

Chapter Two

Denial of all but God

Second Gate: There is no mixture of evil in my good. There is no opposition to my God as material conditions of any kind. There is no absence of life, substance, or intelligence. There is nothing to hate. There is no presence of sin, sickness, or death in my world, where God is the only presence and power and wisdom.

We are so constituted that when we are told that the Divine Edict is, "Look unto Me," (Is 45:22) we lift our inner visional sense to look toward the High Cause, the Vast, Vast Countenance that shines as the sun. The beams of that Countenance are hot with healing.

Something is ever gently wooing us. It is the sin-undoing Saving Grace (*E.C.H.* calls it *Alkhest*). It rides swiftly to our freedom on the thrill of our recognition. Every beam of light and every waft of air from sighting toward the Unsullied Heights, is the touch of the dissolving *Alkhest*, the remitting mystery, the saving grace, removing some suffering, exposing some joy. Is it not written, "Look unto Me, and be ye saved?" (Is 45:22)

Jesus, the One who has been utterly set free from the might of the flesh and its death, rose, as unhindered Being, and said, "Preach Remission." (Lk 24:27) Preach the removal, the putting away of the consequences of the downward vision, which appear as evil, matter, lack, pain, and decay. Preach the freedom of those who notice that Deity on-looks them.

A principle is a comprehensive law. They who look to the Unweighted First Cause are unweighted of sickness. "Behold, I will lay thy foundation with sapphires (*liberty*)." (Rev. 21:19) "They shall fight against thee; but they shall not prevail against thee." (Jer 1:19)

The mind is not capable of bringing anything to pass except it be transfixed by the inward visioning. Inner vision is the vital essential to the mind. When this faculty is exalted, the mind quickens with original ideas and has high instructions. We secretly perceive toward an object

before thinking it, and it is only by constant inner viewing that the mind goes on to know and comprehend.

The High and Lofty One inhabiting Eternity, offers to undo our weakness and our wretchedness even the laws of matter and the veneers of time, if we seek only His face. He offers a new language and the end of the world: “Look up to the fields white for the harvest.”(Jn 4:35) “The harvest is the end of the world.”(Matt 13:39) “They shall speak with new tongues.”(Mk 16:17)

We are like those we face, dropping their unlikeness. It is not strange, then, to find the mystics of all times joyously exclaiming that the Undifferentiated Self-Existent, the Abysmal Naught, has remitted for them the five dark unlikenesses to Himself into which their aberrated watch had warped them. They have not been seeking liberation from bondage, they have only been seeking His face, according to the Sacred Edict, “Look unto Me.”(Is 45:22) Yet liberation has been as complete through the ecstatic moments of their contemplation as if they had entered Paradise.

Matter does not loose the grip of its law if the vision is not toward the heights. Evil lets go its claims only when the Dayspring from on high drops its dewy sunshine into the heart. “I will turn back your captivity before your eyes, said the Lord.”(Jer 29:14)

High mysticism is divine nihilism. Truly, there is no knowledge except what is taught straight from Him who said, “I will instruct thee, and teach thee.”(Ps 32:8) Truly, there is safety for whomever looks away from the stormy waters of human existence to Him who said, “The flames shall not kindle, the waters shall not overflow.” (Is 43:2) “Nothing shall by any means hurt you.”(Lk 10:19)

It is preaching remission when we tell the Unweighted Light face to face, that we know our surety of unburdened life under His healing smile. It is a prayer; and prayer is ever a psalm of freedom.

If the vision be on high, where the illimitable skies in untrammelled buoyancy shine chastely down, purity of moral tone and flawlessness of body are manifest. Vanity, deception, and cowardice are remitted and dissolved. Sickness, weakness, and disease are removed. The original Self, denuded of its density, forgets its history in matter. The former earth is forgotten. It does not come into mind any more.

He unto whose face we look has vouchsafed to no one His Name, and none as yet knows His nature. We know His promises, His gifts, His responses; but we have nothing more sublime than Life, Love, and Spirit, of which He is the Giver, to describe. It is because our inward

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visional sense has been engaged in fetching either gladness or sorrow from other objectives than from His glory.

Life, Love, and Spirit are His gifts and belong already among our tangible and practical experiences. It is not surprising that the subtler triumphs undergirding those who have sought the Giver, and not the gifts, have not been understood. For only the Original of knowing can say, "I will show thee great and mighty things which thou knowest not." (Jer 3:33)

Touching the Almighty, we cannot find Him out...with God is terrible majesty. "Behold God is great, and we know him not." (Job 36:26)

Paul declared the Unknown God who gives life and spirit. He could not describe His nature. He did not know any Name for God greater than *I AM THAT I AM*. Paul called the gaze higher than life and spirit to the *Ain Soph* of the Kabbalah, - *the Great Countenance of the Absolute, above thinking and above being*

"My Father is greater than I," (Jn 14:28) was the upward calling statement of Jesus; and because His eye was ever toward the Divine Original, He became Master of life. "I lay down my life, ...and I have power to take it again." (Jn 10:18)

We need not fear to let go of all that dissolves under the high watch. No one can see that Face and live according to his former estate. The former estate shall shuffle off – be remitted.

Sell all, let all move aside – let go, and give to the one Poor, the Unencumbered First Cause, the Unknowable Absolute, the Unhindered God, the Unweighted I AM, the Predicateless Being. This is the universal insistence of inspired mystics. We have only one thing to give, namely, our attention.

The dissolving *alkahest*, the gentle grace that falls down over the track of the high vision, has been praised by the sages of the ages, for there is surcease of world pain in its white softness. Behold the gentle Neutral that takes away the mistakes of the world!

Five grievous shades slip off the earth. It is the passing of these five shadows that has caused the five great shouts of liberty, the psalms of remission, the prayers of the released:

1. Steadfastly facing Thee,
there is no evil on my pathway.
2. Steadfastly facing Thee,
there is no matter with its laws.

3. Steadfastly facing Thee,
there is no loss, no lack, no absence,
and no deprivation.
4. Steadfastly facing Thee,
there is nothing to fear, for there shall
be no power to hurt.
5. Steadfastly facing Thee,
there is neither sin, sickness or death.

Preach remission, said the Christ. Preach that the stone of interference looming on our life path is rolled away. Preach that palsy falls off, death falls off. O thou Unshaken One - by thy favor my delusions are destroyed!

Matter and its laws of mind are the fictitious generations of much downward glancing with our efficient visual sense. When this sense is lifted up, what seemed external no longer exists. The inner vision leads off the other senses and, if exalted toward the Healing Onlooker, all the senses aver health. "For I am the Lord that healeth thee." (Ex 15:26) "The way of life is above to the wise, that he may depart from hell beneath." (Prov 15:24) "Seek ye my face and live." (Amos 5:6)

A very subtle doctrine explains, that we are like that to which our inner eye is mostly directed. It has been called the secret doctrine, because whoever discourses on the laws of mind, or describes the Omnipotence of Life, Truth and Spirit, has not touched the secret of Deity's look toward them and their look toward Deity. The secret doctrine is denuding even of Spirit. "Blessed are the poor in Spirit." (Matt 5:3) For Spirit is the servant of the High Deliverer - the I Am That I Am. "Behold, I will pour my Spirit unto you." (Prov 1:23)

The Deity who looks toward us, saying, "Look unto Me," (Is 45:22) is not Spirit, for Spirit arises in opposition to matter, and the Deity is above distinction. Only those who perceive the Lord as Difference-less, go to the Supreme End.

God is not Being, for there is an arising of contradistinction. He cannot be called goodness, for goodness is opposed to badness. God is above this distinction.

Deity is best described by negations, since only His gifts are knowable. He is not that! We may insist to all descriptions of Deity.

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Specialists multiply that which they investigate. There shall never be an understanding of how fadeless health is roused, so long as the physical system, that faithful register of woe and vigor brought on the wings of secret viewing, is sought as the informer. Only by the study of the Uncontaminated One, who inhabits Eternity shall unspoilable wholesomeness smile in the substance of all living creatures. Only His way upon the earth is the saving health of the nations.

Under the baptism of the Divine Smile, the wickedness of the wicked shall not destroy, and the righteousness of the righteous shall not save. The Tender Mercy, the Dayspring from on high, remits the thoughts of the mind.

Those who watch for the erroneous thought that caused the malady of a neighbor shall find it alighting upon themselves.

There is only one Universal Solvent. It is the falling *alkahest*. The whiteness that makes death let go - that looses the bands of palsy and of pain. There is no pain, facing Thee. All the hurting powers are nullified - remitted, for those who look away to the Divine Original.

“No weapon formed against thee shall prosper.” (Is 54:17)

“No bad fame can hurt thee.” (Lk 10:19)

“Thou shalt be far from oppression.” (Is 54:14)

“Terror shall not come near thee.” (Ps 91: 7, 10)

The accepted formula of the mystics has not been that the world is divine, and all things are God, but the world is *no-thing* - the Lofty One inhabiting Eternity is The Alone - The All.

Looking downward, we weep at loss and lack, while the offer has ever been that there shall be no lack for the beholders of the smile of the *Ain Soph*. They shall want for no good thing facing Thee.

Our stress and strain on every line desist - we no longer labor, we take no thought. Looking to the Heights, away from labor and lack, the way is visible. “I will lead thee by the way thou hast not known.” (Is 42:16) “The people shall not say, I am sick.” (Is 33:24) “They shall not see death.” (Ps 89:48) “I am the Lord that healeth thee.” (Ex 15:26)

The truth is that matter and mind no longer hinder us, as the beams of the Shining Countenance penetrate to the hidden heart. The mystical vision and union gives us that most divine knowledge of Almighty God, which is known through not knowing.

Love of honor is the last garment to be stripped away, as we show ourselves more like the Divine. The crawling worm is brother to the archangel, his central spark being God. Wherever remission is experienced, there is the miracle of the creature divinely transcending

environment. Preaching remission uncovers the divinity at the center, because it entices the eye heavenward.

The illuminati of the world have been at all times living proofs of the efficiency of setting the watch toward the Self-Existent Heights. Each one manifested according to their very own recognition of the Supreme.

Unto some, it is the manifest readjustment of environment. Unto others, it is the forgetfulness of environments. Unto some, it is joy in shining health of body. Unto others, it is the forgetfulness that the body exists. The watcher shines forth as the sun with the healing glory of the Father above.

The world awaits the great Peace Treatment. "I will lift up mine eyes to the hills, from whence cometh my help." (Ps 121:1) "Great peace have they which love thy law, and nothing shall offend them." (Ps 119:165)

Learning to gaze upward toward the Father's Face is a liberating act. It rouses fresh hope. It puts us on the pathway of salvation from the causes of calamity.

Our Free, Wise, Immortal Center is the begotten of God. Only this Shining Principle is Offspring of *I Am That I Am*. It cannot be injured.

The upward vision saves all. There is no respect of persons on the high watch. The remission loved by those who lift their eyes to the Predicateless One in this age, is the removal of the hurting powers of life and death, riches and poverty, sin and virtue. They look for the day of Wisdom to break, and the shadowy night of ignorance to flee away.

The ordinance of the Highest, "Look unto Me," (Is 45:22) requires an individual practice. It compels a life of its own. It exposes the doctrine known to Jesus of Nazareth, who said, "If any man will do His will, he shall know of the doctrine." (Jn 7:17)

At the point of knowing right doctrine, an influence emanates which clarifies all atmospheres. The neighbors of the knower drop their errors of thought and conduct. They start to seek the highest good at the highest fountain.

As we are gazing toward the One and Indivisible, the phenomenal world with its origination and decrease, multiplicity and diversity is non-existent and illusion.

The watcher loves and preaches the High Eternal I Am, whose assurance is union by vision. The heart would praise and extol Him whose look toward us remits all unlike His own nature. To the real heart there is joy in the divine fact that there are treasures of knowledge laid up for those whose true foundation is freedom by the look of their God upon them. Mental and bodily hindrances are dissolved and set aside. To

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the heart, there is gladness in knowing that remitted conditions leave exposed the Secret Original Self.

The second angel sounds and we acknowledge the liberty which comes from obeying the high mandate. The mountain of all personal obligations rolls into the sea. The *I Am That I Am* of Unspeakable Majesty is seen to be the only Responsible One. Only Untrammelled God is Real. "Is there a God beside me? - I know not any." (Is 44:8) Anxiety is no more.

Obedient watchers heavenward walk the buoyant path of fearlessness. They burst the bonds of desire and its attainment. They breathe above ambition. The wonderful God makes them preachers of the heavenly remission. They tell of Him who is above Truth, whose very works are truth. They tell of Him who saves from old age, death, disease, poverty, ignorance, and competition.

" Destroyed is the knot of the heart, removed are all doubts;
Extinct are all the hidden longings upon beholding Thee."

Practice

Bible verses to commit to memory:

"That remission should be preached in all nations beginning at Jerusalem." (Lk 24:47)

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38)

"Look diligently lest any man fail of the grace of God." (Heb 12:15)

"Facing Thee, there is nothing to fear, for nothing shall by any means hurt me." (Lk 10:19)

"Thou dissolvest my substance." (Job 30:22)

"The earth and all the inhabitants thereof are dissolved." (Ps 75:3)

"If any man will come after me, let him deny himself." (Matt 16:24)

"When men are cast down thou shalt say, There is lifting up, and God shall save the humble person." (Job 22:29)

"They shall want for no good thing." (Ps 34:10)

Résumé - Tuesday First Week

It is a principle that what we most often view with the inner eye, will show forth outwardly. This is how we can easily understand why the poor cripple near the temple gate (Acts 3), with vision in the dust, had

never felt the dissolving of the manacles of impotence, until Peter and John bade him look up. Something then fell down over his upward visioning and undid his chains of mind and body. "Preach remission," (Lk 24:47) said Jesus. Preach the dissolving Grace.

"When men are cast down thou shalt say, there is lifting up, and God shall save the humble person." (Job 22:29) There are shouts of freedom, handed down from antiquity, that represent the experiences of remission, or liberation of the upward watchers throughout the ages. They declare the disappearance of foolishness and ignorance. They recognize that foolish virgins or objectives, with no oil of healing and no oil of illuminating in their sayings, are shut out.

There is no oil of healing and no oil of illuminating in descriptions of evil. Description of evil is a foolish virgin. The description of evil doubles evil. It does not lessen it. See then how foolish it is to describe evil and thereby double it.

If we see an army of locusts alighting on some green vegetation, we mourn because the people must starve. This is our foolishness. We increase starvation by such mourning. According to Jesus, the risen and triumphant man of God, we are to look up to the shining Face of our Father looking tenderly down upon us, and declare, "*Steadfastly facing Thee, there is no evil on my pathway.*" For only abundance and gentle kindness, fall from the Vast Countenance ever shining toward us.

God sees no evil. We catch the viewpoint of those with whom we associate. Let us catch the High God's viewpoint, and go free from sight of evil. "Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The Lord has taken away the judgments against you. He has cast out your enemies. The King of Israel, the Lord, is in your midst; you shall fear evil no more." (Zeph 3:14-15)

Matter also has been found to have no health in its operations. No descriptions of matter quicken the pulses with healing blood, or fill the stomach with strengthening energy. No study of matter illuminates the spiritual wisdom that waits like unlit candles just above our heads. Only the kindling fires of God's hot glance can illuminate our waiting intelligence. We must recognize the glance, acting under obedience to the order, "Behold Me" (Is 65:1)

Matter moves aside for indestructible free grace to act, when by upward viewing we shout, "*Facing Thee, There is no matter with its laws.*"

Neither is there any oil of healing in descriptions of lack and deprivation. "They shall want for no good thing." (Ps. 34:10) We must preach to the heavens that:

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“Facing the Father there is neither lack nor deprivation.”

There is no acting free grace visible to one who describes hurts and pains. Peter sank into the raging waters when he took his gaze off the powerful Jesus. (Matt 14) But with his eye uplifted, he walked above the waves, side by side with Omnipotence. There is a shout of liberty any one can give when hurts come grinding and burning upon him: *“Facing Thee, There is nothing to fear, for nothing shall by any means hurt me.”* (Luke 10:19) All hurting power is darkness. The dayspring from on high gives light to them that sit in darkness, to guide their feet into the way of peace. (Luke 1:79)

Sinfulness with its sickness and death, is only the description of that which is encountered by those with aberrant vision, or downward gaze. It is gazing downward to describe a child's bad temper or a friend's unkindness. It does not only affect them, but also those who engage into the descriptions.

The shout of the free must be given before we feel freedom. Did not Jesus shout, “It is finished,” (Jn 19:30) before it was finished? See how quickly the anguish left him when he shouted with a loud voice, “It is finished” (John 19:30).

Let us take Tuesday to shout liberty – free grace – remission – unburdening, as we look upward. Free grace comes softly stealing over the Tao, or Track, of the upward watch. Take the shouts in order. Look up to the Vast Countenance with its beaming and kindling free grace, its dissolving *Alkapest*, ever streaming toward us, and with joyous heart let us proclaim:

Steadfastly facing Thee,

there is no evil on my pathway.

Steadfastly facing Thee,

there is no matter with its laws.

Steadfastly facing Thee,

there is no loss, no lack, no absence and no deprivation.

Steadfastly facing Thee,

there is nothing to fear, for there shall be no power to hurt.

Steadfastly facing Thee,

there is neither sin, nor sickness, nor death.

Because Thou art The Unconditioned and The Absolute,

I also am Unconditioned and Absolute.

Because Thou art Omnipotent Free Spirit,

I also am Omnipotent Free Spirit.

Because Thou art the Self-Existent,

I also am Self-Existent.

