

1961 Los Angeles Closed Class
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395A - The Temple or Sanctuary

Good Evening. In opening this subject of The Infinite Way, I must start by referring to the most important factor of our lives: your consciousness, your own consciousness. This is the most important subject you will ever meet in your entire experience, because you may speak of God, and finally have to admit that the three letters, G-o-d, are kind of meaningless. God is just a word, and so many different meanings have been placed upon that word that when you say, "God" to a Hebrew, or say, "God" to a Protestant, or say, "God" to a Roman Catholic, and ask for meanings, you're going to get three different meanings. And if you go on from there to the Orient, you can get thirty-three different meanings as to the word "God," and then wind up agreeing that there is no such thing as a meaning for the word God. You can only describe God, as God has been given to you.

You notice that particularly in this message, where right from the beginning, we have stressed the importance of knowing the nature of God. As a matter of fact, *to know Him aright is life eternal*. There are no other demands for life eternal or life harmonious or life joyous or life healthful, except that one: to know Him aright. The life and harmony of our being is not dependent on our good behavior. The harmony of our existence is not dependent on what church we attend, or even if we attend none. The harmony of our experience is dependent on only one thing: to know Him aright—to know God, to understand God.

And let me show you just briefly the importance of this: If you believe that God can give you something, or if you believe that God is withholding something from you, you may spend all the rest of your days on earth trying to get God to give you that which you are now missing, or you may spend the rest of your days trying to please God, in order to receive your blessings. And you'd be wasting your time in either case, because there is no way to please God and influence God. *God is the same yesterday, today and forever. God is the same from everlasting to everlasting*, and no one is ever going to change God. God is good and God is love. No one is ever going to turn God into injustice, into a tyrant, into a jailer. God is love, and the moment you agree on that, you remove all possibility of a God that withholds.

Therefore, you start immediately to turn from the old practice of prayer—praying to God for something, praying to God to forgive something, praying to God to relieve something, as if God wouldn't have done it long ago, without your begging or pleading or sacrificing. God has no pleasure in your sacrifices. And God has no pleasure in your dying. *Turn ye and live, turn ye and live*. Turn ye to an understanding of the nature of God, and then your entire thought, your entire mind will be at rest. You will not be trying to reach out to God, you will not be struggling to attain God, you will be able to relax in the assurance that *He is closer to you than breathing, and nearer than hands and feet*. You will be able to relax in the understanding that God operates through grace, through love—that all that comes to us comes as a gift of God, not as the fruitage of our struggles, not as the fruitage of our striving. The struggling and the striving, I may say to you, has been done by those, who in ignorance of God, and who, not finding a correct teaching about God, have had to struggle for years, and even decades, to break

through the superstitious beliefs, and finally come to the awareness of God. But you need not go through those struggles; you need not strive.

You have before you the awareness now that God is love and that means “God is love”—not God is love, and in the next breath that He is punishing you; He is withholding your good; He is waiting for you to sacrifice. Ah no, no. To understand God aright, you must understand that God does not function as a human being, God does not love as a human being or hate as a human being or judge as a human being. Why do you think the Master, functioning as the Son of God on earth, why do you think the Master said, *“Neither do I condemn thee?”* Only because he also said, *“Whatsoever things the Father doeth, I do.”* And if the Father judged, then the Master on earth would have judged; if the Father condemned, his Son on earth would have condemned. If the Father punished, the Son would have punished; if the Father withheld our blessings, the Son would have withheld our blessings—for his function was to do the will of the Father on earth. Or don’t you believe that?

His entire ministry was dedicated to doing the will of the Father on earth. In other words, to show forth to us, who were ignorant of God, who had been taught that God arranged for us to be punished if we ate shellfish; God arranged for us to be punished if we didn’t sacrifice animals or birds or give sufficient money. We had been taught that God ordered the adulteresses to be stoned to death, the thieves to be crucified on a cross.

That’s what we had been taught, and the Master came to say, *“Neither do I condemn thee; thy sins be forgiven thee.”* We had been taught that it was God’s will for us to die, even that God called his beloved home. And sometimes his beloved were innocent young children, young soldiers at the front, who never in their lives had committed a serious offense, and yet we’re to believe that God had called them home, that God had them murdered at the front. Probably even God’s will that many of them are out here without arms or legs and many insane. And all of this we were taught is God’s will for his beloved child, and he works in mysterious ways. Do you believe that? Don’t, don’t.

God is love, God is life, God is life eternal—and there is no provision in God’s kingdom for death. And the Master proved it by raising the dead; he proved it by healing the sick. You know in order to die there must first be sickness or old age or accident—and he overcame all of those for us. Why? Well, be assured that it wasn’t for the purpose of healing a few hundred people in the Holy Lands, or raising three or four people from the dead—for they are of little importance in comparison to the billions on earth. Ah no, he healed the sick and he raised the dead, for the same reason that he fed the hungry—to show us the will of God on earth, the nature of God.

Now, once you begin to understand the nature of God, and realize there is really no God withholding anything—not withholding your health, not withholding your supply, and there’s just no use of praying to God to give you these, for God hasn’t got them. God only has them in the sense that you have them, for *I and the Father are one*. God the Father and God the Son is one and the same—and you are that son. Therefore, the health which is the health of God is your health; the life that is the life of God is your life; the intelligence that is the wisdom of God is your wisdom, your intelligence, and your mind. The soul, which is God, the purity, the spiritual completeness—this is yours, for there are not two, God and the son—but God and the son is the one and the same.

This not only changes your whole idea of God, this changes your idea of prayer; because now you know that whether your prayers are said in the holy mountain or in a holy temple or whether your prayers are said in this room or at home in your living room or your bathroom, the prayers are of the same power. But here is where, as you experiment, you will find a most wonderful thing. The words you utter in prayer, and the thoughts you think in prayer, are of absolutely no importance. They have no bearing on whether or not your prayer is answered; they have no bearing on the manner in which your prayer is answered.

The only thing that constitutes prayer is the motive in praying—the motive is the prayer. When you sit down to pray, what is your motive? If your motive is to bear witness to God's grace, your prayer will be answered. If your motive is to behold the reign of God on earth, your prayer will be answered. Providing always, your motive is a universal one, and that you are not aiming your prayer at Mrs. Jones or Mr. Brown or the Smith family, as long as you are not praying merely for your friends. *It profiteth you nothing to pray for your friends, you, my disciples, must pray for your enemies.* In other words, your prayer must be universal, or rather a desire to behold good universally.

The moment you try to channel God's good, as if you were asking God to send it over here or over there, you are in the same position as if you were praying for the sun to shine in your garden. It is legitimate to pray to behold the sun, to witness the sun shining. It is not legitimate to pray that the sun shine in your garden or mine or some friend or neighbor. Not only it isn't legitimate, it isn't even intelligent. To understand God, you must understand that if there is a law of nature that apples must come from apple trees, then that understanding must become universal, and you must understand that wherever there is an apple tree, that is where apples will come, and no other place. In other words, there is no such thing as praying for apples on your apple tree.

Your prayer must be universal; your motive must be to bear witness to God in action, in manifestation. Then what happens is this—well, an illustration: we speak of God as life, as life eternal; and again the Master, as part of his mission, says, "*I am come that ye might have life and that ye might have life more abundant,*" life eternal, life harmonious. But then, a letter comes to me, asking if I won't leave Los Angeles because an earthquake is due and I mustn't be lost. Now, where would my life be any more safe than on holy ground? And *the place whereon I stand is holy ground.* If life is eternal and omnipresent and omnipotent, isn't life the same here, there, and everywhere? Do we have to go somewhere to find life or to save life? Heaven forbid that we should so think of God as to believe, that I am not having life and life more abundant, here, there, and every place: up in the airplanes, down in the subs, on the trains, on the road.

And you say "Why is it then that life is lost here, there, and the other place?" And the answer is given throughout scripture: *If you abide in this word; if you know the truth; if you dwell in this word; if you dwell in the secret place of the most High.* In other words, the only place that is holy ground is your consciousness. It isn't the land under your feet; it isn't the engines moving in a plane; the holy ground isn't an automobile or a road. The holy ground is your consciousness, and what takes place within your consciousness determines your demonstration of the spiritual values. In other words, all that the Master taught was true before he taught it, but it was of no avail because it wasn't known

except to the few mystics who demonstrated it. And the others who were in ignorance of it, failed, just as we in these past 1700 years.

Because of our ignorance of the nature of God, we have witnessed sin, disease, death, lack, limitation, and wars on earth. None of these things can happen. First of all they cannot happen to you—after you have become aware of the fact that your consciousness is holy ground; that in your consciousness dwells the Father, even as you dwell in the Father. *I am in the Father and the Father is in me*—we are really interlocking aren't we? We are one; we permeate each other, because we are really one: *I in the Father, the Father in me*. Your consciousness is the dwelling place of spirit, love, life; your consciousness is the dwelling place of safety and security, and you can never have safety or security or peace, anywhere outside of your consciousness. After you know this, after you have had an opportunity of proving it in some measure, you will walk up and down this earth in the realization of *the place whereon I stand is holy ground*, for I and the Father are here. You will walk up and down this earth realizing this Presence within me is my bread, meat, wine, water; this Presence within me is my savior; this Presence within me is the wisdom needed for my life, it is the safety and the security and the peace.

And you learn to dwell within your own consciousness, never looking out here to another person or another place. Ah yes, look out here and enjoy the companionship of people, and share with people—giving and receiving. But not in dependence: not depending on them, not feeling that they are your salvation, they are your supply, and they are your health. In the same way never fear to drive on the busy boulevard, never fear an airplane, never fear any place, any occasion, because *I will never leave you nor forsake you; I am with you since before Abraham was*. This is Christ talking, this is the presence of God in you talking, and assuring you that right there where you are, within you, is the kingdom of God. And he never said you should leave one place for another. The place whereon thou standest is this holy place. Your consciousness, and this truth abiding in your consciousness, and you maintaining this truth in your consciousness, this is life eternal. *I am come, that ye might have life and that ye might have it more abundantly*. But where did I come to? Well close your eyes and say the word *I*, and you'll find out where *I* am: *in the midst of you*, closer to you than breathing. And this *I* has never left you.

Ah, but we have left It. We have looked out here for something called God. We have looked over here for something called money. We have looked over here for something called place. And all of this time, *I* never left you, nor forsook you; *I* have never been separated from you. Before Abraham was *I* was with you, and *I* will be with you unto the end of the world. But have we looked unto *I*, or have we looked outside?

You see the great secret is your consciousness. Whatever it is you want—if you have to remember something, if you're writing a book, a play, music, truth, if you're inventing, painting, where are you to get these things? [Are you to] borrow somebody else's idea or go within yourself, where *I* am, where the source of inspiration is, where the source of life and youth and health is, and then you'll find that it is literally true the kingdom of God, the all-ness of God, is within you. And you see, with all of this there has been no need to tell God our need, no need to direct God somewhere, just this realization is our prayer. Therefore, we may be thinking of friends and relatives

thousands of miles away, but that also is right here where I am, for there is no place where God is not. No place.

We need not concern ourselves, not even if they have passed from human sight into what we call another plane. Even then remember, "That is here where I am," for there is no place, where *I* am not in the fullness. Ah, *in Thy Presence is fullness*. In your own consciousness where God is, the only place where you can become aware of God—within your own consciousness: that is where the fullness of joy is, that is where the fullness of the Presence is, that is where the fullness of the body is—within your consciousness.

Well, this consciousness, which is the embodiment of the Son of God, is likewise the law unto your experience: spiritual law, law of unfoldment, law of creation, law of maintenance, law of sustenance. All law is within your consciousness. You need not go anywhere to find the spiritual law of life; it is within your very consciousness. Your recognition of this, and your resting from mental strife and struggle brings the law of God into your experience. This is even so true, that an individual, who knows this and rests in it, finds that his consciousness or hers, becomes the law unto your health, unto your supply, unto your safety, unto your security. In other words, because the Master knew that *I and the Father are one, and all that the Father has is mine*, the whole kingdom of God is embodied within me: *Where God is I am*; the fullness of the Godhead flows forth from me—that became a law of health and of supply and of life to all of those who looked to him. And of course he expected that because he proved that that they would go and do likewise. How many times he told them, "*Go and do likewise*," but they wouldn't. Some tried for a short while; some succeeded in a measure, enough at least, so that for three hundred years his ministry was alive and active on earth. And in some degree, wherever his disciples and their apostles and their descendants went, this truth was made manifest.

Now, in his words he tells us: *I have meat ye know not of; I can give you waters, living waters; if you drink these waters, you will not thirst again*. In other words, as you look to this *I* of your being, as you look to this presence which is within you, you will find that your supply will unfold day-by-day, whether it's a supply of ideas, inventions, songs, or stories; whether it is an idea of safety, security, harmony, or health—all of this will unfold day-by-day as it is needed. It is true the Master had no storehouses, nor barns, and he did not need them, because this flow was a continuous one, day-by-day, every day, and the fullness of everything was met. Only it begins with us, with the recognition that God constitutes my consciousness, my consciousness is infinite, it embodies my life, my being unto infinity, and unto eternity. And therefore, from now on, my life, my good, my all, will unfold from within me. And then the human ways open up through which this is to appear

To know the nature of God opens a great question. That is this: Since God is good, since God is love, since God is omnipresent, omnipotent, how have we brought ourselves out of the kingdom of God, how have we brought ourselves into the discords and inharmonies that we experience? And the scripture reveals it to us in this way: that since we have accepted two powers, we are paying the penalty for that belief. Or, in another way, we have brought ourselves under the law.

Now for the first time, this entire subject has been clarified for us in *The Thunder of Silence* so that you can see that since evil is impersonal, we have not brought our

troubles upon ourselves. In other words, we were born into them. And, because we were born into them, and these false teachings were poured into us from the beginning—we began to live from the standpoint of self-preservation is the first law of nature or doing unto others before they could do unto us, or any other form of selfhood. And so with the word selfhood, we have the whole, you might say, source of our evil. Take away the word self from us, in the sense of a personal self, and what do you find? You find then no necessity to do for me, because there is no me separate and apart from you. In other words, where there is one selfhood, as there is—what we do unto another, we do unto the self that we are. And again in scripture: *In as much as ye have done it unto the least of these my brethren, ye have done it unto me.*

And so it is that every time we violate the Golden Rule, every time we do unto another what we would not have them do unto us, we are violating our self. We think we are violating someone else, and maybe we'll get away with it. But it isn't someone else, there is only one self, and in as much as I have done it unto even the least seeming self, I have done it unto my self.

Now, once you realize this, you begin to break these karmic laws, because you stop thinking and doing the things that create your own law of return. The bread that you cast on the water, this is the bread that returns unto you. This makes us immediately aware of the fact that there is no use of blaming someone else for our shortcomings, for our disasters, and our diseases; it is merely our ignorance of the fact that there is but one self, and that we must live as that one self. Therefore, I must live as if I were your self: and so I must conduct myself to you as if you were me—and so you. Otherwise we are violating the karmic law, and we are laying up for ourselves karma which eventually returns unto us.

In our scripture the word karma is not used, nor karmic law. Our scripture calls it: *As ye sow so shall ye reap; Do not do unto others what you would not have others do unto you; If you sow to the flesh, you'll reap corruption; If you sow to the Spirit you'll reap life everlasting.* This is karma or karmic law in other words—what you put into action is what returns unto you. For the language you use is of relative unimportance, the main thing is the idea. The idea is that if I am placing my hope, my faith, my reliance, in the outer world, the world outside my consciousness, the world of form, the world of effect, I am sowing to the flesh, and in the end I will reap corruption. Because even storehouses and warehouses and barns, have a way of burning down without insurance on them. It happens sometimes. The best laid plans of mice and men, as we've seen in 1914, 1939, 1929 ...

It makes no difference how cleverly we think and contrive and plan, there's always a little upsetting influence we didn't count on, but *it shall not come nigh thy dwelling place.* Who is this thy? Don't ever believe that it means someone who belongs to this church, that church, or the other. Don't even believe that it means someone who professes to be this, that, or the other religion. *It shall not come nigh thy dwelling place,* the 91st Psalm tells us, *if you dwell in the secret place of the most High.* And it doesn't make any difference whether you are of this faith or another, or this church or another, or none. The requirement is that *you dwell in the secret place of the most High.* The Master didn't ask what our religion or church is when he said *if you abide in me and let my word abide in you, you will bear fruit richly;* he didn't tell us that we would be exempted because we belong to his church, when he said, *"If you live as a branch that*

is cut off” by not abiding in the word that “*you’ll wither and die.*” No. There were no exceptions; he was speaking of those of his own church.

So what counts is the idea that’s given to us, the truth that’s given to us, and the truth that is given to us is this: *I and the Father are one, and all that the Father hath is mine; Son thou art ever with me and all that I have is thine.*” This is the idea. Then it is followed up by our acceptance of this, our continued realization of this, until it becomes such a reality within us that our good begins to pull forth from our consciousness. And then we learn the secret of feeding the multitudes, and still having twelve baskets full left over to share with those who are not yet awake to their true identity, their oneness with the source.

Now, the source of life is within you. The source: this spring of water that springs up into wellsprings, this source, this meat, and this hidden manna—this is within you. No surgeon has discovered it in our bodies; it is within our consciousness. Therefore, we retire to the within-ness of our own consciousness, for the realization that deep down within ourselves is this source of life. And then, it flows into manifestation and expression. Not because we ask for it, not because we demand it, but because it is our birthright: *ye are children of God, heirs of God, joint heirs; if so be the spirit of God dwell in you, if so be you dwell in the realization of this within-ness.*

But please, it is important to know that you are not begging God or beseeching God, not asking God, not influencing God, and not bribing God—merely acknowledging him in all thy ways. *Lean not onto thine own understanding; acknowledge Him in all thy ways.* Acknowledge Him as this source within you: acknowledge Him as this hidden manna, meat, wine, water, inspiration, eternity, and immortality. Acknowledge this and then walk up and down this earth living it—not caring which side of the street you’re walking on, not caring whether you’re up in the air or on the road. Realizing *this place whereon I stand is holy ground.* There is no more of life over here than over there; there’s no more of safety or security over here or over there; there is no more peace over here or over there. It is where we are in God that we find our peace, our safety, and our security.

True it is *a thousand fall at this side and ten thousand at thy right.* Why? Because they’re not abiding in this truth, they’re abiding out here in a city, town, or country; they’re abiding out here in climate, weather, atmosphere; they’re abiding out here in matter. Abide at the center of our own being in the realization that we embody infinity, that there is no end to the good that unfolds from this source by the grace of God.

Certainly for centuries it has been taught that you must be good to have all of this flow into your experience, and that’s nonsense, utter nonsense. On the contrary, those who aren’t so good seem to go a little deeper within because of their very unrest outside, and find this, and then find that this makes them good. You don’t have to be good to get it; you have to get it in order to be good.

The other kind of good, the human good, and the Ten Commandments good—we can lose that any day, any moment. I am sure there isn’t anyone in this room who hasn’t known either personally, or through friends and relatives, the good today who are bad tomorrow, and the bad today who became good tomorrow. And so, it is attaining God.

Yes, you have heard this too: if only my rent were sure so that I could sit by peacefully, I could realize God; oh if only my pain would stop, I could realize God; only if I had my eyesight, I could read and I would realize God. Nonsense. If you’d realize God

you'd have all the rest. That's a secret of life. Once we attain the realization of God all things are added unto us—anything that we're missing: happiness, home, supply, morals. Whatever it may be that is absent today will be present tomorrow if we attain the realization of the nature of our own consciousness, and realize that within our own consciousness, we embody this entire universe.

It isn't an easy matter to define the word "consciousness," because that word too has many meanings, it has many meanings at many levels. But in the end, the word consciousness means the / that I really am. In other words, when I say "I see, I hear, I know," this / that I am that is knowing this I that I am seeing or hearing, this is the consciousness which I am. Consciousness / am, / am consciousness, consciousness is my identity, consciousness is the infinity of my being, consciousness is the source of my being. It is the creative principle. It is my state of consciousness that has manifested itself as this particular form. It is your state of consciousness that has manifested itself as your particular form.

As your consciousness increases, or rather as you increase in the awareness of God as your consciousness, your whole outer experience changes. While we think of ourselves as limited human beings, the consciousness that we are is limited. We are limited to our knowledge, to our education, to our personal experience, to our families. We live a limited being inside this skull knowing nothing [except] what's been taught us, knowing only that which we've heard or read. But the very moment we realize, "No, no, no, this is a limited state of my consciousness. My consciousness is infinite, for I and my consciousness are one. I and my consciousness are the same one, therefore, I have hidden manna. I have meat the world knows not of, and all of it." And then we begin to expand, and we're no longer living inside of this skull, we're living outside of it, and merely functioning through it.

You know, actually, we do not live in this body, nobody does, nobody ever has. Life is infinite, and therefore you couldn't confine it to a body. And certainly surgery has proven that they cannot find life in the body, for it isn't there. But, the body is within us; we function through the body, but not in the body. The reason is, we are consciousness, and we are infinite consciousness—immortal and eternal consciousness.

One day in your meditation, this will become so real to you that you will have an experience, and this experience can take one of many forms. It may be that in a period of meditation you'll find yourself up here above your head, looking out—you'll even look down and see your body; or you may be standing over here, and see your body over here; you may even see your body at a distance; you may find yourself sometime up in a tree looking down at the ground; you may find yourself down in the water looking up at the sky, and you might see your body sitting right on the bank there, too. And the reason is that that is our true life and our true identity.

It is only because we have been taught that we live in the body, that we are limited to the body. Once we begin to understand we are not limited to this body, anymore than we're limited to our automobile, we may use our automobile as a vehicle of transportation, but that doesn't identify us with our automobile. We don't become an automobile, nor do we become confined in an automobile, it is merely a vehicle of transportation, an instrument.

And one day you will discover that your body was given to you as an instrument of transportation, as a means of expression—but you are never confined to it. When that

experience takes place, you will have solved the whole question of death. And you will see then that it is literally true that no one in the history of the world has ever died, there has never been a soul die, never has an individual become extinct. Never. Everyone who has ever lived is right here with us now, and in this room, because *I* am in this room, and *I* embody the universe; *I* embody all universes, because the consciousness, which *I* am, is infinite. Therefore anybody is here and everybody is here, and as there is a need for them; they will appear in my experience.

Once you begin to realize, the true nature of the *I* that *I* am—the *I* that you are, you will expand; you will understand that limitation is nonsense—you are not limited to time, you're not limited to space, you're not limited to place. Because, *I* am; *I am that I Am; I am that I Am*. *I* am not this limited human being. That is the false sense of me that has been humanly accepted. But *I* am not that: *I* am He; *I* am He; *I* am the immortal one for *I and my Father are one, and all that the Father hath is mine*, all of the life, all of the wisdom.

And of course, if this were ever true of only one individual, the whole idea of God's infinity would collapse. It would all be finitized in one being, and the rest of us, we'd be lost. But you see it's impossible to limit God that way, and that is why, when you pray, it is your motive that is the prayer, and not the words you speak, not the thoughts you think. Ask yourself whenever you pray, "Why am I praying, what is my motive, what do I hope to gain?" And if your answer is, God's reign on earth, you are praying. If your answer is, God's grace made evident, you are praying. When you limit it to wanting to improve some individual or some place, you are falling into the same trap that our chaplains do when they go out and pray for our side, while the chaplains on the other side are praying for their side, and probably members of the same church. And then you wonder if God isn't becoming a puzzlement?

Those prayers are not answered. Prayer is answered when you realize God's grace is universal. *The peace that passeth understanding* is God's gift to his children, not his American children, not our allied children—God's gift to his children.

When we speak of forgiveness, what's the use of praying that *I* be forgiven? Because *I* can't be forgiven, if *I* am holding another in bondage. What *I* loose is loosed, and what *I* hold in bondage is held in bondage, and *I* cannot be loosed while *I* am holding another in bondage. *I* cannot be forgiven while *I* hold another in unforgiveness. It comes back to that again—there is but this one *I* that *I* am. Moses' vision was that, and Jesus' vision was that, Elijah's vision was that. *I. I in the midst of thee am mighty*. All right, *be not afraid—it is I, be not afraid*. To whom shall we say that? Is that a quotation for one person or one religion or one color or one creed? No. It is a universal truth: *Be not afraid—it is I; and I will never leave thee nor forsake thee; I will be with thee unto the end of the world; I am come, that ye might have life and that ye might have it more abundant; I in the midst of thee*. And this is the very consciousness which *I* am and which you are.

In our studies, we often come to a place where we cannot understand why the grace of God is not flowing in a particular case, in the case of a particular individual. To all outward appearances they are faithful; to our outward appearances they are earnest and sincere. And the only answer that has come to me in these years of working and watching and praying is that *I* cannot see the motive always in an individual's life; *I*

cannot discern always, what it is that they are holding back, for surely they are holding something back that retards this.

I remember a specific case of this. A man, very high up in the metaphysical movement, was suffering from a very ugly and painful disease, and he had had really the best of the practitioners and teachers available with no result. He had been told about me, and finally he came to me, and I said I'd be glad to help him.

And he said, "Well, let me tell you about the cause of this."

"Oh," I said, "No, no. No need to, I already know that."

"Oh," he said, "Have you heard about me before?"

"No, no, I never heard of you before."

"Well then, how do you know the cause of this?"

"Well, it just so happens I know that God is the only cause and creator; it just so happens that I know there is only one creative principle."

"You mean God caused this?"

"Oh, now, let's not quibble about words, I didn't say anything about this, I merely said that 'God is the only cause', and so I know all about the cause about everything."

And then he started to argue with me, and I said "Look, you can't heal or be healed through an argument or a discussion on truth. Do you want my help or don't you? If you do, just leave it with me."

"Well, I can't do anything else."

The next day he telephoned me, and said that the condition was worse, and would I give him a treatment so he could stay awake, and he would read and help me.

"Well," I said "You haven't done much good for yourself so far. You won't do much better helping me. No, you go to sleep, we'll work it out."

And, the miracle part of it was that he was healed within the next 24 hours, and beautifully so. And then he was really mad, then he came to the office and wanted to know what secret I had.

And I said, "I have no secret, I know only this one thing, God. And that's all I need to know—I don't want to know anything about you."

He said, "You know I've heard that you heal through the spirit of Father Divine, and now I believe it."

All right let's have a little rest for a few minutes.