myself."

Until you can do that for yourself, how can you love your neighbor as yourself? You have not even begun to love yourself. You do not love yourself until you acknowledge your true identity. You are not supposed to love your human self, because even when your human self is good, it is not very good.

RIGHTEOUS JUDGMENT

It is not your human self that you are to love. You must love only God and His universe, His world, His creation. You must love only God and the offspring of God. You must love only your spiritual identity, because it is your perfected Self. Then, unless you are one of the few madmen of the world who believe that this refers to them exclusively, you will begin to look around at this world and you will realize, "I have been judging after appearances. I have been using the scale of good and evil, the very thing that threw us out of the Garden of Eden. I have been clinging to the very barrier to heaven. Now, judging neither good nor evil, let me judge righteous judgment. And what is righteous judgment except the knowledge of my identity?"

It is not righteous judgment to think of yourself as nearly good, or as three-quarters good. It is not righteous judg-

ment to see a person of thirty and say, "How youthful you are!" and then look at another one of sixty and say, "How old you are getting!" This is not righteous judgment. Righteous judgment is to be able to look at the young and the old and see Christhood, immortality, eternity, spiritual perfection. Then you learn that all these qualities are not yours and mine as personal possessions: they are ours by grace; they are the gift of God.

That is why humility is always emphasized in a spiritual teaching. Humility means acknowledging that whatever of divine qualities you have, they are not something you have created for yourself: they are something given to you as a gift of God. If you have immortality, if you have eternity, if you have any degree of purity or integrity, it is a God-given gift, but it is a gift to all alike. That here and there are those who are not expressing these gifts, that here and there you and I are not fully expressing them, this has nothing to do with it at the moment.

I WITHIN YOU AM COME

What we are dealing with is truth, and the only truth there is, is the truth about your identity and my identity. When you begin to know yourself as the *I that I Am*, the *I* that is one with God, the *I* that has meat the world knows not of, the *I* that is the meat, the wine, and the water, the *I* that is life eternal, then you begin to live a new life, based on

this greatest of all revelations: "I am come that they might have life, and that they might have it more abundantly."

From the moment of your recognition of this, your life changes. You are no longer seeking God; you are no longer seeking truth. True, you are seeking a greater realization of the truth you already know, and a greater demonstration of it. But you are no longer seeking God: you now know God, and you know God aright. "I am come that they might have life."⁵ This *I* is within you.

That is why the Master could say, "The kingdom of God is within you."⁶ Now you do not go around looking for God; you do not look for good. You live in the consciousness of the presence of that *I* within you whose function it is that you live spiritually and eternally. You commune with that *I*.

DROP HUMANHOOD AND REALIZE *I*

When you turn to your child, your grandchild, your husband, your wife, or your neighbor, you know that the *I* that is within each of them has come that they may be lifted up above all the good the earth has, into a temple not made with hands—into a consciousness not made with hands, into a life not made with hands, into a body not made with hands. All this is the function of the *I* that is within you, the *I* that is within me, and the *I* that is in your child, your grandchild, and other members of your family. Unless you are living with

that *I*, you are only trying to pull them apart humanly and make them a little better. Leave their humanhood alone and go inside and realize, “Thank You, Father. *I* in the midst of me am mighty. *I* in the midst of him and her, *I* in the midst of them, *I* in the midst of human consciousness am mighty.”

That *I* is the secret of life. That *I* is come so that the whole human race maybe lifted up into a temple not made with hands—not just earth with a temporary peace on it, not just earth with an interval between wars, not just earth with a little boom time this year. No, we are to be lifted up through this message into our true consciousness, a consciousness that does not have degrees of good and evil in it. It has only infinite immortality, infinite eternity.

In all these meditations, we have ignored the personal sense of I that has problems and wants to get rid of them, and we have brought to light the *I* that we really are, the one that was never born, has no birth date, will never die, and has never had a problem. Red Seas open before that *I*. Manna falls from the sky. Why? Because the *I* lives by grace—not by might, not by power, by grace. Without any human effort, everything appears in its order.

In our meditation, we must always remember that we are that temple not made with hands. That enables us to shut the physical body out and to go right through any appearance to the *I* at the center of our being.

