

Hidden Manna—The Real Infinite Way¹

August 24, 1963
Honolulu, Hawaii

Good Afternoon. It is very noticeable that far too many students do not know what makes The Infinite Way, or why there is an Infinite Way message. If our students knew the answer, their progress would be very rapid; but, because they do not catch this major point, they struggle for years not knowing where they are going or why. That which started me on the spiritual path and which ultimately led to The Infinite Way, was the realization that there is no God in the human world or in any religious teaching as such. There is no God answering the prayers of people. For this reason, and for this reason only, there can be a world filled with all the things you can think of which constitute horrible world conditions. None of this would be if there were a God in the world. In the presence of light there is no darkness. You cannot have the presence of the Christ and have a sin or a death or a lack or man's inhumanity to man.

Eventually it was revealed to me that you cannot reach God through the mind, and that is why prayers as such are worthless except as one's blind faith might make of them a little power—just as it is possible to give a little sugar pill and stop pain. In this realization you must remember that this makes any religion or any religious teaching in and of itself nothing more nor less than a philosophy. The only thing that can make a religion a *religion* is something that brings the actual presence and power of God into concrete manifestation, and it is for this reason that we say The Infinite Way is not so much a teaching as an *experience*.

There are spiritual principles, but these do not constitute The Infinite Way. These are but stepping stones or bridges over which you walk. You have not reached the goal of The Infinite Way until you have the actual realized presence of God or activity of the Christ. It is for this reason that we cannot have outlined or formalized prayers or treatments. They are of no value except to quiet you. Your treatment is not going to help anyone until you reach that place of stillness where you receive a response from within. Therefore, the teaching of The Infinite Way is as valueless as any other teaching if it does not result in the actual experience of the presence of God, the feel of the presence of God within you. You can study the Bible and quote it and fall right into the ditch, if it does not elevate you in consciousness to where the actual meeting with God takes place.

No human being knows how to heal. No human being has the power to heal. No human being either knows or receives the "things of God." Therefore, there can be no healing or real spiritual teaching until you are spiritually endowed, until the Presence announces Itself. Then you can sit back as a beholder and watch your life change. As you watch your life change, you can say:

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“I did not do that.” When you reach this place, you are then functioning in The Infinite Way. Now The Infinite Way becomes an alive religion, whereas before it was just a preparation.

People keep asking, “Why was this innocent child murdered, or why was my dog run over when they did nothing wrong?” The world does not know the answer, but as students you should know that there is no God in the human world. Anything of that nature can and will happen until the child or the dog or the business or the profession or anything else is brought into the presence of one who is spiritually endowed. Then you can trust your child or your dog or your business or your profession because now the grace of God is benefitting them. It is the spirit of God Itself. Until this is understood, The Infinite Way can mean nothing to you except as another teaching or as something nice to read or listen to, and that is not its intent. The intent of this message is that every student shall reach that place in consciousness where the spirit of God is upon them and they can say, “*I live; yet not I, but Christ liveth in me,*”¹ or “*Whereas I was blind, now I see.*”² Then they can sit back and say, “I can fulfill all obligations”—not as if they were doing it, but as if they were being guided, strengthened, and wisdomed from within, which they would be.

The principles of The Infinite Way, as they have been given to me, will definitely change your consciousness so that spiritual endowment can take place. Let me explain: The moment you learn that God or Spirit is the only power and the only law, and you accept this even intellectually, you can at least meet a claim of bad weather by saying, “If God is the only law, weather cannot be law.” Or, if you are faced with the threat of an atomic bomb, you can say, “If it is true that Spirit is the only power, then I do not have to worry about bombs.” Or, in the case of a disease on the way such as a flu epidemic, “What is that to me, since the spirit of God is the only power?” Actually, you may turn around and get the flu because intellectual acceptance is not the protection. However, if you persist in working with the principle of one power, eventually it will leave the mind and go down into the heart. When that takes place, then you can say, “Now I see.”

There is not a person on the face of the earth who does not have a problem of supply. Even the multimillionaire has a problem of supply, if it is only concern as to how to meet his income tax. But when you adopt into your consciousness “*Man does not live by bread alone,*”³ or “Supply is not something material because supply is of God, and therefore supply is spiritual”—the fear or hatred or love of money evaporates. Eventually, then, you do perceive that this is a spiritual universe. When you stop the attempt to *get* material supply, it comes to you just by knowing that God is its source and God is spirit. As you take one principle after another and lose your fear or hate or love of the outer and can settle in meditation, you will find it much easier to say: “*Speak Lord, thy servant heareth*”⁴ and find yourself in a deep pool of contentment. When you

¹ Galatians 2:20

² John 9:25

³ Matthew 4:4

⁴ 1 Samuel 3:10

are in this “deep pool of contentment,” quiet, peace, the Spirit moves and imparts Itself to you. It may be in words, or in a deep breath, or in a feeling, but when it does, God is on the scene.

This is the function of The Infinite Way: to bring you to the place where you live by God, by the presence of God, not by statements of truth. The one demonstration you can make in The Infinite Way is the demonstration of the presence of God—that moment when you feel that “God is on the field.” Then you are living by grace. Then you will realize: “*Thy grace is my sufficiency in all things.*”¹ Not that quotation, but the actual realized grace or presence is my sufficiency, and there is sufficient grace present to meet the needs of this moment. Everyone wants God ten years from now but, just as nature provides enough air in your lungs for this second, so God is sufficient grace for this second. As God’s grace never stops, you always have enough grace for this moment. There is no future heaven; there is no heavenly heaven; this moment is the only heaven there is. The only heaven there is, is living in this moment, because only in this moment do you have sufficient grace to provide you with the spiritual bread, meat, wine, water—even resurrection. There is enough grace present in this moment to resurrect your body, your marriage, your fortune, your business—whatever the world says you have lost; and as you live in this moment, that grace becomes a continuing experience bringing about fulfillment.

Never ask this question: “Why am I in this trouble, or why did this happen to an innocent child?” You know the answer. There was no God in that picture or it would not have happened. Paul described it: “*The natural man receiveth not the things of the spirit,*”² or from the Master: “*If a man abide not in me, he is cast forth as a branch, and is withered.*”³ This is the man of earth, but the man who has his being in Christ toils not, neither does he spin, yet none are arrayed as beautifully in all the world’s goods.

If you witness Infinite Way students going on year in and year out and not receiving fruitage or grace, you can know that they are just reading with the mind and remaining there. That is not reaching God. We are to live with a passage of truth until it becomes our own, and here is an example: “Thy grace is my sufficiency and there is a sufficiency of thy grace to meet this need.” Then you could put away all of the books and all of the tapes until you could demonstrate that principle. Through the books and the tapes, we present truth and, if you could take one statement of truth and demonstrate it, then the books and the tapes would have fulfilled their purpose.

We started out today by a reminder that there is no God in the human scene; that there is no way to reach God with the mind; and that harmony begins to come into your experience only as you attain the actual realized presence of God or spirit of God. In many of the metaphysical approaches you hear it said that evil is not power, or there is no evil, or error is not real, or evil is not of God; but in The Infinite Way you must get out of that habit, because it is a habit which

¹ 2 Corinthians 12:9

² 1 Corinthians 2:14

³ John 15:6

leaves you in the very error which you have been denying. There is error, there is evil, and that is why there is the search for God. Had there been no evils in the days of the Master, there would have been no Master on earth because there would have been no need of one. In fact, every religion had as its origin the fact that there were so many evils on earth that people thought a new religion was needed. The true statement should be: “Temporal power is not power in the presence of the Christ or Spirit,” which means that evil or error of any nature is not power in the presence of the realized presence of God.

Let me prove this to you. Whenever you have been ill in your metaphysical life, the illness continued until you called your practitioner. The illness then either slowly or rapidly disappeared, indicating that there must have been something in the life of the practitioner which acted upon the evil, the ill. When sin or disease or death came anywhere near the Master, it was dissolved; but if he was not around, the error kept on just the same. Yes, there will be evil, but not in the presence of the realized presence of God, the oneness with God. *“A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.”*¹

You can sum up the evils of this world in the words *temporal power*, which would mean power of germs, power of dictators, power of armies, power of bombs. All that can be summed up as temporal power, and then you can realize that temporal power is not power when it is brought into contact with the spirit of God. Then you will know that, whatever temporal power is tempting you, you must bring the actual presence of God into the situation, whether you are so close to it that blinking your eyes does it, or whether you are so far away that you have to sit for days and nights until the Spirit breaks through. If you are expecting any help until this happens, you are going to be sadly mistaken. Nothing happens to the errors that come into your experience until you have attained the realization of the presence of God—then temporal power is dissolved as darkness is dissolved in the presence of light.

This should give you such an understanding of the nature of the message of The Infinite Way that you will not rest or rely on any of its statements. Instead, you will know that they are to remind you to go within and bring forth the presence. You must actually experience God—then that Invisible goes before you to make the crooked places straight.

The statement we had previously on grace, “There is sufficient grace present to meet the needs of this moment,” brings up another subject. Let me illustrate: The question is asked, “What is truth?” I will tell you that no one in the history of the world has ever known what truth is because truth is infinite. Never has there been a religion or a teaching that was truth; but, like the omnipresence of sufficient grace to meet the need of the moment, as you turn within in your meditation, sufficient truth reveals itself for the immediate now. The infinite nature of truth means we can turn within and draw forth all the truth we need for any moment. Do not label any teaching “The Truth.” Truth has been revealing itself through me all these years, yet it would be a horrible thing to say, “The Infinite Way is the truth.” Truth must continue revealing itself one

¹ Psalm 91:7

hundred years from now, but not the same truth that is in the Bible or in Christian Science or in The Infinite Way.

When you are dealing with your daily experience, you are opening yourself to an inflow of truth, but be careful not to depend on yesterday's manna. Go within for the inspiration of the moment—for this moment's manna—and then the spirit of God does the work. A statement of truth is not God. A statement of truth is the reminder that sends you back inside for further impartations.

If you will live constantly and consciously aware that there is a sufficiency of grace for this moment, or if you will live consciously aware that “I have hidden manna,” and then go within for the flow, you will be living by grace. You must constantly know that you have this hidden manna, this “meat the world knows not of.” Do not depend on the statement. Go within. Even if nothing comes, the contact has been made.

Be sure you never forget that the function of this message is to reveal to you that you do have an inner grace, a hidden manna, a “meat the world knows not of.” Go within for the flow; then go about your business and, whatever your need is, the solution will appear in its own way. This has really carried me from the beginning of my work. Once touched by the Spirit, I knew there was something within me that did the work. Everything necessary to my experience always appeared, even in time to correct my mistakes. You cannot avoid making a mistake but even if you do, this inner manna corrects it.

It is really very sad if an Infinite Way student does not catch this point that there *is* an inner grace, a “meat the world knows not of,” a hidden manna. Knowing this, you can always go within, wait for the assurance, and then go about your business, knowing that something is going before you to make the crooked places straight. It is sad if students do not catch this. Nobody in the world has ever been born without this hidden manna—*nobody*—because God incorporated himself *in* man as man. Therefore, the only function of religion should be to acquaint you with that fact and to help you to raise up or release that spirit. When this happens, religion has accomplished its purpose. Then of course “*Go and sin no more.*”¹ After that there must be spiritual integrity or you have cut yourself off and human selfhood is the barrier.

Can you not see the sin of having anyone set up as a savior, whether it is Buddha or Jesus or anyone else? Can you not see the sin of believing that any one of us is different from another, except in the degree of realization? There should be spiritual leaders, because in their presence temporal power does not operate. They can help in the overcoming of discords but only to a certain point, because “*If I go not away, the Comforter will not come unto you.*”² However, no matter how advanced we become, there are times when problems can become so hypnotic that we ourselves may not be able to bring release, and so we turn to each other for

¹ John 8:11

² John 16:7

temporary help, for a lift. The Master was not ashamed to say, “*Stay awake and pray with me,*”¹ so there should be no hesitancy in turning to each other for help. I have no hesitancy whatsoever to do this when I need it, and I receive the help.

Religion is nothing to become sanctimonious about. Religion has to be a recognition of an indwelling Presence, and then the ability to let It loose. There is nothing more sacred in the entire world than the individual. That means every individual, for it is every individual's function to attain his individuality and not keep it in a herd or a mass.

The students who have been with us here all year know that this has been a difficult year for me in which I have been going through a period of inner initiation waiting for a message. We have made no tapes this year except for four teaching tapes, and those were made in the actual teaching of those who were here for instruction. We made no other tapes because I recognized that the message which has been coming through each week was a “leading up” message, not a fulfilled message. During the last two to three weeks it all came to a head, and then it became clear that we are entering the consciousness that does not need words or thoughts. We can sit down to meditate and realize, “The kingdom of God is closer than breathing. I just have to tune in and listen. I need no words and I need no thoughts. I need only receptivity and, when the Word of God comes, the earth of error melts.”

In The Infinite Way our dependency is on a hidden manna, a “meat the world knows not of,” a Presence you cannot define. You do not have a blind faith—you go within and bring it forth as Spirit, then your religious life has been accomplished. Then forever after, you can say: “*I live; yet not I, but Christ liveth in me.*”² Because of the mesmerism of the world, you must go within twenty to thirty times a day. In other words, you must get back inside where you acknowledge, “I have a hidden manna”—and then let it out.

It will not be long until someone will say to you, “What is it you have?” or “Can you help me?” No, it will not be long. Then you must remember to give milk to the babes. Do not give deep metaphysics at first. Give it gently, gently, and do not believe that you can lead anyone to this point in a year. Only a few are ready, because of previous incarnations, to catch this in a year or less. I can be very patient because I know that human wisdom cannot be replaced by spiritual discernment until onion skin after onion skin has been peeled away and they become transparencies. I can be patient with them until they have reached that place where self-preservation is no longer the first law and the first need. I know it takes patience on my part and I always hope they will have the courage to persist.

Miracles do happen, some far greater than you would believe if you heard of them. They are not due to a “miracle man”—they are due to consciousness and receptivity. Not even Jesus could perform miracles unless he was approached with receptivity. It really makes no difference

¹ Matthew 26:38

² Galatians 2:20

what degree of spiritual height I attain—it can only affect you by the measure of your receptivity. That is why no practitioner can ever guarantee the measure of your healing or how long it will take, because it depends on your receptivity. No practitioner will ever heal everyone because there are those who cannot do anything but seek loaves and fishes, and this sets up a barrier. The higher the teacher goes in spiritual realization, the greater will be the works, but only in the presence of receptivity. There is only one reason why healings do not come through. There is a barrier, a lack of receptivity—but be patient!

I could ask you a question: “If you knew this minute that the Russians were going to throw an atomic bomb tonight, and the President gave you the choice of throwing the bomb first or waiting for the Russians to throw it, what would be your answer?” Your answer to this question would determine where you stand spiritually because, if you would choose to throw it first, you are still in humanhood, wanting to spare your life. Spiritual development does not include saving your life at the expense of another. Spiritual development recognizes: “Temporal power is no power in the presence of the Christ but, if it takes my human sense of life, I am not going to take the life of someone else.” Why might it not stop a war if a group of people should say to the President, “Why should we save our lives?” As a matter of fact, that is what would happen should “ten righteous men” declare: “I am not taking someone else’s life to save my own. I cannot see my life as being more precious in the sight of God than the life of the Russians or the Japanese or the Germans.”

In your spiritual life, you face this question to some degree every day. In other words, you prepare to send your child to school, but have you thought about the child on the other side of the tracks, and have you made any provision for him? If not, you are still in humanhood. You cannot live in family selfishness and still believe you are living spiritually. These things resolve themselves when that spirit of God comes through, because then you cannot take any credit for being benevolent. You are not doing it; the Spirit is compelling you. The Christians who were thrown to the lions were not courageous. It was the spirit of God that did it, for no human being could be that brave or that courageous.

We have arrived at a place in our work now where, if any of you are satisfied with anything less than the experience of God, you are satisfied with too little. Nothing should satisfy you but the experience itself, and you can accomplish that by turning within. It will come, and when it comes, it must be renewed. Because of the hypnotism of the world, it must be renewed.