

# Sermon by the Sea at Asilomar

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## **Sermon by the Sea at Asilomar, Saturday, August 15, 1959**

Our religion is not something to be lived merely here at Asilomar, as much inspiration as we receive from it but rather to take that consciousness which we have arrived at here back with us into whatever activities we may be engaged in.

I do not believe Life is separated from Its living, anywhere.

There is nothing in the world that can take the place of love, friendship, appreciation and cooperation in our lives. I have thought so much about this all week because these are the only things that have any meaning in the eternal values in which we are so interested. Emerson said that it is very easy for us to maintain a spiritual equilibrium in solitude but the great man is he who in the midst of the crowds shall still keep the sweetness, the independence of his solitude.

I do not believe there is a single fact in human history or a single manifestation in the universe, which is or could possibly be anything other than a manifestation of the One Divine Mind, the One Universal Presence, the One Infinite Spirit.

It seems to me that it is only as we view all life, everything from what we call great to what we call small, important or unimportant – it is only as we view the whole thing as “one stupendous whole, whose body nature is with God the soul” that we shall really enter into communion, into sympathetic oneness and rapport, with the reality of all that is about us. Someone asked me: “What do you think God is?” I looked out the window and said, “I think God is that tree.” And there was a squirrel running up the tree and I said, “I think God is that squirrel.”

It is going to be absolutely impossible for us, with our finite comprehension, to have the intelligence to divide the indivisible and to say this is real and that is unreal. The market place is as real as is the temple. That is why Jesus said that it is neither in the temple at Jerusalem nor in the mountain but in yourself that the secret of Life is discovered, that the Soul of the Universe is consciously entered into and the Divine and benign Spirit which indwells everything is loosed in Its splendor and power through you – through your partnership with the Infinite, through your oneness with God the living Spirit.

Everything that lives proclaims the Glory of God. Every person who exists manifests the Life of God. There is One Spirit in which we live, One Mind by which we think, One Body of which we are a part and One Light that lighteth every man's pathway.

We are a part of the evolution of human destiny; we are a part of the unfoldment of the Divine Intelligence in human affairs. It has reached the point of conscious and deliberate cooperation with that principle of evolution and out-push of the creative urge of the Spirit, on this planet at least, to bring about innumerable centers which It may enjoy. Also we may enjoy It through that Divine interior awareness which is the intercommunication of God with man, revealing our own Divine nature.

Having had the privilege of starting Religious Science, I would wish, will and desire above all things else that the simplicity and purity of our teaching could never be violated. There is a purpose of simplicity, a consciousness of unity, a straight-line

thinking in our philosophy that has never appeared before in the world outside of the teachings of men like Jesus and Emerson.

There was nothing obscure in the teaching of Jesus. He just said that is the Father's good pleasure to give you the kingdom. Why don't you take it? He said that there is nothing but God. Why don't believe it? He was the last of the great Jewish prophets, the greatest line of emotional prophets the world has ever known.

The Greeks had the greatest intellectual perception of the ages. It appears in their literature and art – a perfect thing without a soul.

We also find a great intellectualism in Emerson, who never contradicted himself. He gave us the most simple statement of intellectual spiritual perception, probably, that has ever been put into print. As that of Jesus, it was most simple, direct, meaningful and feelingful. We inherit this.

It would be my desire that simplicity and purity and directness, that straight thinking, should never depart from the teachings of our practitioners, or instructions of our teachers, or understanding of our laymen. It is the most direct impartation of Divine Wisdom that has ever come to the world, because it incorporates the precepts of Jesus and Emerson and Buddha and all the rest of the wise. And I would desire that in our teaching there would never be any arrogance, for it always indicates spiritual immaturity to me. Others will arise who will know more than we do; they won't be better or worse, they will be different and know more than we do. Evolution is forward.

I would desire that we should not build, out of the body of our simplicity and grandeur and beauty, other creeds loaded with superstition, a fear of the unknown and a dread of the unseen. We have discovered a pearl of great price; we have discovered the rarest gem that has ever found setting in the intellect of the human race – complete simplicity, complete directness, a freedom from fear and superstition about the unknown and about God.

And we have rediscovered that which the great, the good and the wise have sung about and thought about – the imprisoned splendor within ourselves and within each other – and have direct contact with it. Whether we call it the Christ in us, or the Buddha, or Atman, or just the Son of God the living Spirit, makes no difference. You and I are witness to the Divine fact and we have discovered an authority beyond our minds, even though our minds utilize it. Out of this we have prepared ourselves, I think, I hope, I pray and believe.

One cannot but feel from the human point in such meetings as these that is entirely possible one might not be here next year. This is of complete indifference to me because I believe in life and I feel fine. Such an event is merely the climax of human events in anybody's life, and it is to be looked forward to, not with dread or fear or apprehension but as the next great adventure and one that we should all be very happy and glad to experience.

But we must weigh and measure things somewhat from the human angle. No person or organization can make the provision for that which is paramount, for that which is of the most stupendous importance: that out of the ranks of all of us,

innumerable people shall grow up who shall have caught a vision, who shall have seen a glory, who shall have experienced God.

The thing that interests me now is that every man shall find his savior within himself. If this is the only place he is going to discover God, you may be sure it is the only avenue through which any way-shower shall lead him to God. There is no other way. Jesus knew this and when they sought to make Jesus, the man, the way, he said that it was expedient he go away that the spirit of Truth should awaken within his followers the knowledge and understanding of what he had been talking about – that he had come to reveal them to themselves.

As we think, speak, talk, and commune with each other and with nature and God, there will never be an answer to us beyond the level of our approach. The level of our approach is the only avenue through which there could be an answer, else we would not be individuals. God cannot make a mechanical spontaneity and that is why we are left alone to discover ourselves.

Those who bear witness in consciousness do not need to retire from life. The great man is he who, in the midst of the crowd, can keep with perfect simplicity the independence of his solitude. It is not in the mountain or the temple in Jerusalem; it is in our own heart, our own mind, our own consciousness, our own being, where we live twenty-four hours a day, awake or asleep, that that eternal share of the Infinite comes to us, because every man is some part of the essence of God, not as a fragment, yet as totality.

I think we have brought a blessing to the world, the possibility of something expressing through us that has never before been given to the world – a simplicity, a sincerity, and I trust a love and understanding. But we too little practice it because the human mind is prone, even when it has discovered a greater good than it had before, to compare the degree of good it thinks it possesses with a lesser degree of good it thinks someone else has. And this is brought about only through the psychological projection of some unredeemed past of a person's own psyche.

You will never discover a person who is full of emotional judgment and condemnation of others, who is doing anything other than unconsciously releasing the tension of a burden – a burden so great to be borne that he does not even permit it to come to the light of day to be seen, for he could not face it. This has been scientifically proved and that is why Jesus, with the profoundness of utmost simplicity, did not say: Judge not lest God will judge you. He knew better. He said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged." In other words, your judgment will judge you. "And with what measure ye mete, it will be measured to you again." God is not going to measure it back to you and say: I will show you who is boss. You are the measure-outer. As Troward said, we are dispensers of the Divine Gift and we are in partnership with the Infinite.

It would be wonderful indeed if a group of persons should arrive on earth who were for something and against nothing. This would be the sum-mum bonum of human organization, wouldn't it? It is, in the life of the individual.

Find me one person who is for something and against nothing, who is redeemed enough not to condemn others out of the burden of his soul and I will find another savior, another Jesus, and an exalted human being.

Find me one person who no longer has any fear of the universe, or of God, or of man, or of anything else, and you will have brought to me someone in whose presence we may sit, and fear shall vanish as clouds before the sunlight.

Find me someone who has redeemed his own soul and he shall become my redeemer.

Find me someone who has given all that he has in love, without morbidity and I will have found the lover of my soul. Is not this true? Why? Because he will have revealed to me the nature of God and proved to me the possibility of all human souls.

This is what Religious Science stands for. It is not a new dogmatism, it is not a new authority generated from a new alleged revelation of the God who never revealed anything to anybody, as such, else He could not have revealed all things to all people. There is no special dispensation of Providence, but there is a specialized dispensation which the great and good and wise and just have known, even though they knew it intuitively.

Find me one person who can get his own littleness out of the way and he shall reveal to me the immeasurable magnitude of the Universe in which I live.

Find me one person who knows how to talk to God, really and I shall walk with him through the woods and everything that seems inanimate will respond – the leaves of the trees will clap their hands, the grass will grow soft under him.

Find me one person who communes with cause and effect and in the evening, the evening star will sing to him and the darkness will turn to light. Through him, as the woman who touched the hem of the garment of Christ was healed, shall I be healed of all loneliness forever.

Find me someone who is no longer sad, whose memory has been redeemed from morbidity and I shall hear laughter.

Find me someone whose song is really celestial, because it is the outburst of the cosmic urge to sing and I shall hear the music of the spheres.

"All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him." And each of us is that Son. No use waiting for avatars. Jesus is not coming again – he is wiser than that. He has earned whatever he has. And to you and to me no single kernel of grain shall come unless we have planted it, no meal shall be made unless we have ground it, no bread baked unless we have kneaded it and put it in the oven of our own consciousness where the silent processes of an invisible and ineffable light precipitates itself into that which for us stands for the start of life.

But how we have put off that day! We say to each other that we don't know enough, we aren't good enough. The ignorance of our unknowing, the blindness of our unseeing, the condemnation of the ages weighing against our consciousness, known and unknown, conscious and unconscious, has created the greatest

possibility of the larger progress of humanity a burden so tremendous that even men's adoration of God has been saddened by fear. Like the man who Newman said prayed, "O God, if there be a God, save my soul, if I have a soul." He did not know, so was afraid to take a chance.

Find me one person who no longer doubts, no longer waivers. But not one who with a proclamation of superiority says: Look at me, I have arrived! I will not listen to that. Only that which reveals me to myself can be a message to me; only that which gives me back myself can save me; only that which leads me to the God within myself can reveal God. And only that person can do it to whom the vision has come through his own efforts, through the gift of God. Of course, the grace of God abounds by Divine givingness. God has forever hung Himself upon the cross of men's indifference; God has forever but without suffering, given Himself but we have not received the gift.

Find me one person who has so completely divorced from himself all arrogance and you will have discovered for me an open pathway to the kingdom of God here and now. Up until now the search has been in far-off corners of the earth and we have knelt upon a prayer rug and been wafted away, in our morbid and fearful imagination, over ethers of nothingness to places that have no existence, the temples of our unbelief, and we have come back empty. "What went ye out into the wilderness for to see... "

And now comes Religious Science. We are no more sincere than others; if we felt we were that would be a projection of our insincerity. We are no better; if we thought we were that would be a projection of an unconscious sense of guilt. Anyway, it would be stupid and there is no greater sin on earth than just plain stupidity.

What shall reveal the self to the self? The self shall raise the self by the self.

Find me somebody who has detached his emotional and psychological ego from the real self, without having to deny the place it plays in the scheme of things and without slaying any part of himself because the transcendence is there also and I will have discovered the Ineffable in this individual and a direct pathway for the communion of my own soul.

Now what does this all mean? I am talking about you and myself. When I say "find a person" I don't mean to go over to Rome, or London, or back to your own church. The search is not external. All of these people I have been talking about have no existence as such, other than as figments of my own imagination, until they are finally centered in our own soul. Then this Guest for whom we are looking will be the Self redeemed from the lesser self. This is a very interesting thing, for nature is foolproof and when the fruit is ripe it will fall; when the kingdom of God is perceived it will be experienced simultaneously, instantaneously and in its entirety.

But these people all exist in us. They are different attributes, qualities of our own soul. They are different visions; not that we have multiple or dual personalities but that every one of us on that inner side of life is, has been and shall remain in eternal communion with the Ineffable where he may know that he is no longer with God, but one of God. If it were not for that which echoes eternally down the corridors of our own minds, some voice that ever sings in our own souls, some

urge that continuously presses us forward, there would be no advance in our science or religion or in the humanities or anything else. But "...he left not himself without witness...."

These are simple things that call for discipline. Not as one normally thinks of discipline, but a different kind of discipline that one discovers. I often sit for several hours at a time, sometimes all day, thinking one simple thought, no matter what it is. It isn't a waste of time to find out what this thought means to me or what it should mean in my life or what it would mean everywhere. This is something no one can do for us but ourselves. We are "the way, the truth, and the life."

We have come to Asilomar, spent this wonderful week together on love for each other and adoration for the God we believe in. Many wonderful things have happened that would seem miracles if we didn't know about them. And now we meet for this fond farewell after the spiritual bath of peace, the baptism of the spirit. Not through me, but you to me and I to you through each other – the revelation of the self to the self – we go back into the highways and byways of life with something so great that never again will anything be quite the same. A little more light shall come, a little greater glory added to the glory that we already possess, a deeper consciousness, a higher aspiration, a broader certainty of the mind.

You are Religious Science. I am not. I am only the one who put something together. I do not even take myself seriously but I take what I am doing seriously. You are Religious Science - our ministers, our teachers, our practitioners, our laymen. You find me one thousand people in the world who know what Religious Science is and use it and live it as it is and I'll myself live to see a new world, a new heaven and a new earth here. There is a cosmic Power wrapped up in a cosmic Consciousness and Purposiveness that is equal to the vision which looses It.

What I am saying is this: There is a Law that backs up the vision and the Law is immutable. "Heaven and earth shall pass away: but my words shall not pass away." There is a Power transcendent beyond our needs, our little wants. Demonstrating a dime is good if one needs it, or healing oneself of a pain is certainly good if one has it, but beyond that, at the real feast at the tabernacle of the Almighty, in the temple of the living God, in the banquet hall of heaven, there is something beyond anything that you and I have touched.

Find one thousand people who know that and use it and the world will no longer be famished. How important it is that each one of us in his simple way shall live from God to God, with God, in God and to each other. That is why we are here and we are taking back with us, I trust, a vision and an inspiration, something beyond a hope and a longing that the living Spirit shall through us walk anew into Its own creation and a new glory come with a new dawn.

NOW THE LORD IS IN HIS HOLY TEMPLE. LET ALL THE EARTH KEEP SILENT BEFORE HIM AS WE DRINK DEEP FROM THE PERENNIAL FOUNTAIN OF ETERNAL LIFE, AS WE PARTAKE OF THE BREAD OF HEAVEN, AND AS WE OPEN WIDE THE GATES OF OUR CONSCIOUSNESS THAT THE KING OF GLORY SHALL COME IN.

AND MAY GOD BLESS AND KEEP US, AND FOR ALL THE LOVE YOU HAVE GIVEN  
ME MAY I BLESS YOU.