

1955 Kailua Study Group
Joel S. Goldsmith
119B - Praise – Thanksgiving - Adoration

Good morning.

The point that I would like to make is that there is a God, there actually is, and there's no fooling about it. There's very few people in all the history of the world who ever come to a position where they actually believe that. I doubt that you could go the whole distance of the world at this minute, and be very fortunate if you could find a thousand or two thousand people who actually believe there is a God. I don't mean that don't pay lip service to the fact that, oh yes, I believe it, but I mean actually believe there's a God through actual experience, who more than believe, who know that there is a God. That's the word I should have used: know, not believe.

Loads of people believe it or would like to believe it, but knowing it, you can never know anything except through the experience of it, so there can't be many people in the world who actually know that there is a God. The whole of our work is leading to a point of experience to where we know there is a God, but know it like we know that each other is in this room, just like we know that we are in this room, and if all of the newspapers in the whole of the United States had headlines tonight that we weren't in this room this morning, it wouldn't affect one of us here. Not even all the appearances of all the headlines of all the papers in all of the world wouldn't affect us, because we know by virtue of experience.

Now there may be a lot of people in Honolulu who believe we are here this morning, and who will continue to believe it, but if they saw a headline tonight that we weren't, they would give up their belief very quickly and accept that which they saw in the newspaper. But that couldn't happen to us. Wouldn't be a possibility of anybody convincing us that we weren't here this morning, and that would be because we have knowledge through the experience itself.

So it is with the subject of God. God is as much of a reality, as much of a presence, as much of a power, as much of entity and individuality as we are, and God can be just as readily known by us as we can know each other. From the moment that we do know God through experience, life changes, because there is a relaxation of our personal selfhood. We relax because we have the experience of something greater than ourselves, greater certainly than our human sense of self, as operating in us and through us and for us. Out of these experiences have come the scriptural passages, *He that is in me is greater than he that is in the world...I shall not fear what man can do to me... Cease ye from man whose breath is in his nostril, for wherein is he to be accounted of? Put not your faith in princes.*

All of these passages...*I can do all things through Christ; I can of my own self do nothing; the Father within me doeth the works...*All of these passages are based on actual experiences of individuals who have had the conscious awareness through experience, of that presence and power. It is not conversation with them. It's not an affirmation. It's not a statement. It's not a platitude or a cliché. It is the product of an experience, and all the thing called the search for God, seeking the kingdom of God, being on the spiritual path, being students of spiritual truth; all of these things merely mean that inside of us there is a conviction that this is true, but not a knowledge of it. That is, not a knowledge through experience. It is only a conviction.

Those who are not yet on the spiritual path haven't even that conviction. They merely have the superstitious blind belief that they've adopted because "Mama told them so," and Mama even told them they'd go to hell if they didn't keep on believing it. And then they went to church later, and were also told by Sunday school teacher or minister that there's a God, and heaven help you if

you don't believe it. And so most people are in the position of believing it through fear, or believing it because of superstitious early teaching.

Those who have been led to seek the kingdom of God, or search for God, or find their way to the spiritual path, are those who have attained an inner conviction that there is a God. They have not yet achieved or attained the realization or experience of God, necessarily, but at least there is an inner conviction: this is the way; there is a God. And so the search begins, and it begins in different ways. All depends on our backgrounds, depends where we happen to be at any given moment, and what is going on in our particular world around us. There have been people who have begun the search in orthodox churches, and incidentally there have been some who found the answer there.

All have not found it necessary to leave the church. They merely saw through the external of the church and were made free of attachment to it, and found the real thing within themselves, and even continued on in the church as a way of service and sometimes a way of gratitude. Others have come through the mental sciences, and some have come through the teachings that are a combination of the mental and the spiritual sciences. And some few have found pure spiritual approaches. Some have come through books, and some have come through living teachers, and some have made contacts with the spiritual saints and seers who have never died.

Probably this is the time to explain that. Spiritualism has to do with the subject of contact with people who have passed on, people who have to human sense, died, people who are on another plane of consciousness, but another human plane, just like this earth plane. In other words, the act of dying hasn't made them spiritual, nor has the act of dying lifted them into spiritual consciousness. They are just as much a human being after passing on as they were beforehand.

Now we can have direct communication with each other in this room face to face, but you could walk into that next room or that next room, and we could still have communication, but it would be mouth to ear. It wouldn't be face to face, because you wouldn't see me and I wouldn't see you, but we would hear the voice. And even though we weren't actually seeing each other, it would still be human communication. We could go further. We could go anywhere from Honolulu to darkest Africa, and we could still have communication with each other by telephone. I mean direct communication, by telephone.

Now the mere fact that we have gone ten thousand miles away hasn't spiritualized our communication, nor has it spiritualized our consciousness. We would still be the same human being here or in Africa. That is one of the sad things that people find out when they travel to get away from themselves. They find they take themselves right along with them. And so it is that wherever we would travel, we would be the same individual. That is, travel, in and of itself, wouldn't change us from our human status. It would give us a little more human knowledge of places and people.

Well now that same thing takes place when a person passes on. Passing on, in and of itself, does not make them spiritual. They are just the same human being, with the same appetites, and the same failings, and the same virtues, exactly as they are here and now. But the fact that they have died, or passed on, doesn't mean that that communication cannot be continued. It can't be by all people. That is certain, because evidently it takes certain states of consciousness to be able to get through this veil that we call death, or passing on. But there are enough people all over the world in communication with others who have passed on, so that I doubt that anyone can seriously disbelieve that there is a way, or there are those who can continue to communicate with those who have gone on.

Now that particular form of communication is called spiritualism. It's true that probably a great deal of what's reported about it is not true. A good deal of it is undoubtedly imagination, and some of it is fraud. But there can be no doubt about it, that there is and can be a communication with those who have passed on. But that communication, in most cases, would be just as human as the communication here. In other words, it would consist probably of things known to us on the human plane. We might receive advice from someone who has passed on, not to cross the Pali today, to take the other way around, or to sell a stock that's in the vault or to buy one, or we may be told that some one of our friends or relatives is going to pass on, or that one of our friends or relatives is going to have a beautiful experience.

Always the communication is on the human level, and it has to do with human affairs. That changes a little bit as these people who have passed on, some of them, do the same thing that we do here, become a little more spiritual through our studies and enlightenment, just as we are not the same people we were five years ago, not by a long sight. Whatever we have picked up of spiritual wisdom or metaphysical knowledge has lifted us in consciousness to a more spiritual state of being.

Well of course those who have passed on have that same opportunity as we have. They also may be as sinful as scarlet today, when they pass on, but they're just as apt to be white as snow tomorrow, because their opportunities for expansion and development are just exactly the same as ours. And so, some of those who go further in spiritual development, may ultimately either give messages of a more spiritual nature, or if those that they give the communication to do not grow and are not able to receive spiritual communication, then they leave them entirely and find somebody else to communicate with or through.

Now all of this is in the realm of the human. None of this has to do with spiritual illumination from, let's call it, illumined consciousness. Let us say that one is as illumined as Buddha, Lao Tzu, Jesus, John, Paul. Would you not say that that illumination is of God, that they have received their illumined consciousness of God? And if you do agree that any degree of spiritual illumination that we receive is of God, you must take the next step and agree that that state of illumined consciousness is immortal, that it can't die, and it can't go anyplace.

And so it is that illumined consciousness never dies; never passes on. It is always a state of omnipresent consciousness, just the same now, if I walk into this next room, I will be the same state of consciousness I am in this room. But if I pass on, I will still be the same state of illumined consciousness. That won't die. That won't change. That won't go anyplace, and it will be right here and now available to anyone who wishes to avail themselves of it.

What happens to the body is of no concern, because the body is but an instrument, and the consciousness would go on regardless of where or what condition the body would find itself in. And so it is that we may safely and assuredly state that the mind that was in Christ Jesus never was crucified, never was entombed, hasn't gone anywhere, is here, and is now. And therefore is just as available to us as it was available to the Hebrews of two thousand years ago. In fact, it is more available to us now than it was to ninety-nine percent of the Hebrews who lived there then. Why? Because it wasn't available to them, because they never could comprehend it.

It takes a degree of spiritual consciousness to be able to comprehend and apprehend spiritual consciousness. And we know by the fact that only five hundred of them witnessed the resurrection, that the others had no access to the mind... Many of them had the benefit of healing from it, and that's all they ever got from it. Like the Hebrews whom he fed, and then the next day they followed him across the sea to be fed again, and he came, "What did you come here for? Loaves and fishes? I fed you those yesterday." Well that's all they could see. They had no

awareness higher than receiving loaves and fishes. They couldn't comprehend the mind that was the multiplier of loaves and fishes.

And so it is that we may safely say that ninety-nine percent of the Hebrews who contacted the Master Christ Jesus, had no access whatsoever to the mind that was in Christ Jesus. They had a few healings from it, and feedings, and that was about all. So it is that we, who have so little interest in the loaves and fishes, have a deeper interest in the consciousness that produced or multiplied the loaves and fishes, and so we would have access to it. We wouldn't be blinded by a few miracles, like walking on the water, or seeing a few dead people rise up. We would look behind that appearance and behold the Spirit of Abraham, Isaac, and Jacob; the same Spirit that raised up Jesus Christ from the dead. We would behold It at work, and we would take those little minor miracles like raising the dead for granted.

Now, because of that, we have access to that mind that was in Christ Jesus to such a degree that by continually keeping ourselves in spiritual rhythm, ultimately the mind that was in Christ Jesus becomes our individual mind and experience, and we have no other. The same is true of every saint and seer and sage. They were given, by grace, a measure of the same consciousness attained by Jesus Christ. Even before Abraham, there were those who attained Christ consciousness.

Now whether it is the consciousness of Abraham, Isaac, Jacob, or Moses, Elisha, Elijah, Isaiah, or whether it is the consciousness of Buddha, Lao Tzu, Jesus, John, Paul, actually it is the mind of God. That's what It is. These men have demonstrated that they have no mind of their own to be born, or to lose, or to die. That God literally has become their individual consciousness; so isn't that individual consciousness here and now where we are? It is. It requires us to open our consciousness to It.

Now then, there are those in the world, (you read of some of those experiences in Dr. Bucke's book, *Cosmic Consciousness*), who just in a blinding flash have become aware of that Mind, that infinite divine consciousness, and had an experience. To some, it may have appeared as the mind of Buddha, if they were of the oriental experience, consciousness. And to others it may have come as the appearance of Jesus Christ. To others it has come in many other forms.

Dr. Bucke himself, when he had his experience of illumination, received it and knew that he received it from the consciousness of Walt Whitman. But it was no mental transference on the part of Walt Whitman. Walt Whitman had attained a measure of spiritual consciousness, that Mind that was in Christ Jesus. But when it came to Dr. Bucke, it appeared as the individual consciousness of Walt Whitman, which it was. But since individual also mean indivisible, it was still the Mind of God appearing as the mind of Walt Whitman. And so it is that there are those who have received illumination from the Mind of God, appearing as the mind of one of these who have attained God consciousness.

Now, one important thing that we must understand is this, that in each of these cases, as in our cases, it is an individual experience. It has nothing to do with what we do out in the world. It has to do with our realization of individual union with God. It's something that takes place within ourselves, separate and apart from anybody else who is on the earth. We can't share it with husband or wife or child or friend. Nor can we seek it in their company. No two people can seek this together.

Each one must retire to the inner sanctuary of their own being, and find their God experience there. Oh yes, we can find those who are either illumined or on the path of illumination, and we can like this, share something, but whether you have an experience, a God experience, in this room while we are all here, or whether you have it when you are at home all alone, you may even have it at the dinner table with your family, remember this. It is an individual experience taking

place within you, and it doesn't concern anybody else in this room, or at your table at home, or wherever you may be. Always, whether you are... You may by chance go to the stadium to witness some event and have it while you are there.

It has nothing to do with the thousands of people who are around you, and you can't take them into the experience with you. You will still be an isolated individual in the midst of millions of individuals, having the experience alone. Or you may get the idea that you're in the sanctity of your family life, and so you're going to take them along with you too. You aren't. You aren't at all. You might as well forget every member of your family and all of your friends and relatives. Your children and your parents, forget them, because they cannot enter into this with you. You can share the unfolding truth that may lead them to the experience, and if you yourself are enlightened to any degree, you may help to lift them up to where they also can have the experience. That's as far as you can go. The experience itself takes place within them, and it has to do purely with an experience that you have in relationship to God.

Now, it is for this reason that whatever of truth is revealed to us, is something that we must work with within ourselves, up to the point of realization. In other words, not try to share it, not try to heal somebody with it, not try to teach somebody it, except what we do silently. Rather, work with it within your own consciousness until you've achieved a measure of that light or experience, and then from there on you will be directed how, when, and where, and under what circumstances to share, to impart, to reveal. And ultimately you will have a part in God's unfoldment to human consciousness, and you will play that part as practitioner, as healer, as teacher, lecturer, writer, in whatever way God chooses.

Now the point that you must see is that first of all you can afford to forget the world, and not be concerned with whether it blows up or not. And I mean even the world of your own friends and relatives; because there isn't anything you can do about it. Their life is an individual experience, and whether you like it or not, they are going to live it individually. And they may come to heaven via hell. And some of them may take the direct route to heaven, but that won't be for you to say. That will be for their experience. No one can save me my experiences in life, and you won't be able to save another theirs. Each one takes the route as it unfolds. But...And you can follow the Master in that also.

When the Master went to the mountains for his forty days of prayer and meditation, he cared little how many died or sinned down on the plains. If they had to die while he was away, that was their demonstration. If they had to go out sinning while he was away, that was their demonstration. His demonstration was to go away for forty days and nights, and stay on a mountaintop, and find his union with God. You could burn up or starve for all he cared. He had one function in life, and that was to maintain his conscious relationship with God. Then, when he had it, he could come down to the plain and share it. Well how about the fellow, though, who was crucified yesterday for his sins, and the one who died yesterday of his diseases, or who was taken into slavery? That had nothing to do with him. That was the individual's own demonstration, and nothing to do with him.

His demonstration was lived being on the mountaintop. And then benefiting by those, come down. Is that a hard way of looking at life? No, because he knew something that I know. I know something that he knew. We have no power to help anybody, except in proportion as that contact is maintained and sustained. As human beings, no matter how much we love we would have for humanity, no matter how much desire we would be to help each other, let me tell you from personal experience, we can't heal a headache. You never will, and I never have.

Whatever of blessing anyone has ever had through their contact with me, has come, not because Joel Goldsmith is Joel Goldsmith, but because some time during the day or the night, a

God contact was attained and then maintained and sustained. And if there were no such God contact, you would be unfortunate in ever turning to me for help. You wouldn't get it. There is only help in proportion as the Spirit of God flows in and through me, and if it doesn't, my human desire to stay down here and to help people would be of no avail to them. It is only by virtue of the contact, and you are in that same position.

You may have all the desire in the world to want to help your relatives and friends, and to heal them, and you may even go further than that and decide that it's your duty to help save the world. Well, just save your breath and save your strength, because you're not going to accomplish one single tiny bit of it, except in proportion to your consciously realized Christ. And so if you have to hide away for forty days and forty nights, or four hundred days and four hundred nights, or if you had to do as I did, stay away in a little office for sixteen years without teaching, without writing, waiting for that moment of culmination, then just you'll have to do it.

Nobody, and many tried, nobody was able to coax me out of my office for sixteen years, because I knew the day hadn't arrived. Yes, I had had enough light to do some healing work, and some healing work that proved to be very satisfactory. But inwardly I knew. I knew that the thing that was necessary to do the greater work hadn't taken place, and they didn't take place until 1946. And when they took place...When it took place, then the greater works, the teaching, lecturing, writing, began to unfold. So it is with all of us. There is an illumination possible to every individual on the face of the globe, in proportion to the intensity of their desire for it.

But while they are under the impulsion of a necessity of making that God contact, they may very well have to be, like Jesus in Egypt, hid away from the world until that spark develops into a flame. Then you can bring the little babe out of Egypt and even at twelve years of age, it can begin its ministry, even though for the next eighteen years it again goes into retirement, and the Master Jesus Christ is unknown to the world until he's thirty years of age. Undoubtedly he must have had a lot of light between the time he was twelve and the time he was thirty, but if so, it was hid from the world until the moment arrived when he knew, this is it. Then he could go out into the world and heal and teach.

Now, the importance of this is this. You see now that whatever blessing you ever will be to anyone on earth, outside of the human picture, I mean, spiritually, will be determined by your state of individual consciousness. That's the secret. Whether you become a Jesus, a Moses, a Shankara, will all depend on your developed, individual state of consciousness. And so it is that you will be concerned with the development and unfoldment of God as your individual consciousness, of the Christ consciousness as your individual consciousness.

And so whatever it is that is necessary for your unfoldment and development will be presented to you, but then you yourself will have to avail yourself of it: practice, study, meditate, do all those things until you achieve the final "click," which isn't a final one at all, because there isn't a year after the original illumination, there isn't a year that deeper illumination doesn't take place, unless ego comes in. See after the first illumination you only have a...Well, there are partial illuminations, and after those you have many temptations.

For instance, Jesus had the temptation of lack, and the temptation came to him to turn stones into bread. He also had the temptation of fame, and he had to resist that and overcome it. And then he had the temptation of personal powers, the same one that tripped Moses up. "I can make water flow out of a rock." Like fun you can. But he was tempted, the Master, the same way, with personal powers, personal fame, and with lack. And he overcame those temptations.

I have witnessed in this work how these temptations have come to many people. There is the temptation of lack of funds that tempts a person to go back to using human means of attaining it. Oh they are perfectly good ones, like turning stones into bread, perfectly legitimate ones. Some

even that the world would call miraculous, but in your heart and soul you know I did it, and that of course, is what makes it wrong. Any personal attempt to attain supply, the use of the personal I in any way, shape, manner, or form, is a violation of that spiritual integrity.

Ah yes, but then there have been others who were tempted by abundance, and as soon as that abundance came, you could watch the ways in which it was being used. And then the first thing you knew, you knew that ego was in, because well, you just knew it, that's all. Now with others there is the temptation to have a name, a title, a fame, and that's a dangerous one. With others, and in our modern life it's probably the most prevalent one of all, is the sex temptation, because it's all over the land, it's all over the world, and I guess it's as hard to miss as beauty in Hawaii. But many have succumbed to it, and when they do, that ends that part of the program.

Now all of those temptations come to those who have partial illumination, more a degree of illumination, more than they come to ordinary humans. Any temptation that any human has ever had is multiplied many, many times, as soon as they have some degree of spiritual illumination. Then, when they get past that and have a greater illumination, there remains then only one temptation, and that temptation is personal ego, conceit. And it's a subtle one, because it doesn't come as an evil. There's no temptation after a sufficient degree of illumination. There's no temptation to indulge evil in any way, shape, manner, or form...I mean the recognized evil.

But the one temptation that is left, ego, comes in a subtle form, sometimes as subtle as believing that my prayers are very effective, or that my healing power is very good, or I this, or I that. I, the word I, is the ego, that very often comes in the form of good. Not evil, but good, and it trips individuals over and over and over again. Now let us see how this operates in our experience.

I have had a series of letters. Not rightly speaking, a series. I mean I have had a multiplicity of letters having to do with words like praise, thanksgiving, gratitude, love, appreciation, recognition. And some students do not see where or what part these play in our experience. They have an idea that spiritual illumination does away with these, because now there's nothing left to praise, since we know what God is, and God isn't personal, and so forth and so on. Now let us be very clear on this point. God does not need our praise, nor our thanksgiving, nor our gratitude or recognition or reward.

As a matter of fact, there is no God actually, that cares whether or not any individual pays homage to God. Not any more than the sunshine wants gratitude for shining, or the rain wants gratitude for growing crops, or the shade wants gratitude for protecting us from heat. No. No, God, so far as God is concerned, God has no need of any of this form of what we call worship or adoration, praise, and thanksgiving.

I'm sure you've all read this new book of Don Blanding's, and if you could sum it up, I think...If you've thought of it at all, probably you've come to this same conclusion, that the book is nothing more or less than a book of hymns, just hymns of praise and of gratitude and of love, adoration and worship of Hawaii: its beauties, its gentleness, its people. Oh, there's a recognition that in and of it there are also some politicians and money changers, but see how quickly he glosses over that and says, "Yes, they're there, but what has that to do with us?" And then reverts immediately to the sunshine or the moonshine, and the stars, and the odor and perfume of the flowers, and the beauty, and the glories of Tutu, and so forth and so on.

And so it really is a book, which is a hymn of praise. Now I ask you this. Is Hawaii in any way touched by it? Does the Pali mountain care about it? Or the flowers? Or the rivers? Or the ocean? Not a bit. They're left entirely cold by all of that. Why? They're not even aware of the book, or of the praises, or of the gratitude, or of the love, or of the appreciation. Because like our nightingale of the East, Hawaii just sings its song and says, what you do with it, or how you

receive it or appreciate it is your demonstration. I'm still going on singing my song of beauty, joy, and so forth.

But what has it done to the man, Don Blanding? Ahhh, that's quite a different thing. Even from a practical standpoint, it's made him nationally known. Even from a practical standpoint, it's made him, island wise, known and loved and respected, and so forth. That's what it's done for him. Do you see that? That's our relationship to God. Our hymns of praise and gratitude do nothing at all for God, but oh what they do to us, for us, and within us. Ah, even in a practical way, you'll soon find that love, appreciation, gratitude, joy, receptivity, responsiveness to life, truth, and love, to God, changes the whole physical body as well as the mind of man. It is a whole chemistry action in the mind and body.

So it is that one who certainly was wise in his day, our good friend over here, David...

Psalm 8:

Oh Lord our God, how excellent is Thy name in all the earth. Who has set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightiest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him? And the son of man, that thou visitest him. For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the path of the seas. O Lord our Lord, how excellent in thy name in all the earth.

Can you imagine what was happening in the heart, and soul, and spirit, and mind, and body of that man as he was singing such praises, such...Just think, the heavens, he was speaking, and the earth, and the oxen, and realizing that God gave man dominion over all of this. Think of that relationship now that exists between David and God. And where does it exist? In David.

As far as God's concerned, it was there yesterday and the day before yesterday, and it was available for all of those stupid sinners, thieves, money changers in the temple. Just think. It was all there for them too. But could they avail themselves of it? No. No, only a man who can look up and see that the skies are something more than a color up in the air; only a man who can look at the sea, and see the fishes and the coral and the beauties under the sea; only a man who can look out and see, not just a garden, but what does a garden signify, and how did it get there to begin with? And can see the glory of God in the green grass. Do you see that? That is what transforms the soul of an individual from an animal to a man, and then a little lower than the angels, and then a little bit later, perhaps right up there with the angels too.

I will praise thee, this is Psalm 9, I will praise thee, O Lord, with my whole heart. David wasn't wasting energy. He wasn't wasting talent. He wasn't being emotional. This is one of the wise men of his day. I will praise thee, O Lord, with my whole heart. I will show forth all thy marvelous works. Do you see that humility in there? I will show them forth, but what are they? Thy marvelous works. I will be glad and rejoice in thee. Not in my powers. Not in my beauty. Not in my strength. Not in my spirituality. I will be glad and rejoice in thee.

I will sing praise to thy name, O thou most High, when mine enemies are turned back. They shall fall and perish at thy presence. For thou hast maintained my right

and my cause. Thou "satest" in the throne, judging right. Thou hast rebuked the heathen. Thou hast destroyed the wicked. Thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end, and thou has destroyed cities, but the Lord shall endure forever. He hath prepared his throne for judgment, and He shall judge the world in righteousness. He shall minister judgment to the people in uprightness.

This is in contradiction to all the sense testimony of that day.

The Lord also will be a refuge for the oppressed, a refuge in times of trouble, and they that know thy name will put their trust in thee, for thou Lord, hast not forsaken them that seek thee.

He didn't say that the people weren't forsaken of the world. Only those that seek thee, who find thee, who rest in thee, who acknowledge thee, who maintain that conscious union, which is given in the 15th Chapter of John, or the 1st chapter of the 91st Psalm. Those who dwell in the secret place of the most High, those who live and move and have their being in acknowledgment of God as the source of all experience, to them God has never deserted them.

Ah, but to the man who knows how wise he is, and how great, and how strong, and what muscles he's got? Ah ha. *And they that know thy name will put their trust in thee.* What is that name? Is there such a thing as a name? No, not a name, but those that know thy nature, that know the nature of God; those that know the nature of God as the love that paints all of these colors in Hawaii; those who know the nature of God as the source of the gentleness and the goodness, and of the righteousness; those who know the nature of God as omnipresence, as that which is, and has been, and forever will be—Not to be attained; here and now to be realized.

Those who know the nature of God, they also know the nature of prayer, because this man is praying. David is praying hard, and he isn't asking God for any favors. He is acknowledging God in all His ways, even as the creative principle of the mountains and the skies and the seas, and that which stocks the air with birds and the seas with fish. That is the nature of prayer. *Sing praises to the Lord, which dwelleth in Zion. Declare among the people his doing...The heathen are sunk down in the pit that they made.* Do you see the cosmic law there? The evil we do is our punishment. It isn't a God of punishment.

The heathen sink down in a pit that they themselves have made. God does not visit iniquity upon anyone. *God is too pure to behold iniquity,* but every trap that we build for somebody, we end up in. *The heathen are sunk down in the pit that they made. In the net which they hid is their own foot taken.* Do you see where cosmic law comes in as we have revealed it here in the message of The Infinite Way? Every snare and every trap that we have set, every device that we have used for the undoing of another, we fall into. By virtue of God? No, by virtue of our having done it.

And that takes us back to the first part of this lesson today, that on the other hand, every bit of God realization lifts us up above and sets us free from the thoughts and things of the world. Listen. *The Lord is known by the judgment, which He executeth. The wicked is snared in the work of his own hands.* Why you remember I have been trying ever since a year ago at the Alexander Young Hotel, to reveal the secret of cosmic consciousness, that there is no God of punishment. There is no such thing. *The wicked is snared in the work of his own hands.* And remember this isn't speaking to evil. There are none of us here that are consciously evil, but it means that we are paying the penalty of that which we accept within ourselves as truth or error.

In other words, the moment I say you are a human being, oh you are a good one and you are not so good, I have set the trap for my own self, because I have borne false witness against my neighbor. You are not a human being, not even a good one, because there is none good but God, and there is none evil; evil is not a reality. Only then in the degree that I can bear witness to the fact that God made heavens and earth and certainly then God made man *a little lower than the angels*; only as I am bearing witness to the spiritual nature of individual you and me, only then have I destroyed the snare, the traps, the delusions, the nets, and have I become free? *For the needy shall not always be forgotten. The expectation of the poor shall not perish forever. Arise O Lord. Let not man prevail. Let the heathen be judged in thy sight. Put them in fear, O Lord, that the nations may know themselves to be but men.*

Ah, when we know that the nations are but men, that is when we take from them their power. That is the function that we can play in world history today. You see, there is a mistaken belief that men and women are spiritual beings, divine ideas. There is a mistaken belief that every animal and every insect is of the life of God. That is a trap. It is a misunderstanding that comes through not correctly understanding the writings of those who do know, and of course through accepting the writings of those who are emotionally unstable, and do not know.

For instance, when you read Allen Boone's books, whether it's *Letters To Strongheart*, or *Kinship With All Life*, and incidentally I may say, Allen is one of those who do know, who does know, you first get the impression that a fly or an ant is a child of God, or that the dog, Strongheart, was a spiritual idea. If you get that idea, you're wrong. Just the same, if you have gathered the idea from *The Infinite Way* that men and women are spiritual children of God, you're all wrong.

Only God is God, and only God is man, and only God is life, and only God is the life of individual being, but you have never seen, heard, tasted, touched, or smelled that life! If you can see it, hear it, taste it, touch it and smell it—it is not of God. It is an object of material sense, that which the Psalmist called *the nations of men*, or *man whose breath is in his nostril... what, wherein should he be taken account of*. Do you see that? On this point comes the Christ consciousness.

The Christ never did say that the money changers in the temple were spiritual ideas. Never! Never did the Christ say that a mortal man... Why, if he had believed that, he would have carried his message to the Romans, and the Greeks, and the Scribes, and the Pharisees, and the Sadducees, and all the rest of this world that he refused to carry it to. He said "I am come to those only of my own household."

Who were those of "my own household?" You, you who have opened your consciousness to spiritual vision. And that spiritual vision is given you by grace, and that grace is the Son of God in you.

If all men and women on earth were spiritual beings, it would be a sin for us to sit in this room and have such lesson as we have here. These should all be done down in the radio station, so that everybody in the world could hear them.

Ah, but you can't give this message to *man whose breath is in his nostril*, because he isn't a spiritual idea, he isn't a child of God, he isn't an immortal being—he's of the "nation of men" doomed to destruction.

You are only a spiritual being, when the Spirit of God comes alive in you: "if so the Spirit of God dwell in you, then are ye the children of God." That's the secret. You are mortals, born in sin, doomed to hell, limitation, sin, fear, death—until such time as the Son of God is raised up in you. *To them gave He power to become the Sons of God*. Who? To them that believe, who understand.