



## AN ACT OF WORSHIP AND THE FRUITAGE

**W**e live and move and have our being in a sea of Consciousness, an infinite ocean of Consciousness, pouring Itself through and as our individual consciousness, and appearing outwardly as form. As long as we do not get in Its way with "I," "me," or "mine," the rhythm of that Consciousness will continue to unfold harmoniously. The outer appearances, the outer forms, will be harmonious ones, and we will be living the spiritual life, living in the Fourth Dimension of life.

If we violate a moral or a spiritual law, we have set in motion karmic law, the law of as-ye-sow-so-shall-ye-reap. Sooner or later, our error will find us out and demand payment. This we have come to look upon as punishment, almost as if it were punishment from God. As a matter of fact, most religions teach that the punishment is from God.

When the world learns the truth that is revealed in *The*

*Thunder of Silence*,<sup>1</sup> it will discover that this is not true. Any punishment we receive is not punishment from God any more than believing that two times two is five and then thinking that any unpleasant effects from this erroneous belief are a punishment from God. The punishment is not from God: it is due entirely to our ignorance; and the punishment ends in the very moment of our enlightenment.

As long as we continue to live as human beings, there is no setting aside of karmic law, even if we were to wait ten generations. Karmic law, however, is set aside in any given moment when we return to the rhythm of the universe by bringing ourselves into attunement with, and by obedience to, the two great commandments: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Love thy neighbor as thyself."<sup>2</sup> These two commandments are not easy to follow. Most of us have discovered that it is impossible to love the Lord our God with all our heart and with all our soul, and it is even more impossible to love our neighbor as ourselves. Personally, I feel that if anyone claims that he is doing that, he is lying, except under one condition, and that is if he knows the meaning of loving God and if he knows the meaning of loving his neighbor.

Loving God and loving our neighbor have nothing whatsoever to do with any emotion. Neither of these has to do with love in any way that we understand love, unless we can translate the word "love" into obedience to the law.

LIVING OUT FROM OMNISCIENCE,  
OMNIPOTENCE, AND OMNIPRESENCE

To “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” means to acknowledge God as omniscience, thereby learning to refrain from asking or telling God or demanding anything of God. It means to observe silence in the presence of God and to accept God as omnipotence. We are never to seek the power of God, for in the realization of omnipotence and omnipresence, there is no time or place in all of history where a power has been needed.

In the recognition of omniscience, there is a demand for silence in the presence of God. In the recognition of omnipotence, there is a demand for silence in the presence of God. In the recognition of omnipresence, there is also a demand for silence. The only form of prayer acceptable to God is absolute silence, a relaxing and a resting in the conviction of God as omniscience, omnipotence, and omnipresence. To bring forth the grace of God, the glory and the perfection of God, it is necessary to be still, so that in that stillness the rhythm of the universe can flow forth as harmony.

UNITING ALL MEN IN  
THE HOUSEHOLD OF GOD

You will soon see what an act of commitment it is to be able to cease from taking thought, to be able to refrain from

reminding God of your needs, or seeking the help of God. This is indeed an act of commitment—a difficult one, too, very difficult. But just as entering the silence in the presence of God is an act of commitment, so is this further requirement of loving “thy neighbor as thyself,” and in order for that rhythm of the universe to come forth as harmony, that additional act of commitment must be made.

The meaning of “love thy neighbor” is not too difficult to grasp. In its essence, does it not mean the breaking down of the barriers of family, national, and religious affiliations, and the uniting of all men in the household of God? Does it not demand the breaking up of all national, racial, and religious prejudices and agreeing on the one family of God: God the Father of all?

Whether we are providing food for other nations, even enemy nations, or education for children other than our own, or at least contributing toward it, or whatever else we may do of an unselfed nature for our fellow man, this is the act that proves our acceptance of the commandment to love our neighbor as ourselves. This is the act of commitment confirming our inner agreement. When this has been completed, we are in obedience to the law of God, we are children of God, and now the rhythm of God can flow through us without interruption, without hitting up against barriers, without being deflected, and we can become beholders.

RECOGNIZING OUR  
NEIGHBOR AS OUR SELF

“The world is new to every soul when Christ has entered into it.”<sup>3</sup> The mystery has always been: When does Christ enter in, or how do we bring Christ in? And here we have the answer. Christ enters in, in the moment our consciousness is purged of its belief in two powers, purged of the hatred, envy, and jealousy that sets man apart from man. As soon as the rhythm of the universe is functioning within us, the Christ has entered our soul and the world becomes new, because not only are we loving our neighbor—we may never have an emotion such as loving our neighbor—but we are loving our neighbor *concretely*, and in doing this our neighbor is compelled to love us. Thereby, we deprive our neighbor of the power of not loving us.

It would seem, humanly, that we do not have the power to deprive others of their power to injure us, but we do, we do. We make it an impossibility to be misunderstood or mistreated because there is only one Self, and that which takes place as the consciousness of my Self takes place as the consciousness of your Self because of our acknowledgment of one Self. In the moment that I love my neighbor as myself, I make my neighbor’s consciousness and my consciousness one and the same consciousness, responding therefore to the same influence.

By loving my neighbor as myself, I deprive this world of

its ability to send weapons against me. But this, too, is an act of commitment. This is an act of commitment, however, that does not take place on one day and then forever after absolve us from further responsibility. No, it is an act of commitment that takes place not only every day of our life, but usually many times in each day. Every time we meet a person, it compels us to another act of commitment because the human mesmerism is such that we would automatically set this individual as one apart from the others to whom we have been previously committed.

CONTINUOUS ACTS OF COMMITMENT  
SPEED THE "DEATH" OF PERSONAL SENSE

Of course, you see that this resolves itself finally into "dying daily" to that personal sense of I but do not believe for a moment that you can die completely to that word "I." It would seem that on this plane that is an impossibility. There may come a time when the Christ is raised so high in our consciousness that the little I disappears, but if it has ever happened we have no record of it.

We know that the personal sense of I was present with Jesus when he was preaching against the officials of the church and the money changers, those in high places, those who demanded animal sacrifice. We know that the personal sense of I was there when he asked his disciples, "Could ye not watch with me one hour?"<sup>4</sup>

So it is not likely that in our earthly span we will entirely die out of a personal sense of I, but we can minimize the effects of the personal sense of I by continuous acts of commitment in the loving of God with all our heart, soul, and mind, and in the loving of our neighbor as ourselves.

### A REASON FOR OUR FAITH

As we continue to do this and retire into the silence in the presence of God, the rhythm flows forth. Do not, however, make the mistake many of those on the spiritual path have made. Do not permit yourself to lapse into blind faith. It is quite right to have faith in two times two being four or to have faith in  $H_2O$  being water, but do not have a faith in "ye know not what," for this is dangerous.

Therefore, when you are in the silence in the presence of God and you are expecting this rhythm of life to flow forth through your consciousness as harmony in the outer world, be sure that you have a reason for your faith. That reason is that we have come into the awareness that *I* is the name of God. We have agreed that that is why we can be still and know that *I* in the midst of us is God.

Then we see why it is true that I have hidden manna, why I have meat the world knows not of, why I have the source, the fountainhead, the storehouse which *I* am. And because the infinity of life, the immortality of life, is stored up in the *I* which I am, I can be still and let that rhythm flow

out, going before me, walking beside me, behind me, and appearing when necessary as a cloud by day and a pillar of fire by night, as a poor widow sharing, as cakes baked on the stone, or as the multiplication of loaves and fishes.

### THE MIRACLE IS SILENCE

Here again I repeat a former lesson: Do not believe that there are miracle workers on earth, that any *man* can multiply loaves and fishes or make manna fall from the sky, or water come from rocks. There is no provision in the entire kingdom of God for this. Be still and know that *I* can give you water. That *I*, you remember, is that presence of God before which we are silent. Just know that *I* can multiply loaves and fishes—that *I* before which we stand in complete silence. Then we can be beholders as loaves and fishes are multiplied. We can behold living waters flowing, healing waters, curative waters. We can behold the word of God coming forth as bread, meat, and wine. We can behold the word of God appearing outwardly as an activity of divine grace.

But only remember this, and never forget it: no man on the face of the globe can perform a miracle except the miracle of silence. For most of us, this is itself a miracle if we are able to attain it. Be still for the space of a second, and then you will see the *I*, which we do not use or manipulate, but which we behold in stillness and quietness, in silence. This *I* appears outwardly as harmony in our experience. It even



appears as a power which shuts the lion's mouth and stops the Pilates of this world.

When scripture says, "Greater is he that is in you, than he that is in the world,"<sup>5</sup> do you see exactly how much greater, how much mightier? The might of God is within us, and that mightiness can be brought into the external realm by our taking the attitude of a beholder and being completely still in the presence of the *I* that we are.

#### KARMIC LAW IS BROKEN AS PERSONAL SENSE IS WITHDRAWN

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

Karmic law, the law of as-ye-sow-so-shall-ye-reap, is set in motion whenever human sentiment hits up against the spiritual reality of the *I* that I am. The moment we think a wrong thought or do a wrong deed, this hits up against our own inner spiritual integrity and bounces back at us. Because the results are not always visible at the moment, we sometimes think we can escape them, but inevitably they reach us, and then we wonder afterwards, "Why do I suffer from this? Why did this have to happen to me?" We have forgotten the

law that we set in motion by violating our own spiritual integrity. Fortunately, we can correct this at any time by withdrawing the personal sense of self that loves, hates, or fears, and by becoming beholders as we stand in the presence of the Spirit, the *I* that is within us. This absolves us from all our previous mistakes and the penalties thereof.

FORGIVENESS COMES WHEN  
THE *I* DISSOLVES PERSONAL SENSE

There is no use in asking for forgiveness for our mistakes because there is this spiritual integrity, the integrity of the *I* which is the All-knowing, and It already knows whether that other *I* has been dissolved. When a cloud obscures the sun, the sun does not reach the earth, but when the cloud is dispersed the sun again shines on earth. Did the sun know the cloud was there to prevent its reaching the earth? Did the sun ever stop shining?

So it is that this *I* at the center of your being and my being is your individual spiritual integrity and mine, and it is always shining. Then a cloud gets in the way. And what is the nature of that cloud? Personal sense, the human sense of *I*. But this infinite integrity which is mine, which *I* am, keeps right on shining, and in the course of time, as scripture says, "Every knee shall bow,"<sup>6</sup> and this means that every cloud must eventually be dispelled.

The light which *I* am dispels all personal sense, and then

“the glory which I had with thee before the world was”<sup>7</sup> is in full evidence to the world, and the world says, “This is the glory of the Lord.” But That which we are does not know that It is burning away the dross of the personal sense of you and of me which we entertain. It does not know it. Our spiritual integrity is just shining, and sooner or later that dross will evaporate, and the *I* which we are will not know that there ever was a personal sense of I to be forgiven. There is no use saying, “Please forgive me,” because as long as there is a “me” to ask forgiveness, there is no forgiveness, but when there is a longing heart leaning toward forgiveness, this is that right motive that is the purification process.

We honor God and we honor our spiritual integrity when, instead of asking for forgiveness or favors, we approach God with the finger on the lips and on the mind, going to God without thoughts, without desires, going to this center within ourselves in silence that we may hear the still small voice even when it is at its stillest and smallest.

#### GOD'S LOVE CANNOT BE CHANNLED

The listening ear is the attitude in prayer and meditation: that we may hear, *not that we may be heard*, only that we may hear, that we may receive impartations from within. We do this with the full knowledge that we are not going to receive God's grace for any personal purpose or use, but that

it is for the benefit of all. If we are going to pray for God's grace, let us pray for it as a universal benediction that the kingdom of God may be established on earth as it is in heaven; for whatever we may think, say, or do, it is going to be that way. It is not going to be any other way. No one can channel God's love to this nation or that nation, to this family or that family, to this person or that person. God's love cannot be channeled: God's love is for the unjust as well as the just.

Jesus could not condemn anyone for his sins, knowing that they were the remnant of the personal sense of self that was left. On the other hand, he could not tolerate anyone calling him good, knowing as he did the source of that good, and certainly Jesus would have been just as rebellious had anyone commented on his great miracle works in multiplying loaves and fishes, for he well knew that no man is a miracle worker.

#### FORGIVENESS COMES IN A MOMENT OF COMMITMENT

God has not given it to any man to be a miracle worker, but man in his silence becomes the transparency for the miracle-working Spirit Itself. Without this, an egotism would spring up that would forever dam up that Spirit within. If ever we could be made to believe that mortal man is or can be spiritual, or that mortal man is or can be the child of God, then

all the stupidity would follow that has made people believe that they can go to church on Sunday, and by some hocus-pocus be forgiven and then begin their deviltries all over again on Monday, still carrying with them their lack of charity, their lack of benevolence, their lack of forgiveness, or their lack of brotherliness. How could they then be purified?

The Hebrews taught, and still do, that on one day a year, by observing the rituals and rites of that day, they are forgiven. But this is impossible. No one is forgiven that which he has in his consciousness which is unlike God. It cannot be forgiven: it has to be forsaken. When it is forsaken, it does not exist and does not have to be forgiven. Therefore the only forgiveness is when the transcendent Spirit enters and purifies us, and that need not be on a certain day of the year. It happens at a certain moment, and usually a moment of commitment.

#### THE POWER IS NOT IN WORDS BUT IN CONSCIOUSNESS

Do not rely on words, mantrams, or prayers. If words and thoughts come they are but the tools, the working tools. The power is in the consciousness through which the words come. God is individual consciousness. That is why we sit in silence with the listening ear, without words and without thoughts, in the presence of the *I* that I am. Out of that still consciousness comes the Word that is power. It may come as

a great many words and thoughts, but do not hold onto the words and thoughts, because then you lose the power.

Learn to sit in an attitude of respect, love, and gratitude before the door of your own consciousness. Ah yes, remember this: *I* stand at the door of your consciousness. "I stand at the door, and knock."<sup>8</sup> Do you not see that *I* can enter only as you settle into this peaceful, quiet listening before the door of your own consciousness? Do not make the mistake of worshipping somebody else's consciousness, somebody of the past, present, or hoped-for future. Learn to understand that *I* stand at the door of every consciousness, saint and sinner, and as you learn to sit in respectful silence, *I* will open Itself to you, will reveal Itself as power, presence, meat, wine, and water.

The words you think will never multiply loaves and fishes. The thoughts you think will never heal anyone of his ills. The power is in the Consciousness, and when It utters Itself the earth melts. There must be a "you" and a "me" sitting at the feet of the Master, but sitting where at the feet of the Master? Sitting inside our own consciousness, in silence, in secrecy, telling no man what we are doing, and there receiving the bread, the wine, the meat, the water, the Word.

#### LISTENING IS THE CORRECT ATTITUDE FOR PRAYER

There is not God *and* man. There is no God answering prayer from above or outside, and be assured there is no grace

of God to error; praying for God's grace, while still indulging the personal sense of self and of the world, is like asking the illiterate to work out a problem in higher mathematics.

There is no use in trying to claim spirituality for one's self; there is no use in trying to claim Christhood or Godhood for one's self. The far better approach to the spiritual life is to sit in the silence before your own consciousness and let the voice tell you who you are, what you are, when, where, how much, how little, and why.

Make no claims for yourself, since those claims will not stand up before your inner integrity. They will make a liar of you. Keep the finger on the lips: "If I'm a saint, fine, God did it. If I'm a sinner, it's too bad; I can't help it. But let me in either case, saint or sinner, just sit here at the feet of the Master within myself, and let the Father reveal to me my identity, the nature of my being; and as the Light of the world, let the Father pierce the clouds that would come between me and spiritual demonstration."

Silently, sacredly, secretly, not to be seen of men, not to act outwardly as if we were other than all men, but inwardly always sitting at the feet of the Master, let our prayer be, "Speak, Lord; for thy servant heareth." The effect of this prayer is that the Lord does not tell us our faults, but the Lord dissolves them.

In all my years in the teaching and healing ministry, I have never yet had God tell me about an error in any person. I have witnessed a great many errors dissolved in other per-

sons as well as in myself, but I have never heard God tell me that anyone had an error.

Speaking to God and thinking thoughts up to God is a pure waste of time. Anything we say or think would be bound to hit up against our inner spiritual integrity and bounce back at us because the truth is not in us as human beings. But to maintain a complete attitude of receptivity to the Word that is imparted to us, this is the attitude of prayer, the attitude of meditation, the attitude of healing, the attitude of being a beholder of God's miracles. I know that more and more Oriental literature is going to be read as time goes on, and more and more self-delusion is going to take place through misinterpreting it, believing that there are miracle workers, but there are no miracle workers. Anyone through whom miracles take place is but a transparency through whom the Spirit performs the miracle.

This is It.