

Additional Study Offering for Recording 524A: “The Prayer of Mysticism”

In this recording, “The Prayer of Mysticism,” Joel addresses the topic of “two lives.” Here he refers to the two lives as “the life of the first chapter of Genesis” and “the life of the second chapter of Genesis,” and as “the son of the bondwoman” and “the son of the freewoman.” Elsewhere in his writings and recordings, Joel uses other terms such as “man of earth” and “man in Christ,” or “humanhood” and “spiritual sonship.” Whatever terms are used, this idea is fundamental to the teaching because the whole purpose of the Infinite Way message is to enable us to make the transition from one life to the other. Joel says, “The whole message of the Infinite Way is for the purpose of showing the people of the earth how to make the transition from being a human being to being that man who has his being in Christ. It is a transition from a faith in the external to a complete faith in the Infinite Invisible.”¹

In this document, we have collected some additional excerpts from Joel’s work that elaborate further on the subject of “two lives.”

From Recording 8A, 1952 New Washington Series “Man of Earth and Man in Christ”

“The entire theme of the Master’s message and mission was, of course, the revelation of heaven on earth—the ability to be that man who had his being in Christ instead of in the earth. The man who has his being on the earth, or in the earth, is the man who lives by bread alone, who lives by personal effort, who lives by the sweat of his brow; the man who labors physically or mentally; the man who is never quite there, always on the way to achievement or towards achievement, never quite arriving. And should he, by chance, arrive at the place or goal that he thinks he’s looking for, he usually finds there is a horizon, and there is another step to take, another journey to make, and again, never quite arriving. The reason is that the goal that the man of earth is seeking is always ‘out there’ some place, just ahead of him or above him or beyond him. The goal is always some place or circumstance or condition or even person. But of this we may be sure: that which he [the man of earth, the human] is seeking is not within himself [i.e., he does not believe that it is within himself].

“However, the man who has his being in Christ is never seeking, never searching, never striving to get anywhere, but always abiding in the realization that he is already there, has already arrived and is in the kingdom—in that place or state of mind called heaven. The man of earth is always seeking something outside of himself to add to his own pleasure or satisfaction or completion. The man who has his being in Christ, realizing that the whole kingdom of God is within his own being, is at peace and lets his good unfold from within. This man has only to stand and wait. This man is like Burrough’s poem: ‘As the rivers find

¹ Goldsmith, Joel, *The Heart of Mysticism*, p. 502

their way to the sea, so my own shall find their way to me.' We need have no doubts. We need have no fears, since it doesn't come through some person's good will, nor does it come because of some national or international prosperity, nor does it come through favor. It comes by grace of God. It comes as the gift of God, and it comes, not from far off but from within, from within one's own being.

"Watch that as the man of the earth finds his good dependent on something external, he finds his retirement depending on a certain amount of money or income. He finds his vacation dependent upon time or money. He finds his home dependent on price, location. He finds everything necessary and needful to him dependent on something or someone external to his own being. But the man whose being is in Christ does not look outward or upward. He does not think of anything as being dependent upon anything or anyone, since if it is his, it is established within his own being since before Abraham was, and it will be there until the end of time. Yes, *I* am come that ye might be fulfilled, and since that *I* is within our own being, why look outside to external persons, things, or conditions for that which the *I* of me has come to fulfill? ...

"The man who has his being in Christ is under divine grace and is never under the law. The man who lives by Moses lives by law. The man who lives by Christ lives by grace. How do we interpret that practically? Well, to live according to the law means, of course, to accept that there are external laws like laws of weather, laws of climate, laws of depression or laws of boom, laws of matter, laws of infection and contagion, laws of age and limitation, laws of strength and weakness.

"Oh, to live under the law puts one under the bondage to everything or every theory that is advanced in the human world—the law of astrology, the law of inheritance. All of these are the laws of Moses: laws of diets, laws of foods, laws of exercise. All of these are the laws that we come under as human beings living under the Mosaic law. And of course, it isn't only the Hebrew race who lives under the laws of Moses, as the entire world of men and women live under the laws of humanness or humanity. Only those who have caught the new dimension of life that is the Christ are enabled to see that they live and move and have their being in a universe that knows *no* law. ...

"Now, at the moment that I make a transition from being a human being who says, 'I wonder what I can do,' looking at my purse and counting the money; or looking at my job and income; or measuring physical strength or education; to being one who says, 'I live, yet not I. Christ liveth my life, and therefore my life is infinite,' then I no longer draw on the *I* of myself, which can do nothing, but I will begin to draw on the Father within me.

"At that moment of transition, I become that man who has his being in Christ. We are rooted and grounded in the Infinite Invisible. We have the Infinite Invisible as our source and for our resource. We draw forth ideas from that Infinite Invisible. We draw forth our health, our strength. We draw forth the activity of our muscles and organs and functions of

the body. We draw forth our intelligence. We draw forth our strength of character and soul, and more than that, strangely enough, if bullets and bombs were flying, we would draw forth our hiding place, our fortress, out of that same Invisible."

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***From Recording 481B, 1962 Princess Kaiulani Class
"Christ"***

"Now, to make the transition from mortality to immortality; to make the transition from being the man of earth, or the natural man, to being that man who has his being in Christ, or spiritual Son, this takes an activity of your consciousness. Nobody can transfer you from mortality to immortality. . . . You must make that shift in your consciousness by an awareness of your identity, of the nature of your being. So I will ask the questions:

Do you believe that the spirit of God dwells in you?
Do you believe there is an indwelling Christ in you?
Do you believe that no man on earth is your Father; that you only have one Father, God in heaven? Do you believe this?

"You see, if you are not convinced that Jesus Christ was a revelator; if you are not convinced that Jesus Christ was revealing truth when he said that you are the temple of God; then ... you haven't even accepted the Christian religion.

Do you believe that you are the temple of God?
Do you believe that your body is the temple of God?
Do you believe that you can do all things through Christ that dwelleth in you?
Do you believe that *I* in the midst of you am mighty?

"Well, of course, if not, then you are the man of earth; you are the natural man who is not under the law of God and neither indeed can be. You will never be under the law of God until you can acknowledge that you have only one Father and that is a spiritual Father, a spiritual creator, a spiritual creative principle. Until you can acknowledge that, how can you be anything other than what you have named yourself—human, mortal, carnal?

"You can't ever rise any higher than your estimate of yourself. This was the lesson brought out by the Master when he said to his disciples, '*Whom do **men** say that I am?*'

'*Oh, perhaps a resurrected Hebrew prophet.*' Well that's their estimate. But, '*Whom do **ye** say that I am?*'

*'Thou art the Christ.'*¹

"Aha! Now flesh and blood have not taught you that. The human mind and its reasoning power hasn't taught you that. That was revealed to you by My Father within you. In other words, your spiritual discernment revealed that to you.

"Now what was the nature of the Master's teaching? Wasn't he revealing that this Father that indwells me, this Christ, is your Father? Wasn't he revealing that since he was the Son of God, you are the Son of God? Is there any record in the New Testament that he set himself up as something other than you? Of course not. *"The things that I do will you do, and even greater things."*²

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***From Recording 244A, 1959 Maui Advanced Work
"Overcoming the World"***

"Last night we spoke briefly of the man of earth and the man who has his being in Christ. The man of earth, of course, is the human being. The man who has his being in Christ is that individual who has been touched by the Spirit of God and has received enough light—spiritual light within—to completely change his or her mode of life.

"The man of earth, the human being, lives *primarily* for himself—first for himself, secondly for his family, third for his community, fourth for his church, and fifth for his nation. The man of earth lives by a code called self-preservation, and he is taught that self-preservation is the first law of nature. And of course, that becomes self-preservation regardless of at whose expense it may be.

"The man who has his being in Christ learns, through that very touch of light, that there is a presence or a power greater than the human, which governs, guides, protects, directs, supports, and sustains him. And therefore, he loses all sense of the law of self-preservation. He finds no need for self-preservation, for there always is this 'other thing,' this spiritual presence, this spiritual power, which has now become his life, his protection, his security. This man who has his being in Christ has his safety, his security, his supply, all in and through this spiritual power, so that he no longer needs the protection of either armament, or trickery, or deceit, or fraud.

"Scripture refers to this in many ways: *"He that is within me is greater than he that is in the world."*³ The moment an individual recognizes—not merely intellectually but by inner assurance—that there is a *He* within me, whether you call it "He" or whether you call it "It," his life begins to change, because then as Scripture says, *"I go before you to make the crooked*

¹ Matthew 16:13-16

² John 14:12

³ 1 John 4:4

*places straight;*¹ *In my Father's house are many mansions; I go before you to prepare a place for you.*"² It all sums up to the fact that at the moment of this transition from mortal sense to divine consciousness, you become aware of this other 'something,' this transcendental power or presence, that which Christians call 'the Christ,' or the 'inner man,' that which Buddhists call 'the Buddha nature' or 'Buddhi,' that which some Chinese call 'Tao.' It all means the same thing—a transcendental something above human presence, which the man of earth does not experience and does not know. Although he hears much about it in religious teaching, he hasn't *experienced* it. He doesn't know it; he knows *about* it.

"But the serious religious student, regardless of what path he follows, if he is really serious about attaining awareness, ultimately comes to a place of realization, an experience, in which this Presence within makes Itself known to him. It may actually give him the assurances that Scripture speaks of:

"I will never leave you nor forsake you;³; before Abraham was, I am with you.⁴ I will be with you even until the end of the world;⁵ I will never leave you nor forsake you; If you go through the waters you will not drown; if you go through the flames (the fire), it will not kindle upon you;⁶ Whither so ever thou goest, I will go;⁷ I in the midst of thee am mighty.⁸"

"Now all of these things in Scripture are not fiction. They are not the imagination of human writers. These are the experiences of spiritually illumined men and women. Scripture is full—from Genesis to Revelation—of men and women who received divine impartations and became the religious leaders of their particular people or their particular time. But all the way through these you will find references to an "inner presence," a "still small voice," the "Father within." You will find in the experience of the Hebrew believers men like Elijah, who during periods of persecution was given out into the wilderness, and while in hiding found that he was fed every day—one day a raven bringing food; one day a poor woman sharing; one day finding cakes baked on coals before him.

"You find Moses receiving the assurance that if he would only open his mouth, this Something within would speak. You find Isaiah assuring us that there is a Presence that goes with us into the flames, into the fire, into every wilderness experience; a Presence that sets a table before us in the wilderness. And of course, you have the three-year ministry of Jesus the Christ, showing that there was Something present that could heal the sick, feed the multitudes, draw them up out of sin, out of danger. And of course, the ministry of Paul, showing how, in one of the most dramatic and tragic missionary experiences ever recorded—the travels of Paul into

¹ Isaiah 45:2

² John 14:2

³ Hebrews 13:5

⁴ John 8:58

⁵ Matthew 28:20

⁶ Isaiah 43:2

⁷ Ruth 1:16

⁸ Zephaniah 3:17

Asia Minor and into Europe—that regardless of the outer dangers and persecutions, there was always the assurance of something within himself, which later a poet said was 'closer to you than breathing, nearer than hands and feet.'

"This is the man who has his being in Christ. Any man who has come to a place in his religious life, where an inner assurance comes to him and says 'Relax,' or 'Be still and know that I am God. Be still, fear not. Fear not, I will never leave thee. Fear not.' experiences a complete relaxing, as much as to say or to feel, 'Thank heavens I'm no longer responsible for myself or my own preservation, for my own safety, or security, or supply, or peace, or happiness, or justice. There is a Something within that has given me the assurance It will never leave me nor forsake me. It will be with me in every experience.'"

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***From Recording 313A, 1960 Canadian Open Class
"Immanuel or God with Us"***

"Paul refers to the man of earth and that man who has his being in Christ. The man of earth is the human being. The man of Christ is the Divine Being. The only difference between them is this: The man of earth is you and me before we have the Spirit of God dwelling in us. That man who has his being in Christ is you and is me after we have the Spirit of God dwelling in us, because we are told that *'When the Spirit of God dwelleth in you then are you the children of God, and if children of God, then heirs and if heirs, joint-heirs, to all the heavenly riches.'*¹

"In other words then, in our ordinary human estate, we are mortals. We are humans. We are the creature who is not under the law of God, and we live as a statistic. We are just one of so many, and each day a certain proportion of us will be sick, and a certain proportion will have an accident, and a certain proportion will die, and no one knows when any of these are going to happen to him because he is a creature of chance without God-guidance, God-direction, or God-protection.

"Now this is you and this is me before we have the Spirit of God dwelling in us, or to go back to the Master, *'You are the branch and I am the vine and if you abide in this Word, and let this Word abide in you, then will you bear fruit richly.'*² Ah, the human being is a branch of a tree that is cut off and withereth, and that human being is you and me until we begin to let the Word abide in us and until we abide in the Word by keeping our consciousness filled with that remembrance of the Spirit of God, the Presence of God, Immanuel. Then do we begin to bear fruit richly, because now we are a branch attached to the vine, because the vine is the Word of God. Always remember, the vine isn't a man. The vine is the Word of God, and you are attached to the vine and drawing sustenance from the vine when you have the Word of God

¹ Romans 8:16-17

² John 15:5-7

abiding in you. We are taught in scripture, *'Thou wilt keep him in perfect peace whose mind is stayed on Thee'*—stayed on Thee, abiding in the Word, praying without ceasing."

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***From Recording 297A, 1960 Santa Barbara Open Class
"Fourth Dimension Consciousness"***

"Scripture speaks of the man of earth, and then the man who has his being in Christ. The man of earth is the darkened, mortal consciousness. The man who has his being in Christ is probably that same man after the illumination, just as we have seen it with Gautama, who was only a man and then, in the moment of illumination, became the leader of an entire nation. We see it with Moses, who was only a shepherd, only a man, but in one brief moment of illumination, he becomes the leader of the Hebrew people and is empowered to take them out of slavery into freedom. We find it with Christ Jesus, who was a Hebrew rabbi, but with illumination he becomes the whole of the world's hope, not only in the Christian world, but as you travel the rest of this world, you find out how the rest of the world also realizes that the revelation of Jesus Christ is the hope of all the world.

"A man—a man, a student, a rabbi, but with illumination he is no longer the son of man; he is the Son of God. No longer is he Jesus, but Peter says, *'Thou art the Christ, the Son of God.'* So you will find that there are housewives and clerks and businessmen and professional men, and they're just men and women. And then you'll find that they turn to a metaphysical or spiritual teaching, and they work with it faithfully, conscientiously, consistently, and then all of a sudden, they're healers and teachers. And you say, 'What brought this about?' Well, it wasn't their human learning, because if they could memorize this whole Bible, they probably couldn't heal a headache with it. If they could memorize all of the metaphysical textbooks that have ever been written, I doubt that it would help them to heal a headache.

"But, the moment that their reading of the Bible or of their reading of their textbook goes a step further into *practicing* these principles, they begin to develop this consciousness, and their darkened mind, or Spirit, or consciousness, becomes illumined. And in one moment, they make the transition from being just a man or woman to being a healer, which is the equivalent of the Christ, the Savior, that which forgives, that which transforms, that which raises the dead. All of this is the enlightened consciousness of an individual.

"Now, our experience shows this: First of all, as students, we must have presented to us certain specific principles of practice. I'm sure that all of the metaphysical movements have their particular ones. In our work, we have the book *Practicing the Presence*, which is our textbook on that subject. We have *The Art of Meditation*, which is our textbook on that subject. Now, as we faithfully practice these particular principles, not merely reading them or memorizing them, but putting them into practice, all of a sudden enlightenment begins to dawn and we say, 'Whereas I was blind, now I see. Now I know what an illusion is. It isn't anything out here.

Can't be. An illusion is nothing more or less than a non-existing mental image, something that has no substance, no law, no cause.' ...

"So, just to briefly sum up—here we are, each one a potential Buddha, or a potential Christ; each one with the full capacity for spiritual enlightenment; each one of us with a consciousness that goes beyond the physical and the mental. The next question is, "What will I do about it?" And the answer to that is, "What do we want out of life?" Now, we can go as far as we like. Or, we can start with this, and when we get to the stage where we see a few little miracles, some 'loaves and fishes,' a few healings, a happier home, we can stop and say, 'Well, I've arrived.' Or, we can look ahead into that Master's revelation, which says that My kingdom is not of this world. So, even if you have more money, or a happier marriage, or a nicer family, or a better home, that still is not My world. And then you get curious about what My world is like, and once that curiosity is aroused, there's no more rest. No more rest—not on earth anyhow.

"But joyous experiences come for this reason, and it's all worthwhile. The moment that you attain a slight measure of this spiritual consciousness, you will find that material and mental laws fade in your presence, even when you don't consciously give a treatment; even when you do not consciously say a prayer. The very fact that you are that illumined, that you no longer hate, fear, or love the forms of this world, does it. That is what happened when the woman pressed through the throng and touched the hem of the Master's robe, and he didn't even know she was there, but she was healed. When he recognized it, he knew that she had touched his consciousness, a consciousness which did not hate or fear sin or disease.

"He could say to the woman who committed adultery, a crime punishable by being stoned to death,'Neither do I condemn thee.' He could look at the thief on the cross and say, 'I will take you with me into paradise this night.' In other words, in the fourth-dimensional consciousness, all of the evils of this world become nothingness, and they're dissolved."