

# The Astonishing New Revelation Lillian DeWaters.

No doubt every single one of us has regarded our relation to the Truth as similar to that of mathematics; that is, we have accepted our spiritual position to be that of a Student of Truth, and have used “The Science of true thought to work out our earthly problems.

Some of us are studying Christian Science, some Unity, some The Absolute, and some Metaphysics under various other titles, nevertheless all of us have considered ourselves students of the Truth, have we not?

But anon the vision lifts, the scene changes, and a sudden moment's revelation and insight completely rearranges and shifts our viewpoint. We then let go altogether that classification of ourselves as students of Truth using Truth to solve our problems; and, furthermore, we see that as such we have many times felt a restriction or responsibility placed upon us, though we may not have admitted this even to ourselves. Suppose, for instance, we seemed not to have had a sufficient understanding of the Truth to make a certain demonstration. Suppose, as students of Truth, we could not, at the moment, see clearly or fully enough the nothingness of the seeming difficulty? We might try hard and be earnest and sincere in our endeavors, yet something might seem to weigh us down or prevent a clear insight of the allness of Perfection and the nothingness of the seeming problem. We would persevere of course, and we would continue our search for more knowledge and fuller ability to demonstrate it, but seemingly the demands might appear greater, and the problems seem never to cease. Oh for that peace where we might sit and rest, as it were, with no thought of an existing problem! Have we not all entertained such thoughts and feelings? To be sure we have.

Well, now, accepting a certain new insight, we may do this very thing, that is, have no consciousness of an existing problem: for a definitely new vision creates a radical change in our position in this triangle of Truth, student and problem. A most radical change!

Before telling about this astonishing new revelation, let us look with precision to see just how we have been placing ourselves in our relation to Truth when practicing Christian healing. Having found that all the discordant pictures of disease and limitations are caused by the false conceptions or erring convictions of mankind, we were then able to see that such pictures had no substance, no power nor intelligence whatsoever, thus, no presence. Stripping such theories of their

disguise or pretense of truth, they became absolutely harmless to us, for we saw there was no harm in them; and this resulted in what is commonly called, "healing;" that is, the discordant condition ceased, and the harmonious and natural state was again in evidence. Such demonstrations were based upon our awareness and understanding of the allness of God and the nothingness of false beliefs and false conditions. Placing ourselves as students of Truth, we practiced our highest vision and understanding of the Truth, and this brought about the healing. Is this not so?

But supposing there came a problem to our attention or a condition in our experience which, for the time being, we could not seem to surmount or cause to be dissolved? Suppose that no matter how clear was our consciousness of the Facts of Life and the unreality and nothingness of false beliefs and false conditions, still the perfect answer did not become visibly present to us. We would wonder what else to do, would we not?

Well, one day while in deep meditation, it suddenly dawned upon me that being a student of Truth was not, after all, an absolutely assured or infallible state. One might, apparently, practice all he knew of Truth and still the problem remains unsolved. Surely such a position as this could not satisfy me; I saw before me the eternal triangle, -- the Truth, the student of Truth, and the problem. For instance, since both students and problems undergo a continual change, what was certain or sure about the mathematical "triangle," I asked myself, except mathematics itself?

As this question forced itself upon me, desperately my heart cried out, Oh to be mathematics! To be that certain, sure mathematics, with never a question of uncertainty or doubt, nor any necessity to yearn for knowledge! Instantly there followed a moment of blinding light with its electrifying transfusion. It was sudden and swift. As though a curtain had been raised admitting some startling new sight, I saw the indisputable fact with vivid, clear distinctness. I saw that I was mathematics! I was not someone solving problems by applying mathematics, but I was mathematics itself! I was the principles; the laws and rules, and I was not a student at all! Then under this blazing flood of revelation, what else could I do but exclaim further, - Why, this means that I am Truth itself! I am Life itself! I am not the student earnestly, ardently trying to see through dream and dreamers, but I am that certain, sure absolute and changeless Truth itself! The simplicity of it all amazed and overwhelmed me. Here in this brief but thrilling instant of pure revelation, I saw what years of study and research had never given me.

Of course, I then understood Jesus' dynamic statement, "I am the Truth." Yes, this was it. I was not a student of Truth endeavoring to obtain and attain certain states of consciousness, always letting go one for another higher up in the scale. No, I was not this at all, - I was the Truth itself! I was literally the Changeless and Unchangeable, the Perfect and Absolute! What more could I ask? What more could be desired? Did Truth, or true being, have any association with a problem? Certainly not. Neither, then, did I! "I am the Truth itself," again and again I told myself in my newly found changed relationship. I am not trying to do, to think, or to

know something, but I am the Truth itself! I am doing, feeling, being the Truth, the Life and the Way! Oh, the blessed wonder of the light.

Now, once having seen and taken this position, every other thought seemed immediately to fade out of consciousness while beautiful illustrations and verifications in Jesus' life and teaching came flooding my rapturous thought. How plainly now to see that Jesus never said that he was a student of Life, but insisted, "I am the Life." Yes, this was it, - he was not a follower of some particular way, for "I am the Way," he announced again and again. Nor did he teach others how to get rid of darkness but only emphasized to them, "I am the Light." Indeed, Jesus did not ever speak nor act as though he were using Truth or Life as a means to bring about certain healing results. No wonder he was so absolute, so compellingly certain and sure! His attention was not toward conditions, dreams nor dreamers, States nor beliefs, but was upon that Nature which is unalterable, that Principle which is fixed and absolute, that Life which expresses continuous harmony and wholeness always. Against such the winds and waves of circumstances might beat in vain.

### WE ARE THE TRUTH NOT THE STUDENT

Now we know that since the beginning of time all the mistakes or errors made in computations, or effected in subtractions, additions, multiplications or divisions of numbers, have never weakened, corrupted nor assailed mathematics. Think of it. Mathematics, inclusive of all its principles, its rules, laws and questions, still remains changeless, despite the sum-total of all mistakes made in the solution of mathematical problems, and despite all the people everywhere who have made such mistakes. Thus we are convinced that mathematics, and all that it constitutes, is incorruptible, unassailable, absolute, eternally fixed and changeless.

What difference to mathematics that every day millions of people write down falsities about it? What difference if the whole world agrees upon some computation which is absolutely contrary to its existing facts? Mathematics would be undisturbed by any such mental inconsistencies, or false beliefs, since nothing of the kind could ever affect its established-from-the-beginning verity, reality or existence.

As one may well be certain of mathematics as being changeless, absolute and unassailable, so sure was Jesus of himself as the Way, the Light and the Truth, - invincible, inviolable, infallible, absolute, complete. And most certainly Jesus' life on earth was to teach us this same fact about ourselves, was it not? All else may change and vary, but true Being, or truth, remains ever the same. It holds itself invincible, infallible, indissoluble; true and absolute, always

Jesus knew that he was the Truth Itself, the Life Itself, the Way Itself, and he said so. He took this position as the fact about himself; thus nothing could ever hurt him, affect or destroy him. Let people think they could throw stones at him.

Suddenly they did not even see him, for he had vanished! Let them think they could catch and take hold of him. They found themselves grasping at thin air! Let them imagine they could kill him or deprive him of life and its action, and soon they saw the self-same being walking in their midst, partaking of food and drink as before, enacting Truth and Life as though not a thing had happened! Jesus not only knew the nothingness of lies and liars, of dreams and dreamers, but he also knew the absolute position of himself. He knew that no dreams of people could affect him. No matter what their dreams! He knew that no beliefs or ignorance, even if accepted by the whole human race for millions of years, could ever interfere with him, since he was immaculate Being; he was changeless and immortal Life; and his body was his consciousness of this Reality!

"I am the Truth!" he challenged, "I am the Life! I am the Light! The gates of hell shall not prevail against me." No wonder no evil could touch him, nor any harm come nigh him, for he knew the Nature and Substance of his Being, and he relied upon that, and upon that only.

Dear Friends, no doubt the great majority of us have often stated facts which we believed were true, and thought that we understood them. Then, one day, right out of a clear sky, as it were, we really did see them, and we beheld them as we never had before. In fact, we seemed to be seeing them for the very first time. Yes, it takes the flash of light to open their real meaning to us. It is as though we had been carrying around some beautifully colored and artistically designed box, and were satisfied with the mere box itself until, one day, the lid fell off, and there before our astonished gaze lay its real and valuable contents. Thus it is with the beautiful and wonderful statements of Truth which we carry about in our consciousness until, one day, the veil lifts, and there in a blaze of light is exposed their real and inner meaning.

All of us have thought and talked about the, Truth the student, and the problem. We knew that problems continually vary and change, come and go; we knew, too, that the one called Student is very likely to be changing his state of consciousness often, gaining new ideas and letting go former ones: yet all the while we were accepting the Truth to be unchangeable, fixed and certain, in fact, those were the very qualities we were trying to bring about in ourselves. How could we ever have expected to reach the height of changeless Being since nothing but the Truth is changeless and perfect? Thus, for us ever to be perfect, changeless, invulnerable and incorruptible, we must be the Truth and nothing-less. When we reach this insight, we know "it is so."

True, we may have many times used the statement, "I am the Truth," but we used it as a statement only, and were all the while considering ourselves students of the Truth. Students must look at problems and "handle" them in order to surmount or overcome them. A student may feel that since evil of every kind is actually untrue and unreal, he cannot therefore be harmed by it. But when one is touched by the Jesus-Christ-light, he sees that Truth is not proven true because of

the nothingness of evil, but Truth is true because of the Nature of itself. Truth is what it is, and it is unchangeable Perfection always.

So, now, when attempting to "demonstrate" for ourselves, we may take our vision away from all seeming discomfort or discord and, instead, observe and understand our Nature to be as fixed and as immovable as any principle of mathematics. Then we need no longer consider dreams nor dreamers; beliefs, thoughts nor believers. Seeing our being as it really is, we will have no idea of needing a treatment. Nor will we feel the presence of a problem.

This new light will answer many questions for us, questions which we have been, so far, unable to set aside. We may have been wondering why it is that despite our good endeavors, our clear understanding and deep feeling, nevertheless a so called trouble seems to persist. The answer is that we should take another step forward; we should let go all anxiety or concern about the problem in the contemplation, joy and grandeur of Ourselves as the Truth, - the Being of changeless Perfection and immovable Nature, and the Principle which is inevitable, certain and fixed. "I am the Truth, and not a student of Truth," we may now acclaim, "and as such I am established in Perfection and Completeness to which nothing can be added nor taken away." Seeing and feeling this completely, we will have no desire or thought for any other form of prayer or treatment.

Mathematics proves the nothingness of erring beliefs and mistakes about it by always remaining fixed and absolute in its principles, rules and statements. Jesus proved the nothingness of ignorant or helpless mind and of sick or dead life by knowing the nature of Mind or Life to be nothing less than such principle and Being which is "without shadow of turning;" and which is established as Perfection and Completeness without variableness, throughout eternity. Therefore, do not see the one you are helping as young, old, relative, friend nor stranger; neither as ignorant nor yet as a student of Truth. But see the one you wish to help as the very Truth; as the compound and composite Principle, including all the laws and expressions of Being; and as that very Mind and Life which is "without blemish and without spot."

It is absolutely certain that Jesus never taught he was a disciple or student of Truth but that he was the Truth Itself. If you can't see the tremendous distinction between these two positions then, for illustration, look at the great gulf fixed between mathematics and the student who is applying it. Surely you can see the great difference! The student-position is often one of strike and struggle, mutation and evolution. Jesus promised that the Truth-position would set us free from all such labor and contention. He never said nor intimated that he was endeavoring to find a certain way or path which would take him out of difficulties and lead him into health and happiness, but stated with unquestionable authority, "I am the Way - I am the Way, itself, - I am the Way here and now!" He did not teach that he was presenting a beautiful, glorious light which, if others followed, would bring them into eternal life, but stressed, "I am the Way, I am the Light, I am the

Door." Now, dear Friends, if Jesus is our absolutely perfect teacher, then it is certain that we shall ultimately arrive at this very understanding which he had, and so make the same claims and assertions.

### AS THE TRUTH WE NEVER SINNED

As true Being, we have never been limited in any way. We have never been born. Never suffered sickness, sin nor sorrow. Never made a mistake nor entertained a false belief. For does mathematics know anything about erring computations, or light know aught of darkness?

But as students of Truth, we certainly did entertain many false beliefs. For instance, that we left our Father's kingdom, our perfect state of Being. Also, we believed that we were sick and were healed; were ignorant and received instruction; were sinful and were forgiven. But we now see that as the Truth, have done none of these things! As the Truth or divine Principle, we never had a false belief, never were sick nor imagined ourselves so; never sinned in any way; and never left our state of being the Truth; even as no mistake ever entered into mathematics or could any error mingle with it.

As the Truth itself, we can truthfully and honestly say I am whole. I am complete, I am changeless and absolute Perfection always. But never as the student can we speak with such absoluteness. Oh, what a difference it makes to us in our visions and expressions, - to be the Truth and the Life rather than the student applying the Truth to his problems! And so long as one considers himself a student will he find himself confronted with problem. For are not problems part of the life of a student?

To be the Truth is to let go automatically of the lesser visions and misconceptions. Here I "lose" my life as a student or disciple to "find" it as the veritable Life itself, the Principle "without shadow of turning." Now, I can no longer call myself an "idea of God," or a "manifestation of Life," nor will I strive after right thinking. As the Truth I will be the divine Mind, and so perceive and know Reality and Perfection. Only as the one Consciousness can I ever hope to feel imperishable life, all-adoring love and unspeakable peace and glory. Only as Life can I ever be immortal, incorruptible and ever lasting.

"I ascend unto my Father, and your Father; and to my God and your God," explained Jesus. He ceased operating as "the Son" when he saw, "I and my Father are one; when you see me you see the Father." The Jews said to him: "Thou makest thyself God." Yes, he did this very thing, and he further admonished, "Follow Me; the works that I do shall you do also" when you see as I see, think as I think, speak as I speak, make yourself God as I do; for we are all the same One. As I am the Light, so you are this same Light; as I am the Truth, the Life and the Way, so, likewise, you are the same. We are all the selfsame one and there is no

other.

When we see this Truth for ourselves we may also transmit it to another who is willing to receive it. We will both be carried away with the glory of being the absolutely fixed, changeless and perfect Truth Itself. We then shall prove that true Being cannot lack anything, cannot be other than what it eternally is. We shall feel for a certainty that Life is always harmonious, and so is ever harmoniously expressing its glorious and luminous Being. Thus our treatment or prayer will consist of words of authority and power, words of recognition and praise.

"Our Father which art in heaven," - our real and perfect state which awaits our recognition and acceptance of it; "hallowed be Thy name," - only and glorious one. "Thy kingdom come," that is, this Almighty knowledge is within reach of us all, and in proportion to our readiness and willingness to receive it, so shall we possess it. We do the "will" of God when we see that we are Life, Truth and Love, and nothing less. "Our daily bread," or spiritual substance, is our daily awareness and acceptance of our real Name and Nature. This reality feeds, sustains and preserves us with life all-harmonious and ever-lasting. Our "sins" are all blotted out and forgiven on the basis that we are Changeless Principle and, as such, we never knew sin, sickness nor grief; nor even false beliefs. We never were alienated from our all-perfect Being. This divine understanding, received and felt in our hearts, "delivers us from all evil," and we rest secure in the exalted awareness that to be perfect we must be Perfection, - we must be perfect Life, Truth and Love, for only such "is the Kingdom and the Power and the Glory forever."

Verily, until we actually see and feel that we are the Truth, and not the student of the Truth, we shall ever be trying to get ourselves out of difficulties, called problems. Only when we see that "I am the very Truth itself, I am the very Life itself," shall we have no thought of a problem, even as to light there is no darkness whatsoever. To the Truth all is Perfection, and to the divine Mind all is understanding, always.

Our beliefs change, our thoughts change, our ideas and perceptions change, but Truth changes never. Thus, until one discovers that he is the Changeless Truth, he is bound to climb and fall, and to climb and fall time and time again. Only when he reaches the knowledge that he is the Truth and so begins to make himself as God, does he enter into that peace where there is no urge to resist evil in some fashion; no desire to handle appearances in any way: for there is the conscious experiencing of the Light, the drinking from the living waters from which he shall never thirst again.

Now one is always the Truth despite any beliefs or appearances to the contrary; but until he awakens to this fact, and partakes of its glory, he does not consciously experience this Reality of himself.

## THE INSTRUCTION OF JESUS

Awareness of his God-Being lifts one into the experience of his true position. Here he enjoys harmony, peace and plenty. He looks out upon the perfect manifestation. He loves to "speak with authority" and to deal with perfect Being, only. He does not concern himself with false appearances, for he is aware of the Changeless Perfection and he lives in that consciousness. Enjoying the experience of Health, Wealth and Happiness, he is satisfied and at peace. To be sure, he earnestly desires to hold steadfast to this vision, and to constantly enlarge upon it by magnifying and praising it.

So, dear Friend, you, too, are going to experience perfect health and activity, unlimited freedom and the abundance of all good, but not because you will destroy false beliefs or set aside man-made laws and calculations. You are going to experience health, wealth, and happiness, but not because of any destruction taking place anywhere, nor because of any right thoughts or beliefs, which, as such you will add to you: but only because you are the Truth and nothing but the Truth! You are life immortal and incorruptible and you have never been otherwise! You are that Light which knows no darkness, that Being which claims, "I am the Way, the Truth, the Life: I and my Father are one."

When you recognize that this is the teaching of Jesus you will willingly and gladly accept it. And when your desire is to put aside all other teachings which do not agree with this divine Instruction, you will speedily understand it. As your heart speaks to you, follow it; and if your heart does not speak to you, then make room for this glorious event to take place by curbing all mental efforts to "handle" appearances, and giving yourself whole-heartedly to God. This act alone will bring a certain glow and warmth to you and a feeling of loving comfort and cheer. Soon you will begin to feel a soft, gentle peace stealing over you, for you are allowing the instruction of Jesus to penetrate into the very depths of your being.

"Thou maketh thyself God." (John 10:33). So in order that we follow Jesus and embody his teachings and precepts, we must make our life the God-life, our mind the God-Mind, our body the God-body, ourself the Truth and the Way, even as he did; we must also turn from lesser visions. This should not be done in an intellectual way, but with the heart only. The way of the heart is also the way of true understanding, for where your heart is is your enlightenment also. Jesus said of himself, "I am the Truth," while our present day teachings regarding ourselves are to the contrary, for we have been taught to believe that we are not the Truth but man, the student. The discerning Paul says of Jesus: "Who, being the form of God, thought it not robbery to be equal with God thus we are admonished to do all things "in his Name," - in the Name of the Truth, the Life, the Way. "Know ye not your own selves, how that Jesus Christ - the Truth, the Life, the Way is in you, except ye be reprobates - backsliders, refusing to see or acknowledge the real truth about yourselves!"

When we are willing to take the position Jesus took, disregarding former beliefs that we are "ideas" of Truth or "manifestations" of Life, we will be more

completely embodying the instruction of Jesus. It is, of course, of no personal credit that we are the Truth; far from it! We are the truth only because it is our Nature. Yea, from everlasting to everlasting we are the Way, the Truth, the Life, and all opposing thinking or believing can never change us.

"Search the Scriptures," for in them is contained meat for the adult as well as milk for the babe of the Word. As we move forward and ascend, gradually the scales fall from our eyes and a new vision appears. Finally there comes the immaculate conception, - the recognition and realization that "Ye be therefore perfect," for as I am the Light so you are the Light, as I am the Truth, so you are the Truth, and as I and my Father are one, so you and your Father are one.

Inevitably, therefore, all lesser visions and beliefs must finally be renounced, for we are destined to know ourselves as Jesus knew himself; nor can such destiny be put aside. The boy is not destroyed when he becomes a man nor the son when he becomes a father, yet definitely a new life begins, also new visions, hopes and experiences.

"I come to fulfill," proclaimed Jesus. I come to fulfill your destiny and bring to you the conscious awareness and know-ledge of your eternal state. As you accept my teaching and follow me, you are bound to enter into the resplendent light of your own Being. In this realm of pure revelation, one simply enjoys, without thought or struggle, the things which are his as the Truth and the Life, -- the things "prepared" for us all from the foundation of the world.

### THE OLD AND THE NEW

We gave up the material methods of healing disease when we entered the plane of taking thought. We gave up the mental system of healing disease when we entered the plane of Spiritual consciousness, that place where, as students of the Absolute, we beheld the allness of Reality and the nothingness of opposing beliefs. But when we reach that exalted and growing awareness that we are the Truth and not the student, then we practice in a new way. Light does not know that it is removing darkness, for to light there is no darkness whatever. "Ye must be born again" and again, ever and ever, until that day when pure revelation dawns and you know that as the Truth you were never born, and never have been other than the Truth, - that very being which is Changeless Perfection, always.

When you make a statement about the Truth, it is not the same as when you speak as the Truth. When you deal with the nothingness of evil, it is not the same as when you know the inviolable and undefilable Nature of yourself as the Truth. When you consider your body as following the dictates of your right thinking, it is not the same as when you are absent from all thought of the body and present with the Lord, - the Light which illuminates you and your world.

You shall know the Truth that you are the Truth, and such knowledge shall set you free from ignorance and darkness. When we know this Truth in part,

then we shall be set free in part; but when we know this Truth in full, then we shall completely experience that Perfection which has always been our genuine Being.

To turn away from false beliefs has been a great step forward; and to stop being the false believer has been a still further step in advance. Truly to see the absolute nothingness of evil and to bring about the demonstration of such vision in instantaneous deliverance was a great step above the mental system of making thought a healer. But to consider oneself as the Light which knows no darkness, oneself as the Truth without spot or blemish, this insight and knowledge touches the hem of the garment of Jesus' presentation of the true Light; and inevitably brings one into the conscious awareness of peace, abundance and harmony as here and now; and of Heaven on earth as the present possibility for us all.

### THE KINGDOM OF PERFECTION

When we are illuminated by the Spirit, we stand in speechless wonder at the glory within and about us. Our burden of fear, doubt, anxiety and dismay quite suddenly completely vanishes. Now we are conscious only of the presence of a soft,

ineffably sweet and altogether satisfying peace and contentment; a deep calm and absolute rest.

In this lighted and exalted state of being, we feel as though we were at that instant experiencing the effect of those authoritative majestic words: "Peace be still." Instantly the inner surge of fear and worry, of inefficiency and helplessness ceases. We have no feeling of having been moved out of the way of the storm, nor of being transported to some other realm or place. We are quite aware of the same self, the same body, the same being, - but now the storm has ceased, the sun is at its height; indeed, the world is crammed full of glory, while the heart sings and soars; and all the while we are resting in the "everlasting arms" of Life triumphant. With the burst of sunshine through the storm-clouds, we know and feel, all is well, all is heavenly glory and wonder; all is harmony and completeness, all is perfection everywhere.

When one experiences this enveloping of the light, this comforting and exhilarating state of poise and stillness, of rapture and peace, he knows within himself, Behold, it is finished; I am come, the living Christ, the Life triumphant.

"The place whereon thou standest is holy ground." The world wherein we are living is really the Kingdom of Heaven. The body which we are motivating is actually the body of light and harmony. The being which we call "me" is verily the Life land the Truth. Oh, it is a glorious world, this world which we see as Heaven, and this body which we know as "the temple of the living God;" and the consciousness of life triumphant is surely a state beyond verbal description. Here in the exalted state of being, we are aware only of feeling; we know and accept through

feeling only; for such feeling includes knowing. It is all-satisfying, and leaves nothing to be desired. It is a full and complete experience. It is the effortless action and laborless motion of the one Life-Mind-Being-God.

Here in this state of Reality there is no sense of independence nor of dependence; of striving to know nor to be still. Here there is no sense of labor whatsoever. We simply enjoy what is taking place, we enter into the experience of that which is prepared for us. We do not think statements of Truth, indeed we are not conscious of any effort to think at all, we are conscious only of accepting, of receiving and entering into  
the one Mind-Life-God.

You ask, Oh, how can I bring about such an experience in my own life and in myself? How may I leave this experience of misery and turmoil, of lack and limitation, struggle and strife? Very often after we have experienced this exalted state of being, we are unable to discover what brought it about, for quite suddenly and unexpectedly we walked, as it were, in another world, we partook of another life - and enjoyed a higher freedom. In meditating upon it afterward, we do not recall opening any certain door to this view of the Super-world, of doing anything in particular which released the light, nor of walking in any certain direction which terminated in this glorious Heaven. Yes, it is often this way, that when we look back to discover just what took place, and where the change began, we are unable to find the precise spot, or discover just how the great event happened. It was as if while walking along a dusty, rutty road framed with briars and weeds, we suddenly found ourselves resting in soft "green pastures," and by "the still waters" of refreshment, beauty and peace! Wiped out of our consciousness were all thoughts of imperfection of any kind. We had no memories of past failures nor present difficulties. We knew only the blessed joy and sweet security of the moment. Now, such a state of consciousness may remain for moments, hours, and even for days and weeks at a time. And it is never possible for one to ever completely forget it.

But to return to the question of how to consciously bring about this exalted state. Desire must, no doubt, precede it. Our desire may be for a way out, or for light and revelation, or even for surcease from sorrow, suffering or despair. "Ask," said Jesus, "knock." On another occasion he said, "Open the door, and I will come in." He gave other commands too, such as,. "Be Ye therefore perfect even as your Father which is in Heaven is perfect." Our attainment or fulfillment of this command simply means our coming into recognition and acceptance of the fact that Perfection could never be imperfection: it could never be anything less than perfection every instant and in every place. Thus the Kingdom which is "prepared," and "at hand," must be The Kingdom of Perfection. Here one is not to work to attain, but is asked only to accept and receive, - and to think, feel and see Perfection as his own Being.

This Kingdom which is prepared and at hand, is not a place consciousness and body? Have you not had the exalted experience of directing your attention

from imperfect body to perfect Reality thereby concurrently to express harmony and ease? This shows how a state of consciousness when turned from appearances and false beliefs to the true facts and real state of Life, simultaneously expresses itself in bodily form. The body is consciousness and nothing else, verily, the body of consciousness. Now this does not mean that our bodies are conscious, for they are not. Our bodies are the reflected or expressed state of our consciousness, and so if our understanding is that we are Life, Soul, Principle, and, as such, are as fixed, certain and unchangeable as mathematics, then we will express this consciousness in a well, strong, active and healthy body.

How could we ever hope to express an impalpable body of light, as Jesus portrayed on the mount, while we entertain the belief that it is material and subject to sickness and death? Or how could we ever expect to do away with a form of age and limitation, and with feelings of physical discord and sickness, while we accept the idea that we have a body which is controlled by a so-called "mortal mind?" "Be ye therefore perfect" in your thought of your body! Accept your body to be one with your life, and so spiritual, perfect and complete, even as in your life itself; not one with a human mind but one with you, the divine Mind and Truth. Separating one's body from one's self, that is, considering the body matter and the self Spirit, is the very belief which culminates in the experience called death. No one would believe that a spiritual body could die!

Surely so long as it is accepted that a human mind controls a human body, and that the body we now manifest is not spiritual but material, so long will death be apparent; for what is the end of materiality but self-destruction and annihilation? What a change would appear in this world if different ideas were entertained about the body! In order that it be transparent, weightless and radiant as the light, we must become consciously aware that such a body is the only one there really is; and we must be willing to live up our belief in any other. We have heard it said that "What thou seest that thou be-est." Theoretically this is so, and one does experience what he believes; but exceeding this, what you are, you are, regardless of any position you may assume. To comprehend this transcending fact will help release you from human bondage.

"Abide in Me and if ye abide in Me, ye shall ask what ye will, and it shall be done unto you." Here is a definite, impressive promise from on High. In proportion as we abide in the awareness that the Truth includes both our soul and our body, we shall be standing on the rock of Gibraltar which no wind or wave of circumstances can move. Here, although the storms may come and dash upon us, we shall be as that "house" about which it is written: "And it fell not: for it was founded upon a rock."

The greatest fact we can learn is the knowledge that we are the Truth; and as we truly come into the positive and luminous awareness of this eternal Fact, the lesser views of relationship will completely and effortlessly fade away. One could think of no greater art than to speak as the Truth, to speak authoritatively.

## OUR DIVINE QUALITIES -- EVERPRESENT

Nearly all the branches of spiritual metaphysics stress the necessity of becoming more spiritually minded, and more active in the operation of purity, honesty, goodness and love. Surely this has been a great step forward and away from the belief that one is the victim of heredity, personalities, circumstances and conditions. Nevertheless, such constructive thinking and learning to be divine shall be overarched and transcended by the awareness of one's innate and inherent qualities of goodness and wholeness. As we stand for what we are, and as the One we are, we shall come to see that being good, being loving, honest and pure, is not a matter of attaching such divine qualities to ourselves, but rather the capacity of operating from the position that as we are the Truth, we are therefore intrinsically and divinely good and true.

As one comes into the clear awareness of his divine being, he simultaneously comes into contact with that state of honesty and goodness which is his own. Thereafter he will practice kindness, goodness, honesty, and all the various divine qualities so essential to one's happiness and well-being, as though he were simply being natural, operating from the basis that his Being could not be otherwise than true to what it is.

One should not seek for health as though he could acquire it by performing certain physical acts, nor by thinking in some prescribed manner. No. Health is Being. Being is health. To be the Truth is to be well and strong. To be Life is to enjoy absolute ease and harmony. To be Love is to be honest, pure and loving: to be happy and glad.

Abide in Me; all things are yours. Abide in the awareness and enlightenment that you are the Truth, and so your very being is Goodness, Love and Understanding. Praise and glorify your marvelous Self and Being, and worship here, and here, alone. Since you are the Truth, then act and think in accordance with it. No longer need you attempt to grow into health, develop into divinity, nor evolve into some higher self; all such practices must now be abandoned.

Our obligation is not to change worlds, change bodies nor characters, but rather to know ourselves as we are; to look neither toward future realities nor back over the past; but to live in the perfect eternal Now, and to make ourselves God, even as Jesus did; to know as he knew that "I am the Truth, I am the light of the World, I and my Father are one."

## THE REAL JESUS CHRIST MESSAGE

As the Truth, or true Being, we were never made subject to a mental sleep nor dream. As the Truth, we cannot be mesmerized nor tempted to believe other than that we are perfect Life, Truth and Love. When we find a teaching which does not propose to add anything to us, nor to subtract anything from us, but teaches us that

we are the Truth, then we have heard the real Jesus-Christ-Message. Do you suppose that what was true about Jesus is not true about us? This could not be so, for he definitely stated, "Thou hast loved them as Thou hast loved me."

Jesus admonished us to "seek." When one seeks for health, for wealth or for happiness, can it be said that he is "seeking" truly? Is he not searching for that which he feels he lacks, something which he wishes to have added to him? And if one seeks for knowledge, what would be the knowledge which finally would completely satisfy him? Surely, nothing but the established-from-the-beginning fact that he himself is the way, the Truth, and the Life! The real Jesus Christ teaching must someday be seen and accepted as the only actual one there is or can be. The facts which Jesus taught about himself must be the facts which we are to see as true of ourselves, else of what advantage would they be to us?

We know that millions and millions of people on earth are faithful readers of the Bible, and perhaps, the great majority of them desire to follow Jesus' teachings. He prayed, "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us." Now how could we all be "one" when there are so many conflicting religious beliefs and practices among us? So long as we consider ourselves students of differing forms of religion we can never be one in thought. Only when we see that we are the Truth, the very same as Jesus, can we genuinely lay claim to oneness with each other, and unity with God. Surely, you can see this for yourself, can you not?

As the Truth itself, as the one and only Way, and as the Light of the world, we may truly lay claim to oneness with each other. But in no other way! As the Truth, we are the same Being. As the Truth, we all stand on the Rock which is the Christ. We are therefore neither teachers nor students of Truth. Nor Masters.

Inevitably, a New Day dawns. The teachings of Jesus shall be accepted as he gave them. They need no embellishment, nor any peculiar or extraordinary translations. Jesus spoke plainly and clearly, but how complicated and confusing man has made his simple teachings!

As "students", we are continually being sinful and in need of forgiveness; continually striving to let go some disorderly tendency and cultivate some better traits, in fact, our state of consciousness is ever fluctuating. Formerly, we were taught to deny our failings and failures, and to say of a discordant or distressing circumstance, "It never happened." But many find it hard to affirm what they are told is the fact since to them it does not seem logical. Something in them insists upon looking back and feeling that a certain unhappy event did really happen in their life. But when one shifts his position from student to Truth, he will have no difficulty in asserting what is so, and his heart and mind will agree when he exclaims, "It never happened; no evil has ever entered my Being!"

"Who convinceth Me, (the Truth), of sin?" demanded Jesus. Could a mistake

enter into mathematics? Could some darkness find its way into the light? No more could nor did a mistake ever enter into you, the Truth. Jesus never taught any system of healing sickness or sin. He taught that he was the light, and we know that to light there is no darkness whatever. Moreover he demonstrated that he possessed sovereign power and divine authority to speak the Word and have it come to pass; and thus the vital question for us to ask ourselves is this: Am I going to accept Jesus' teachings as he gave them or not? Reader, have you ever studied the New Testament very carefully to see for yourself exactly what he said and did at the times he performed his "miracle?" Did he ever pray to God to do the healing work? Not once. Did he speak with innate power as though he himself were the only authority to be considered in the case? He did; for the people said of him, "Thou makest thyself God."

When Jesus was told that a man was blind, deaf or diseased, do you suppose he believed it? Surely he knew everyone to be the same as himself - Changeless Perfection, by virtue of the fact that we are all the same Life and Being. Knowing the person before him to be as himself - the Truth - then, of course, it was a fact that his sight and hearing were part of his Changeless Perfection. Thus Jesus commanded, See! Hear! Walk forth strong and well!

The way Jesus regarded himself in his relation to God or Truth, should be the way for us to consider ourselves, else why call him a "Wayshower?" Why should Jesus call himself the Truth, the Life, the Alpha and Omega, and we call ourselves images or reflections, ideas, or students of the Truth? Why should Jesus claim himself to be the Way, and we that some particular church, organization, sect or person is the way? He said, "Ye are gods;" but we have made ourselves apart from God. Is this not so? Unless we see ourselves exactly as he saw himself how do you suppose we shall ever be like him and do the works that he did? Surely these are searching questions we are called upon to answer for ourselves. Jesus never taught that we were perfect man, nor that he was perfect man. He taught only that he was Life and Truth, and that we are all one. How long before the religious world, which claims to pattern after him, will open its eyes to this tremendous reality?

When the scales drop from our eyes and we see ourselves as we are, we shall no longer be bound to church, person, creed nor custom. Mrs. Eddy spoke truly when she wrote in her original textbook the following: "We have no need of creeds and church organizations to sustain or explain a demonstrable platform that defines itself in healing the sick, and casting out error." (page 166). "We have no record that forms of church worship were instituted by our great spiritual teacher, Jesus of Nazareth. The time now is when they that worship the Father should worship in Spirit, and no longer in Jerusalem, (the wealth and learning) of our temples; a magnificent edifice is not the sign of Christ's church." (page 167).

It has been said that "Man's extremity is God's opportunity." When one ceases to labor or strive-, pray or treat as man, an image, dependent upon an

outside God, then and there he has made room for the God within him to act and succeed. Of mine own self, as man, I shall never reach the goal; but all Power in Heaven and earth is given unto me as the Life and Truth! "The Father is greater than I (as a man or person). If ye had known Me (as I really am) ye should have known my Father also."

How blind we have been! But praise God we may now "see him as he is" and "be like him!" Nor should we hesitate to spread this astonishing new revelation. No longer should we accept or teach that we are anything other than the one Jesus said he was, since Jesus came for no other reason than to tell and show us the truth about ourselves, - that we are not "fallen man" but "are gods:" we are all the same Life and Being.

### WE SHALL BE SET FREE TODAY

This Truth is the very Truth which shall set us free today. As man, our days are limited, our power restricted, our life outside our control; but as Truth itself, Life itself, the Way itself, all power is ours, - joy, peace, abundance are now all within our reach.

Can any darkness assail the light? Did any darkness overthrow Jesus? Our only real hope for full deliverance from all evil is to be like Jesus, to make ourselves Life instead of an image of life, Truth instead of an idea of Truth, Power instead of a reflection of Power, and the Way instead of a follower of some particular system, church or personality.

Let us see things intelligently and in their true light. Let us look directly at Jesus' teaching. He never taught that he reflected Life, Mind or Being, did he? He never taught that he was man or image, did he? Then why believe it? Why not believe what he taught, that we are Life, we are Truth, we have "all power," and we can do "all things?" True, the words "image," and "man" do apply to some specific thing, but the "thing" is not us. It is our body. Life and God are synonymous terms; likewise body and man. We, (Life, Spirit) create an image and likeness. My body, for instance, imaging me, portrays my thoughts, ideas and feelings. We never see Soul, Life, or Spirit, since such is invisible; we see only its Image and likeness. To perceive and intelligently understand these fundamental facts sets us free from age-long ignorance and misunderstanding this very day.

It was in her original textbook that Mrs. Eddy, the pioneer of Christian metaphysics, gave this exact same teaching, for here she states: "To know we are Soul and not body is starting right." (page 39). "We are Spirit, but knowing this not, we go on to vainly suppose ourself body, and not Soul" (page 225). Recently this textbook was reprinted in the United States and can now be bought for even less than its original price. True light can never be completely lost nor hidden from sight. The one Presence is really all there is of you, of me, of everyone. This

Presence is the Universal Being, yet acts individually as well. That is, we are all included in the Universal Presence, nevertheless can act, think and feel individually. This is the Truth and Light which if understood and accepted will set us free from ignorance and darkness. This presence exists here and now complete, both universally and individually, and as we know and feel this to be so, we experience it. We should therefore earnestly strive to see this as the Fact, and cease believing otherwise: for to know ourselves as incorruptible Life and Truth constitutes our "Way" out of any dream of discord or limitation.

"Behold, I make all things new, and the former beliefs are passed away." (Rev. 21:5). Thus that we are the reflection, or body, is but part of the dream which must now leave our consciousness. Pure revelation does not depend upon any person but is available to us all. New books shall be written, new ideas formed, and new teachings continually spring forth. Truly, the real control of experience is to place our vision upon Ourselves as the Way, the Truth and the Life; to stand upon what we are, and as the one we are; and let go any contrary and opposing beliefs. In the proportion that we do this, shall we be likened unto the "wise man, who built his house upon a rock ... and the winds blew and beat upon that house; and it fell not."

We need not strive to obtain a sense of health, but rather know that we are health. Nor should we ever attempt to spiritualize our "minds," knowing as we now do, that we do not possess any human thinking instrument at all. We should accept only that we are Mind, and as such we have right and true thoughts naturally. When we finish the work we have been given to do, we shall be seen no more after the flesh. Already we are ascending in understanding, but we must prove all things, even as Jesus did; this is the work which we have not yet completed. Jesus Christ was Lord and Master of all things, never serving anything but making everything serve him; and we must do likewise. Indeed the world needs us, and we have much to do.

## THE REALM OF REALITY

There is a realm which we may enter, now and here, without moving geographically from where we are, a realm which is not ruled by time nor space; by people, thoughts nor things. In this realm there is perfect health, wholeness, harmony and goodness. Where is the door located? Listen carefully to Jesus' answer: "I am the door." The "I" as Life, Truth and Love, is verily the only door; that is, in proportion as we see and accept that we are the Truth Itself, and that as the Truth we are all one, without distinction or separateness, we shall enter into the experience of this Realm of Reality.

The admonition to "Be absent from the body and present with the Lord," is advice well worth our attention and consideration. This means not to think nor

speak of our bodies as so many cells, nerves, muscles, blood, bones, organs, etc., for this is the way that the unenlightened view it. We note that Jesus did not talk after any such fashion. Stop separating the body into parts; for the body is one and indivisible. Think of it as imaging Life, God, and Principle. Shadows of reflections are not changed by giving attention to them, but quite the contrary; so attend to the original, to yourself as you are. Inasmuch as you possibly can, forget your body completely.

Instead of attempting to practice a mental system of healing disease we should be seeing and knowing only a body which is without spot or blemish, - a body which is "the temple of the living God." We should discard the belief of a body of perishable cells, nerves, muscles et cetera, and form in our consciousness a body which is as absolute, complete and perfect as Life, itself; for so long as we consider the body to be corruptible, vulnerable and material, will it appear subject to death and dissolution. When we are willing to renounce all wrong beliefs about the body, and understand its real and perfect nature, we shall be taking part in the Christ viewpoint and experience. Really, there is never any body nor any disease to be healed there is but a consciousness to be set right. Adjusting the latter, the former automatically takes care of itself. In this way we enter the Realm of Reality.

### POWER IS IN YOU

We understand now why it is that we have the prerogative and initiative to think rightly -- because we are Mind; and why we are destined to live for ever and ever -- because we are Life. We know, too, why we are to work, watch and pray -because it is our Nature to be actively aware of Perfection Wholeness and Harmony always, and to have no conflicting desire.

Today much is said and written about the power of thought; for instance: "Thoughts are things," .... "Thinking is the mightiest force in the universe." Now you should know better than this. You should remember what Jesus said: "And which of you with taking thought can add to his stature one cubit? If ye be not able to do that thing which is least, why take ye thought for the rest?" Thoughts do not generate themselves, so why not look to that which creates them? They spring from you, from me, and from every living one. Therefore, thoughts are not the greatest power in the universe -- but you and I and every enlightened one. Power is not located in the thinking but in us, since "All power is given unto Me in Heaven and in earth." This statement is final and absolute.

Ignorantly placing power in the thought hinders and, so temporarily deprives one of knowing the true fact that he is greater, since he is the Conceiver of thought; he is Mind, and Power-house where thoughts are generated. Without Mind there can be no thinking. Knowing this, he places power where it belongs, - in himself. As the world wakens to take its attention from the thought to the Thinker, - and

there to place the power and glory, greater strides will be made in transforming earth into Heaven.

So be sure you regard yourself as superior to your thinking, for your thoughts come and go, while you abide forever. Nor should you give any heed to the notion of transforming human beings into superman. Every living one on earth appears as a human being only because he yields to common consent. We should never allude to ourselves as human being, mortals, nor mankind; all such beliefs are part of the dream. Like Jesus, we should make ourselves Life, Truth and Light; nor think it robbery to be equal with God.

Success lies within us only because we are Mind, the Thinker. Health abides within us only because we are Life, all-harmonious and complete. Finally all things are ours only because we are that Being to whom nothing is impossible. True, we have many things yet to learn about the how and the wherefore, but to begin by placing power where it rightfully belongs is the first step toward success. Other steps will follow in their proper sequence.

### HOW TO PRODUCE OUR SUPPLY

How shall I produce my supply? This question arises in the heart of nearly everyone today, so let us see if we can discover the true and right answer. First of all, and the most important, you should understand clearly just where your supply comes from, and what it is you need. Ask yourself where you are looking for it, and to whom? Are you locating it out in the world -- in this place or that? Are you placing it in the hands of certain individuals? Or is it that you are looking to God outside of you, and waiting for His cooperation and support?

The fact is, Jesus, our Master, did none of these things, yet he produced whatever he required, and at once. Then would it not be sensible for us to study the life of Jesus and discover for ourselves just why he was so successful and sure? We know that he did not look to any person for supply, nor ever wait for a certain or crucial time or season. Moreover, we do not find him praying to any outside God for anything. We discover, however, that he depended wholly and completely upon himself - that he was absolutely Self-sufficient. But why? And how?

He was Self-sufficient because he knew that he was the Way and the Light unto himself. He depended entirely upon himself as Mind, all-knowing; as Principle, all-sufficing; as Truth, all-supplying, verily, he maketh himself God! He knew he contained all power within himself for he said so, and he demonstrated it. He knew that he could speak the word and it would come to pass, and it was so. Now, then, how far short do we come in measuring up to the understanding and standard of Jesus? Could it be that we are not to embody him in this respect? Absolutely, No! "Follow me," he commanded. So, then, one of the first things required is that we accept

our true position let this same Mind be in us which was also in Christ Jesus; and use it to fulfill our needs. How could we expect to produce our supply otherwise?

As a human or mortal being, you cannot claim to have the divine Mind; you cannot spiritualize a human mind; you cannot copy Jesus; nor can you make the proper use of spiritual ideas and idealities. You must take your position as this Mind to be certain and absolute. Suppose, for instance, you need some particular activity, such as employment or a job, then look to yourself as the Light and the Way; yourself as mind, all-sufficient. Have the utmost faith in this "Power within you" to bring about the thing you need, and to do it easily, quickly and successfully. Turn away from people, things, seasons, customs and appearances; depend and rely solely and completely, trustingly and understandingly upon yourself as the Way through which your need shall be fulfilled. As heretofore you have placed your trust and faith in God as outside of you, now place this-same trust and faith in God within you. You will assuredly gain a feeling of security, power and peace; and you will soon come face to face with the fulfillment of your desire.

We are required to live and act as though we were actually in the Kingdom rather than in some bad dream-world or "far country." Here, in the Kingdom, it should be easy for us to find the very thing we wish, right at hand; to speak and have it come to pass; to think and see it manifested. But when we regard God at a distance from us, Heaven in another place, ourselves as human or mortal beings, our minds as so many separate mentalities in need of spiritualization, our bodies as limited, perishable materiality -- is it to be wondered that under these conditions, we cannot demonstrate our supply?

So arouse yourselves and leave the tomb of darkness, ignorance and impenetrability. Come into the awareness and knowledge of yourself as you are, into the glory and wonder of your own Being which is accredited to have dominion over "the world, the flesh and the devil," and is empowered to accept that state of Perfection, Harmony and Bliss which we all were before the world began.

"Open the door and I will come in." Open your consciousness, Beloved, to admit the astonishing New Revelation, that you are the Changeless Truth, you are the all-knowing Mind, you are the immortal Life, and as such all things are yours, - "Be still and know that I am God." Therefore, do not seek for statements to repeat, nor formulas to memorize, but consider your self as able and willing to reveal whatever you require or stand in need of. Let the Light come forth in you. Let the Word be spoken by you. Let the Mind in you be Self-revealing; then you will feel the unspeakable love which comes from an all-trusting, enlightened Consciousness.

It is possible for this Mind to bring to pass in its own experience whatever it can vision. It is therefore wise for us to state the thing we wish, that is, name it, for everything is known by its name. Do not just state, "I am wealth," or "I desire abundance," but hold your vision to that exact or specific thing of which you are in need. There must be no strain or stress about it, for can you imagine the divine Mind as operating in any way other than a natural, easy manner? All nature

portrays simplicity, quietness, ease; so when we use force or stress we are not operating as the divine Mind. As this Mind or Principle, we may outline, of course; and we should endeavor always to think and act in a simple, quiet way, as though it were perfectly natural; for the instant there comes mental force or labor, we know we have left the way of the Christ teaching.

Yes, it requires faith, trust, confidence, good-will, and a renunciation of ourselves as man, dependent upon an unknown God, or left at the mercy of our own personalities. But earnestness, honesty, sincerity and good-will inevitably bring their own just reward and rich blessings.

### "MAKE ALL THINGS NEW"

When Jesus was tempted to cast himself from the pinnacle, or to let go his high vision for a lower one, surely this temptation or these wrong inclinations did not spring from his own thinking? No, it was the voice of Satan speaking to him, Satan, meaning, specifically, the voice of the unenlightened, or what is termed today, "the race consciousness." And you know how Jesus replied to that challenge.

So, dear Friend, do not feel that wrong thoughts come to you from yourself; but always consider yourself as Life, Truth and Love, - pure, holy and without guile. In the Aprocrapha to the New Testament, we read as follows:

"Fear not the devil for he has no power over you. The devil doth indeed affright men: but his terror is vain. - Therefore fear him not, and he will flee from thee. They that are full of, faith resist the devil stoutly, and he departs from them, because he finds no place where to enter into them. Be not afraid in the least of his threatenings, for they are without force, as the nerves of a dead man. Work ye the works of God, being mindful both of His commands and His promises, and be assured that He will make them good unto you."

Thus as we allow Jesus, our Master, to teach us through his words and examples, and as we permit the astonishing new revelation to break forth in all its glorious effulgence, we shall be following Jesus into that realm where we experience eternal dawn, and where "there shall be no night there ... and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. Behold, I make all things new."

Lillian DeWaters