

1961 Los Angeles Closed Class
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396A - Evolving Our Spiritual Capacities

Good evening,

There are two functions of this class—one is to awaken a dormant faculty. Everyone has a spiritual consciousness, a divine consciousness. Sometimes we refer to this as the soul faculty or the soul faculties, the faculties of the soul. We know the faculties of the mind: seeing, hearing, tasting, touching, smelling, thinking, reasoning. But, beyond this, there is a greater faculty, and that is our spiritual faculty. When we live as humans with only the human faculties, we present to each other only a human selfhood: human qualities, human faculties, human awareness. And this is always limited, always finite. It consists of our humanhood: mostly of what we have learned through either education, personal experience, environment, and a little bit of prenatal influence, family influence.

But behind this is the real self of us, that which really is meant to be alive and to live on this plane of life, the earth. The attainment of that Paul describes as *I live yet not I, Christ liveth in me*, remember that: *I live yet not I*. There is another being, there is another selfhood, there is another something besides the physical and mental me, and he called that something “Christ” which really means Son of God. And Son of God or Christ, you know is neither Jewish nor Christian, neither Buddhist nor Vedantist, nor Taoist. The Son of God is the spiritual identity of our being, and actually the Son of God is the reality of us and that which was supposed to be our selfhood, until what is called the fall of man, that is, the acceptance of two powers. That stopped us from being the first Adam who lived in the Garden of Eden and was spiritual and was perfect, and lived not by might nor by power, but by the Spirit of God. And that selfhood, our true selfhood, that is the way we are meant to live.

Now, this sense of separation from God has resulted in our limited humanhood in which we have only our own gifts to live by or lack of them, our own education or lack of it, our own home experience or lack of it, our own environment or lack of it. These are the things that govern the human being, and yet all of this time there is dormant within the human this spiritual entity, this spiritual selfhood which is called Christ, or is called spiritual consciousness, or Christ consciousness. In Oriental languages it’s called Buddha, or Buddhahood or Buddhi. In other words, still meaning the spiritual nature of our being.

Back in what may have been caveman days, or the days when man lived more as an animal than he does even today, there was far less of what we call civilization, far less of culture and inner refinement, than there is today—life was much more on the animal plane. But into that consciousness, someone or other must have caught a glimpse, must have had an inner awakening, must have realized something greater than that animal self. I’m trying to think whether it is in ... I think it is in the April Letter this month where thought goes back perhaps to the first man who discovered the powers of meditation. (May? Oh, it’ll be in next month’s Letter, May. You can look for it.) In this, you’ll see just a contemplation going on within me that carried me back to perhaps a vision of the first man crossing the desert country, and probably through contemplating the stars at night on the desert, or perhaps contemplating some other phase of nature, found himself awakened inside; found himself in possession of another dimension of life, and saw something greater than his surroundings; saw something greater than his own mind or brain; saw something greater than his own wisdom; and so came into the awareness of the fact that there is a dormant power within us, a dormant presence or faculty, which when awakened,

enlightens us; enlightens us on things which we could not possibly know just through education or human knowledge.

Throughout the centuries of Eastern teachings, this faculty was aroused, taught through meditation, meditation and contemplation. Inner contemplation leading to an experience in consciousness where contemplation ceases, where we no longer think even on spiritual things, and thought seems to settle down into a cradle, into a stillness, into almost a rocking motion, or a complete stillness, an awareness, a listening attitude, a hearing attitude. And through this we have these expressions “still small voice” and others like that: “hearing the still small voice.” To hear a still small voice one must be very silent, because it cannot be heard in the clamor of the human mind. But attaining this silence, attaining this inner listening, is not an easy achievement; and is brought about, usually through the power of contemplation; that is contemplating—thinking upon some phase of spiritual reality, of truth. For instance, “What is God, what is God?” Well, you know if the world knew what God is, we would all be living in peace, in harmony, in spiritual brotherhood—if we knew what God is. Since we don’t, we’re trying to get along on the law of self preservation is the first law of nature. In other words, scratching our way through life, fighting our way through life.

If God were something that could be prayed to, “Oh, dear God, give me my health, give my child her health, give my mother her health;” if there were such a God, and if such prayers were answered, none of us would be interested in any further spiritual message, because it would only be necessary to pray to that God and receive the answers of that God. But, since the world has been praying to that God for centuries—many, many, many centuries, and still having to find other means of getting healed or getting supply, we must acknowledge there is no such God. If we study the gods worshiped by peoples of different religions, all of whom are so convinced that their god is the true God, and see whether or not it is true that they are so much better off than the rest of the world, you’ll find they aren’t, and you’ll find that the god of one is no better or more correct than another. And by a process of elimination you will come to the fact, till you come to the realization that the god of this world isn’t God; the god that’s worshiped by this world isn’t God; the god that most people turn to and look to for their protection, for their safety, for their security, isn’t God, because those things are not coming forth.

And so it is that if you do this within yourself, you are contemplating. You are contemplating the question, “What is God?” Actually all we’ve been doing is finding out what God isn’t. We haven’t even come to the first idea of what God is. And that’s the way it goes. We begin to empty out the old vessels because we know that *you cannot add new wine to the old bottles*. We know that we must empty ourselves of our old convictions, beliefs, theories about God before we will ever come into an awareness of what God really is. We must be thoroughly emptied out, and that is why we may have periods of contemplation day after day after day, month after month after month, always finding something that God is not, before we come to the realization that we are so very nearly empty, we’ve almost convinced ourselves there is no God. The only reason we are not wholly convinced of that is that we are living, and the very fact that we are living proves there is life, and the very fact that there is life proves there must be a creator or a creative principle. And you know with that we have come to the very first glimpse of what God is. Now we are beginning to understand God as a creative principle or creator; God as the source of the life that is evident as our life or the life of the tree, and at least we have now a first glimpse.

The moment that it dawns in us that there is a creator or original source, and that whatever is created must be the offspring, the emanation of that; we begin to look around ourselves, and we,

first of all, find nature; it may be in the form of trees or oceans or mountains or mines. And with our contemplation we become aware of the fact that nature, the world, is governed by laws. There are actual laws such as those that bring the tides up so far and no further; those that make the tides recede so far, no further—bring them forth again up on to the beach so far, no further. We become aware through contemplation of the fact that the stars, the sun, the moon, are always in orbit, always under some divine order or law. We begin to perceive perhaps, that apples grow on apple trees, and peaches on peach trees, and roses on rose bushes, and again we are aware of the fact that there is a law at work. We're still contemplating; we are still contemplating the miracle of God and of creation and of law and of order.

So, as we continue, we realize that all of this that is taking place in the nature of creation, in the nature of unfoldment, in the nature of being governed by laws. A little light begins to dawn that all of this is taking place without any man's praying for it, without any man telling God what to do about it, or when to do about it. We even find seasons following each other in regular order, and certain manifestations of seasons appearing to our vision, and no man is telling God about it. No one is praying to God to bring forth apples on apple trees, or to hold the tide in its bed, or to keep the sun and the moon and the stars in rotation. Perhaps we begin to learn a little about mathematics, and perceive the nature of the law in mathematics, and the fact that no one has thought to pray to God about this.

And so, with more and more contemplation, we begin to perceive the very nature of God, and see how wrong we have been in trying to influence God, in trying to move God to do our will. We begin to perceive the nature of God, and the nature of prayer reveals itself. And eventually, through contemplation, we find our own place in the scheme of life, and find that this creator or creative principle has sent us into expression, has sent us into manifestation. And right there comes another thought intruding: "Did God send me into expression, and then turn me loose, or is God still with me and I have been ignoring God? Is it possible that the God that sent me into manifestation is still here governing me as God is governing the tides and the sun and the moon and the stars? Is it possible that there is a God, leading me, guiding me, directing me, and that I have closed my eyes to that God, shut my ears to that God, and locked myself up within myself and thought that I can do it all? I can be a go getter, I can do this, or when I am in a tight spot maybe I can pray to that God to pull me out of it?"

With this you see, we begin to realize our own place in the scheme and realize: I need not pray to God to govern me. There is a God, there is that which sent me into manifestation, expression, that which caused me to be born. And right there scripture hits me right in the head, and said, "*Did I not tell you, that I was with you before Abraham was, and that I will be with you unto the end of the world, and that I will never leave thee nor forsake thee?*" And then I begin to say, "Yes, yes, the wise men of old, the spiritual seers knew this secret, they knew that this Presence is within me, and would never leave me, and that I could relax in it, rest in it, let it pick me up, let it guide me, let it direct me."

And so you find, that through this contemplation, wisdom is being revealed to you from a source within yourself that you did not receive through education. This wisdom did not come through books; as a matter of fact you found that most of the books on the subject were wrong. Most of the books on the subject of God and prayer are wrong, erroneous. Let's be generous about it and say, "Well, only 99 1/2 percent are wrong, and perhaps we will find a half a percent that are correct." Of course, to find that half percent you may have to travel this whole world, because you won't find them collected in any one city, not that many. Why? Because, from the time that this sense of separation came, this that made us accept two powers, this that made us

accept ourselves as if we humanly are complete beings, this has developed our ego; this has stopped us from turning within to this inner self, this inner light, this inner wisdom. And so we've accepted our knowledge from books; we've accepted our knowledge from whatever external sources there were, instead of going within.

Now, through contemplation you see, you are led back through questions, to answers. You are doing the questioning, but the answers are coming from a source within yourself that is not your human self, something greater than yourself, or in the language of the Master, *the Father within me*. And the language of Paul, *the Christ within me, I can do all things through Christ*. I can do all things through the Son of God, I can do all things through the wisdom, the Spirit of God, the light which is within me—the light that is supposed to be without, but the light that is within.

I ask the questions in my ignorance, the answers unfold from within. And, you'd be surprised; these same answers—I mean true answers—will reveal themselves to you from within yourself, if you will ask the questions. Only, you must be a little bit bold, you must not fear to ask questions, and even pertinent questions and even impertinent questions. Don't fear to say, "You know, I wonder if there is a God," and start with that premise and go back and see where it leads you. Or, "Well, I must assume there is a God, from all that I've seen of the world, so at least I'll start with the assumption there's a God, but that I don't know what God is and neither does anybody else that I know about; and see if I cannot find a solution unfolding, revealing itself to me. Why not me?"

Well, Abraham had it, Isaac and Jacob and Moses and Elijah, Jesus, John, Paul, Buddha, Lao Tzu. Why not me? What relationship do they have with God that I haven't? Why are they more important in the eyes of God than I am? And I hardly believe they are. They made themselves more important to this world by the vision and the wisdom they have given us. They are more important to this world than a thousand of us. But they're not more important to God than any one of us, for God is no respecter of persons. In the eyes of God, the Son of God is our true identity. We are offspring of God. *Call no man on earth your father, for one is your father, the one in heaven*. And that means your father, and my father, and Jesus' father, and John's father, and Lao Tzu's father, and Buddha's father. There is but one father, one source of life, one life stream, and it is pouring itself forth as our individual identity. And we never lose that individual identity, all that happens to it is that it becomes wiser, more spiritual in expression, more meaningful to the world in proportion as we recognize that that life stream, the source of being, is within ourselves. *The kingdom of God is within you, know ye not that ye are the temple of the living God?* Even your bodies; your body is the temple of the living God. And Paul tells us: *if so be the Spirit of God dwell in you, then are you children of God*. And he is speaking to all of his listeners, whether they were Hebrews as in the beginning, whether they were the Greeks, the Romans, the pagans—to all of them he said, *ye are the children of God if so be the spirit of God dwell in you*.

Now, this contemplation then, which starts as a purely human mental activity, this contemplation gradually leads us back step-by-step to a place within our own consciousness, where the answer pops out at us; the natural answer, the right answer. The answer that's always been available if only we had stopped taking somebody else's word for it, or if we must take someone else's word for it—take only the word of those who have lived through the centuries, through the ages as recognized spiritual lights. If you must take somebody's word, go back to Lao Tzu and go back to Buddha, and go back to Jesus or Moses, go back to Elijah, go back to John, go back to Paul, and take their word for it. And you'll find that they all agree on the fact

that the kingdom of God is within us. You'll find that they all agree that the name of God is *I. I Am that I Am; I Am; I in the midst of thee am mighty*. It is *I* that will never leave thee nor forsake thee; it is *I* that was with thee in the beginning; it is *I* that am your meat and your wine and your water. Therefore, the substance of life, the essence, the life stream, the source, the creative principle is *I*, that which is my true identity, the reality of my being.

All of this begins to unfold within through questioning ourselves, contemplating, being willing to empty ourselves of preconceived beliefs, opening ourselves to an inner wisdom in the assurance that when Paul says, *thy grace is my sufficiency*, that he was saying it unto us. And therefore, that God's grace is within us, and it is our sufficiency, and we can get our wisdom from the grace of God that is within us. The grace of God will give us the answer to every problem. The grace of God, if we only recognize it, the grace of God is within us, whether we are in a holy temple or a hotel room or a prison or a hospital or on the street or in our home. If only we will recognize that *the place whereon I stand is holy ground*, then I can turn to the Father within me at any time of the day or night; I can turn to the Father within me. And, even though I do not receive my answers immediately, remember how many centuries I have been cut off from my source, and now I'm awakening that inner faculty, I'm bringing that Father within to conscious realization, I'm bringing to light that which has been hidden in me called "the hidden manna."

(Long pause)

This contemplative form of meditation awakens that Christ, that spiritual center, that soul faculty. And then a whole new experience opens to us. We are never again alone; we are never again living our own lives by our own power exclusively. In other words, there is now, after we have awakened this, after we have roused this dormant faculty, there is a presence within us. Sometimes we're actually conscious of it as a presence, but even when we're not, we know it's there by the way our lives are being lived, in other words, by the fruitage. And it is a presence that *goes before us to make the crooked places straight*, to arrange things for us, to do for us, to prepare for us; to, yes, prepare those many mansions.

And this is not in the form of religious statements; it is not the form of a religious belief, not even a conviction—it is an actual experience. It is finding perhaps that some phase of your business that was blocking, or being blocked, all of a sudden is opened; that some idea that had been hidden from you all of a sudden comes into manifestation and expression; or that some inner guidance came. You'd be surprised that it operates even in such mundane affairs as what investments to buy and what to sell and when. It seems strange, but it is true that this spiritual wisdom operates in the most mundane of our affairs, even the most material of our affairs. Why? Well, not because God has any knowledge of whether the stock market's going up or down. But it is because an inner faculty of discernment is aroused in us, and we are able to utilize that in connection with any form of activity.

I remember back in my business buying days, that merchandise would be placed on a table in front of me, and then I would throw them to the left, and then all of a sudden stop and throw one to the right; and a lot more to the left, and one to the right. And always these on the right were the ones that were bought.

And then you might ask me, as my man over there did often, "Why did you select those?" And my answer is, "I don't know why they're different than these; I don't know, but these are what I'm buying." And with one exception, it was the wise thing to do. In other words, it is certainly true that spiritual intuition does not know the difference between the right garment or

the wrong garment, or the right shoe or the wrong shoe, but our intuitive vision may be applied to even such a thing as buying our shoes.

Now we are concerned with this—not that God knows what we should buy or what we should sell, or for whom we shall work or what line of merchandise we should be represented in—not that. What we concern ourselves with is this: that if I have this awakened soul faculty, this that you may call the “all knowing mind,” when it looks out on this world of affairs, it knows exactly what I am to do and shows it to me, points it out to me, directs me to it, even if it was something that ordinarily would not have come to my attention. In other words, we are not concerned now, with what is out here, but with the attainment of this awakened Christ faculty, spiritual faculty, Son of God faculty, soul faculty.

The activity of The Infinite Way is built really on this, because it was my own personal experience that with the power of meditation, with the practice of meditation, there was awakened this faculty that has resulted in all of this activity. It wasn't anything that could have happened in my business days, it isn't anything that could have happened in my school days. All of this that has evolved as the message of The Infinite Way and its activities—all has taken place only since that faculty was awakened, since that faculty came into being. And so it has been that the major goal of this message is awakening that faculty.

Now, one of the two functions of this particular class will be the awakening of that faculty. In other words, everything that will take place since this series was started, even the lecture series, everything that has taken place, is aimed in that direction and everything that will take place is aimed at that direction of opening that faculty in you.

This faculty is awakened not merely by the hour or two that we spend here together. Oh no. From the moment that your thought was aroused to partake of this work, the activity was begun in your consciousness. Not by you, but by whatever it was in your makeup, in your nature, that sent you in this direction, for this purpose. In other words, something led you here. You would be surprised if you knew how many calls I have had in these last two days, of people who want to join this class now, because they have just recently heard of it. And how many would have been here had this work been advertised? But you see that would have defeated the very purpose of our work.

Right from the beginning of The Infinite Way it has been the idea not to publicize, but to wait for those to be led—in whom something was working, to bring them here. That isn't my function, that's God's function; that is whatever it is that's leading you toward your ultimate experience. Then my function, from the very moment that the instruction was given me to arrange for this class, my function has been to meditate, day and night. Not with you in mind, only with the idea of opening my consciousness to this inflow; so that whoever might touch it, would be touched by it. As I said last night, this room is a temple; this room is a consciousness, and in the midst of it is the Tree of Life, God. And anyone who sends their thought, or whose thought is led in the direction of this room, must find healing or peace or harmony. Not because of the beauty of the room or its lighting or its walls, but because of the consciousness that is assembled here in the name, in the nature of God, of spiritual realization.

That makes of your consciousness the temple of God; that makes of our united consciousness the temple of God; that makes of this room the temple of God. And God is in the midst of us. God is in the midst of us by virtue of our conscious realization of that Presence, by virtue of our consciously turning within, to the bringing forth of that Presence.

Now the first step in this awakening is a step that you did not take. It was taken for you. The step was whatever it is, call it by any name, that sent you here, that brought you here; something

did. Something did. You'd be surprised that some people here have had to spend one or more thousands of dollars in order to be here in this room, and you would find that there are others here who have not had to spend one penny—so that money had nothing to do with it; something other than money had to do with your presence here. And that something or other is whatever it is, that not only sent your thought in this direction, but so arranged your affairs that you could be here in spite of what might have seemed as positive handicaps that would keep you away.

Something or other touched you in this direction, and that is the very first element of your awakening. That should be the proof to you that there is something operating in your inner parts greater than yourself; there is something operating in your consciousness: leading you, guiding you, directing you, supporting you, supplying you, sustaining you; there is something operating in your consciousness of which you may not have been aware. Some of you surely have not been aware of the fact that there was a transcendental presence operating in you, leading you step-by-step—probably through the study of metaphysics of one school or another, probably through disease, probably through sin.

Do you remember what it was that took Joseph to Egypt, to become the second in command of that nation? It was being sold into slavery, that's what brought Joseph into Egypt and made it possible for him to be second to the ruler and the great mind of Egypt. Being sold into slavery made it possible. Without that, he would have been at home, the very pampered son of a very rich man, and he probably would have amounted to very little. But being sold into slavery, shipped to Egypt, a slave in the home of the ruler—this it was that ultimately prepared him for the position he was to assume. And how many of us do you think there are who have only come to whatever state of realization we have because some sickness or some sin, some unhappiness, some failure compelled us, forced us, drove us, until we went far enough within to find this hidden manna: this *I* that is my meat, my wine, my water; this *I* that is within me that is mighty; this *I* that is within me, that goes before me.

The second element in this spiritual awakening will be the meditation, the prayer, the spiritual work of the teacher. The third element will be the meditation, the prayer work of those students who have already been on this Infinite Way path for many years and have already been awakened. They constitute the *two or more who are gathered here* in this name and nature of Christ, of spiritual sonship; they are the *two or more who are gathered together* to lift us up.

And so there are three elements operating: that within you which brought you; that within the teacher that constitutes the teacher; that within the consciousness of those who have already been opened and awakened, who already have attained some measure of God realization and who unite to lift us all. And so it really should be inevitable that this week should bear great fruitage in this room, in the consciousness of those here, and either bring the awakening into light, or at least set you on the path of contemplative meditation, inner questioning, until that center is opened that answers you. And that of course is the step leading to your illumination.

Q: You said the greatest sin is desire, could you explain this a little more fully. I wouldn't be in this class had I not had the desire to come here.

A: That of course is correct, because the desire that I mean was sin was a desire for things, accomplishments, the desire for worldly things, worldly success. That desire is, spiritually speaking, sin. There is a true desire, you'll find it in my writings, the true desire is *to know Him aright, whom to know aright is life eternal*. If we work with that desire, and come to the place where we *know Him aright* as we started in this contemplative meditation, you will find that that desire wasn't our desire. That desire was planted in us by this presence and power that was leading us to the ultimate realization. This is true when we come to the healing work. When we

come to the healing work, the greatest barrier that you can raise up is the desire to heal somebody. And I caution our students also about a desire to be a do-gooder, a desire to want to save the world, a desire to want to heal everybody. Those are very fine desires out in the human world, but spiritually they are barriers. Because, until you have attained your spiritual light you have no way to save, not only the world, you haven't a way to save an individual—hardly a way to save yourself. So why waste energy desiring to save the world.

Spend your energy on attaining this light. And then you will find you won't have a world to save, this light will do it for you. It will save the world that comes into your awareness. In other words, those who come to you to be fed, will be fed; not by virtue of your desire to feed them, but by virtue of your having attained spiritual light. You need never fear. Once you attain that light, you will have infinite opportunities to help others, many more than you will feel called upon to help, or able, perhaps, although you will find that your ability is the ability of God, and therefore infinite, and never will be called upon to too great an extent.

Q: Why is it more difficult to heal in divine metaphysics a fractured bone in one's back than a fractured bone in one's arm?

A: Now who said it is? It isn't, it isn't. It isn't any more difficult to heal a fracture one place than another. That doesn't mean that in some particular case, an individual may not find it difficult or impossible to heal a fracture in some place. But that isn't because in divine metaphysics it's more difficult; it is only because either the student or the practitioner has not risen to that particular healing. And it is the same thing, the question is often brought up—really, when it comes up it isn't a question, usually it's a statement, and a misstatement—unto the effect that, "It must be very difficult to do this work in Chicago, because they're not spiritual." We hear that all the time about Chicago, we hear it about some other cities too. And you'd be surprised how many people believed it was going to be impossible to do this work in Germany. It flourishes there. Oh, no.

Place has nothing to do with it, place has nothing to do with it. The consciousness of the individuals seeking light, or the consciousness of those who are the transparency for the light—that determines it. It is true there are some cities that you will find almost no metaphysics taking place in them. You will find some cities where there are no metaphysical teachers, where there is no metaphysical activity, but don't believe that it's the fault of the city. No, no, no. No, it is the fault of the teachers who are capable who can't go there, because they're busy somewhere else. You see, if a spiritual teacher or practitioner is located in Los Angeles or San Francisco or Chicago or New York, it's hardly likely that they're going to go to Tyler, Texas. And therefore, we'll say, "Well, I guess there's no spirituality in Tyler, Texas." Of course, there's just as much there as here, and just as much longing for it, speaking of individual by individual.

But in this age where there are not too many spiritual teachers, naturally they cannot be in all of the places where they should be. The city, the location, has nothing to do with it. It has to do with the quality of the spiritual leadership, and the quality of the spiritual practitioners. If there are spiritual healers or spiritual teachers, be assured that any place on the face of the globe where they would like to settle, that is where they would find an infinite activity, an activity beyond counting, beyond measure.

Q: Why is it that all good which comes honorably is not of God, even in the human realm?

A: Well, that would go back to the Master's statement, *My kingdom is not of this world*. The spiritual kingdom is not of this world. And there too, we sometimes err. Sometimes we believe that in the old religious belief that everybody in religious work should be poor. That was really a part of the religious work—a person's poverty. Of course that was good for the churches because

they got rich and didn't have to share it. But in metaphysics we went to the other extreme, and we measured a person's spirituality by the demonstration of whether they drove a Cadillac or a Ford, or whether they lived in Bel-Air or on the other side of the tracks. And that is equally wrong, because the spiritual nature evolves and becomes evident in harmony and abundance in one's human affairs. But abundance need not take on the measure of a lot of dollars, or a certain make of automobile. Abundance can be made manifest as a sufficiency and *twelve baskets full left over*, it need not be an accumulation of lots of dollars.

On the other hand, where there is spirituality, there is the demonstration of sufficiency and not only sufficiency for one's self, but a sufficiency for the feeding of others, and twelve baskets full left over besides. But let us not try to measure that down in terms of how much a practitioner or teacher may be worth, or what car they drive.

Now, it is in that same way then, that we can perform good human activities, such as philanthropy, and yet it have no basis at all in Spirit. And it could be humanly very, very good, but not necessarily based in the Spirit.

Q: By what authority is it known that it was nine years between Paul's revelation of the Christ, and his going forth to teach and heal through the Christ?

A: Well, you will find that there are scholars, biblical scholars, who have written books on the life of Paul, and who have documented those books from manuscripts which exist. Not only as part of scripture, but manuscripts which exist in the Vatican in Rome, and manuscripts which exist in London at the museum, and many other places in the world. Especially now, manuscripts that are in possession of these libraries that are collecting the newer manuscripts from the Dead Sea Scrolls and other manuscripts that have come to light. So that there is a world of religious material available in libraries, in museums, in private collections. And scholars, more especially biblical scholars, religious scholars, have access to these. And from these come this information about Paul, and lots of other information that we have.