

1961 Los Angeles Closed Class
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398A - The Resurrection

Good Evening.

Q: Is consciousness God?

A: Or the question could have been: Is God consciousness? And here I would like to point out how easy it is for us to trap ourselves, if we're not careful. Of course consciousness is God, and of course God is consciousness. But supposing I were merely to say, "Yes, consciousness is God." I would be leaving many of you under a wrong, or with a wrong understanding—an erroneous one completely. Because it would indicate that there is a God. In other words, we'd be talking about "consciousness/God" and we would have left ourselves out of the picture. Whereas, there is no God and there is no consciousness except the God or consciousness that constitutes individual being.

Any time that you attempt to explain God or define God, you leave yourself open to a terrible mistake, because you'll be talking of God as if God were out there, as if God were separate from me, and that is the danger, and that is the reason that the world is called a human world. In other words, it's something separate and apart from God, it's a branch of a tree that is cut off and it's withering. When you speak of God, when you speak of consciousness, be sure that you're speaking of the God or consciousness that constitutes individual being, so that there remains in your thought no sense that there is "a" God. There isn't "a" God—there is God. God manifest as individual being; God consciousness which constitutes individual being. Because the moment you separate yourself from God or consciousness, or the minute you permit yourself to say "God or consciousness" and do not immediately identify yourself with it, *you are the branch that is cut off and withered.*

You are only in the position to bear fruit richly when you are a branch of a tree that isn't a branch. When we look at a tree, we don't look up, and say, Oh the nice branch, oh the nice trunk, oh the nice root." No. We just look and we say, "tree." When you say "God," be sure that you're including God and man, because man is the manifestation, the expression, the individualization, the offspring, but absolutely and completely one with God. Therefore, let us never speak of God, for fear that we will be saying God, and here am I over here—something else, something separate, something apart. Whenever we speak of God, let us speak of God individually expressed as man, or God constituting individual man; God constituting individual being, so that we always have oneness.

Q: In the light of non power, resist not evil, put up thy sword—please clarify why Jesus deemed it necessary to use physical violence to cleanse the temple of the money changers.

A: Of course you know that in answering that question, regardless of who might answer it, they can only answer from their own inner conviction without any attempt to tell you that "this is the truth, this is the official reason." The Master, better than anyone else, knew the power of non-resistance, of one power, which is non-power. But so do we in our work; we know that. But when we are dealing with students, when we are dealing with teaching, we sometimes have to resort to the human mode of expression to emphasize a teaching or to bring out some lesson forcibly. It wouldn't be necessary if we were all equally of spiritual consciousness, then there'd be no necessity ever in teaching to correct or to forcibly bring some point to the attention of a student. But because this is not true, it is necessary sometimes to illustrate a point by action. And

this would be more than ever true when it comes to dealing with those who are not living on any spiritual awareness whatsoever.

According to my light, the Master accomplished two things in the forcing out of the money changers, if he did it physically. We do not yet have any positive proof that it was a physical action. But assuming that it was, he could have accomplished two things with it. First place, to his own disciples or followers, he could have been showing them forcibly that they were not to indulge these human practices in following a spiritual path. Probably he had told it to them, and yet not made it clear. And here he is giving them a forcible demonstration of what he means by spiritual wickedness in high places and a lesson in cleansing their temple.

Also, I am sure that he meant that those of the Hebrew synagogue, I mean the officials, the Sanhedrin, should know that he was preaching against this practice of sacrifices and money changing and perhaps had discussed it with them, and perhaps had conversations with them, all to no avail. And then finally forcibly took this action to bring it to the attention not only of the Sanhedrin, but of the members of the synagogue so they could themselves see their own opinion.

Now, it is also logical to believe that the event never took place as a physical experience, but that he used this story as an illustration of cleansing, of purification, of taking ourselves at hand and forcing out of our own consciousness whatever it is that stands in the way of our spiritual demonstration. We're entitled to believe any of these if we like; we're entitled to believe none of them. Because until more manuscripts come to light that give us exact historical events, at the present time we have no way of knowing whether this experience was an actual physical event, or whether it was a symbolic lesson.

Q: The third stage we pass from law to grace. Can you explain the difference between living under Mosaic Law and living under the law of grace?

A: Well, that was last night's lesson, and it's all in that lesson, but this part of the question, "Are we not still reaping what we have sown."

When you come to the third stage you are not reaping what you have sown; there is no sowing, and there is no reaping, unless you mean this: The attainment of that third stage is the result of having sown to the Spirit, yes, but once that spiritual estate is reached, there is no sowing, there is no reaping, there is only a state of divine being. You will find this clarified as we come to the subject of healing work and treatment. And you'll find that in the earliest stages of our work, we use mental argument or treatment, not for the purpose of healing, but for the purpose of lifting ourselves in consciousness to the state of consciousness that heals.

Whereas, as you rise higher in consciousness, and have more experience in healing, you do not give treatments, you do not know the truth, you do not use mental argument. And the reason is that your consciousness has attained a state of grace, and it requires no human aid to perform its functions. Treatment, knowing the truth, prayer—these are human aids to the attainment of a divine state of consciousness.

But when the divine state of consciousness is attained these are no longer necessary. You will find this exemplified in the healing work of Christ Jesus. When he is addressing one patient, a crippled man, he says, "What did hinder you? Pick up your bed and walk." Now he did not give the man a treatment, he did not use mental argument, he didn't even pray for him. He just said, "What did hinder you?" Asked him a question. And I suppose it shocked the man into realizing that he had been accepting some other power than that of the Spirit, and he was able to rise up.

In the case of a blind man, he gave no treatment... *Open thine eyes* ... there's no knowing the truth there; there's no praying there, there's no mental argument, there's just a statement,

“Open thine eyes.” How can he say open thine eyes and have the eyes opened? Because he had attained the divine state of consciousness, which is itself that which dissolves all appearances. The attainment of the fourth dimensional consciousness is that which enables an individual to live by grace. Certainly on the material and mental levels of life, you take thought what you shall eat or what you shall drink, wherewithal you shall be clothed.

But in the attainment of the spiritual consciousness, there is no need for that and this is the reason: There is a word “I.” *I will never leave thee nor forsake thee ... I am the bread, the meat, the wine and the water ... I will be with thee unto the end of the world ... I am the resurrection ... I am come that ye might have life, and ye might have it more abundant.* Now this I, this I is spiritual identity. It is what we call our real self or our Christ-self or the Son of God or Buddhi or the Buddha. Regardless of how we name it, it is the Son of God which is the true identity of each one of us.

As human beings, the Son of God is dormant in us, and therefore we earn our living by the sweat of our brow or the cleverness of our mind or the strength of our muscles. While this Son of God is dormant in us, we are the branch of a tree that is cut off and withereth. We’re struggling; we are the prodigal son using up his own substance. But when the Son of God is raised up in us, and is alive, we need take no thought for it is of the essence of Omnipotence and Omnipresence and Omniscience; it is the all knowing, the all powerful, the ever present, and It does these things for us. In other words, I live, of course Joel is living, but not I really, the Christ liveth my life.

In other words, the Son of God is out preparing the way for me, making the crooked places straight, going before me to prepare mansions. The Son of God is the Spirit of God in man, yet not confined within any time or space, but actually it is the consciousness of man, and it functions... I think I’ve heard it best expressed by Saroyan, who said, “I know now that I’m not living, something is living my life, and I’m just going along for the ride.” And that about expresses it; that you wake up each day, and there is something living your life. It brings the mail or it brings a call or it brings an obligation or it brings a request for a lecture—It, It does. And you wake up and you find it on your desk, or it’s coming in on the phone, and you say, “I had nothing to do with this.” The little “i” “me” had nothing to do with this, but the *I* that I am—the Son of God that is now raised up, that is no longer dormant.

You remember he said, “Awake thou that sleepest, and Christ will give thee light.” We are a sleeping entity in our humanhood and when we awake, you know what we find? We find ourselves in His image and likeness, we find that there is a God, and a God that cares for His son—and you and I are that son.

Now God cares nothing for mortals, God cares nothing for the human race. If you want you can throw a bomb and wipe out a city, and God won’t stop you and won’t interfere. If you want you can take 6 million people and put them in furnaces and burn them up and God won’t interfere. If you want you can declare a war and send out some more millions to be destroyed, the flower of the youth; God won’t interfere. For God has no interest in the human race, and no government, and no control.

It is only when the Son of God is raised up in you that you are consciously one with God and God governs and directs and supports and maintains and protects. Never believe for a moment that an individual comes to grief or harm in whom the Son of God has been raised up. Do we not know that that is what the Master was trying to show us in the experience of the resurrection? That if the Son of God is raised up in you, you can give yourself up to be crucified or hung or sent to war or anything else that the human mind wants to do to you, and you’ll walk right out of the tomb free and clear. You’ll walk right out of the situation free and clear. Why?

The Son of God is spiritual and not subject to the laws of cause and effect. The Son of God is not subject to karmic law. That is the meaning in the Orient when they say, that you will be reincarnated and reincarnated, until every ounce of humanness is out of you, and you are pure spiritual being, and then you will not be reincarnated again. Of course not. Let us understand this meaning of reincarnation or incarnation, and you will understand this. Last night in our lesson “The Raising Up of the Son of God,” we saw then that the spiritual experience may come to us, and it may be ten percent of a spiritual experience, and we may be ninety percent human; we may evolve to where we’re fifty percent spiritual and fifty percent human—the same individual. But when the Son of God is raised up, experience shows us that it is possible to be ninety percent spiritual, but somehow or other, ten percent of humanness always seems to stick around. Paul referred to this as “the thorn in the flesh.”

Every spiritual entity seems to have a thorn in the flesh of one kind or another. It may be some form of illness not overcome; it may be some sense attraction of the world, something other there is that does not wholly yield. And I said last night, that I am convinced that that’s a good thing for us. Because if an individual attains one hundred percent of Christhood they would ascend and leave us to be wiped out again and again and again. But because there is this ten percent of humanness left in them, they stay around here on earth as long as they can to be the mediator or the savior for the rest of us, the teachers, and the practitioners.

Now, as long as there is a trace of humanness left in us, that trace is under the law of cause and effect, the Mosaic law; the law of as ye sow so shall ye reap. If there’s only ten percent of humanness about us and we indulge it, every human act of good we do will bring back to us a human reward of good. Every little bit of error, evil, that we succumb to will bring back its measure of evil. And be assured of this: to those on the spiritual path with some measure of the Christ attainment, the tiniest little infraction of the law brings back a terrible punishment. In other words, those who know better, suffer the most for even the tiniest infraction. A gross man or woman, a deep materialist, can really indulge some of the most weird of crimes and sins, and almost seem to have no punishment or effect from it. But let that individual begin to be a bit sensitive to the Spirit, and then the torture begins, every slightest offense.

Now if it were possible to attain full and complete Christhood, there could be absolutely no cause and no effect—there would be only eternal spiritual identity, and on a level of consciousness that could never be known by a human. So it is then, that that part of us which is still human is under the law, and if we do good, good returns to us; if we do evil, evil returns to us. But that part of us which is spiritual never knows reward or punishment; that part which is spiritual is always living in heaven, always *abiding under the shadow of the almighty*, and is never aware even of the pestilence that is by day or by night.

Q: What about the Lord’s Prayer?

A: Well, the Lord’s Prayer has to be spiritually interpreted. For instance, *give us this day our daily bread*. Now the Master has made it very clear, that we are not to pray for bread, *for what we shall eat or what we shall drink or wherewithal we shall be clothed*. Therefore, you would either have to say the Master contradicted himself, or *give us this day our daily bread* has a different meaning. Well if you read the Bible—not verse-by-verse, don’t try to take a statement out of its context, but read the Bible as a Bible—especially the New Testament, and what do you find? *I am the bread of life*. Well now if you want to pray for bread, pray, because you are no longer in a bakery shop. *Give us this day our daily bread*. The word of God, the Spirit of God; give us this day Christ realization; give us this day our spiritual food and our spiritual drink. There you have it.

When the Master comes to a statement like *forgive us our debts, as we forgive our debtors*, he again is coming down to our humanhood. Remember, it was in our humanhood that he said *give us this day our daily bread* because, if you enter the spiritual realm, you won't even pray for spiritual food. How can you pray for what you are? How can you pray for what you embody? How can you pray for what you know? You don't, you don't! Once you have attained a measure of the realization of the Christ, you don't pray for anything anymore—you live it. There's no more praying to be done. It is only in our humanhood, which means "in our awareness of our lack." Certainly if I'm depressed, certainly if I am barren inside, certainly if I know that I have carnal desires, I'm going to pray: "Give me this day my daily bread, give me the word of God that heals, give me the realization of my Christhood." Of course I am.

But supposing I wake up one day and I have none of those lacks or limitations or fits of blues or carnal desires, what have I got to pray about? I am already in the consciousness that is free of material bondage. Isn't it in *The Thunder of Silence* that the purpose of all of this is to give us our freedom? Freedom from what? Freedom from bondage. Bondage to what? Any kind of bondage: bondage to working for a living; bondage ... the bondage of marriage. Is marriage a bondage? In the human sense it is, but if you're delivered from the bondage of marriage, it doesn't mean that you won't be married, it means you'll have a marriage without a bondage.

It says in there that the function is to deliver us—to give us freedom from organization. Does that mean that we shouldn't be members of an organization? Of course it doesn't. What is more wonderful than being together in an organization? Here we are in one, right here. I don't see anything wrong about this and I'm sure you don't or you wouldn't be here. But is there any bondage in this organization? No, because you don't owe any man anything but to love one another. Nobody has a string on you when you walk out of this door; you don't owe anyone anything; you're not a member of anything; you're not tied to anything. In other words, in our organization together, in our association, in our marriage, if you want to call this a spiritual marriage, a spiritual bond that exists between us, there are no obligations, except to love one another, except to do unto each other as we would be done by. And in this organization, there is freedom from bondage. But that doesn't mean that we shouldn't be a part of an organization; it means that we shouldn't be in bondage to an organization. So it is.

Nowhere, at least I believe nowhere in the writings, is there any intent to convey the idea that we should break up churches or break up organizations or break up marriage or break up nations. Nowhere, because I don't believe in breaking up. I believe in a united oneness in which the relationship is love. But I do not believe that there should be a bondage to it, and there is, where there is a human tie. It is only as we come into a spiritual relationship that we can be one with each other without bondage

Reincarnation we've just touched on.

As long as there is a trace of the human in us, it must manifest itself. Regardless of how high you may go in spiritual consciousness, be assured of this: any trace of humanness that's left in you will manifest itself on the outer plane, in either good or evil. And it can be good one day and evil the other, because humanhood is made up of good and evil. And, as long as we are tabernacling in what seems to be the flesh you can be assured of this: that some phase of mortality is going to be apparent in us, or what we call clay feet.

Q: The conviction of only one power seems relatively easy for others, but I have a great difficulty for myself.

A: And I may add, that that's true of me too, so you have company. The realization or conviction of one power isn't something that is attained quickly, nor is it attained absolutely

while we still have the sense of flesh. In other words, had the Master risen to a complete realization of one power, the sword and the nails would have had no effect on his body. But they did, they did. His bones were broken, his body bled, he was laid away in a tomb. And that is because to that extent the universal belief in two powers was functioning. True, with an opportunity to be alone, to be quiet, to rise higher, he could surmount that and finally show forth a body absolutely pure and clean without a trace of any of the marks of the crucifixion or the tomb. But remember that that required of him this period in the tomb, this period hidden away within himself in which to work out that demonstration.

We start with a principle of one power and we work with it. And that leads us to this subject of the application of the principles, in our daily affairs until we attain the state of consciousness, in which no application is necessary. Let us assume now that we understand the principles of The Infinite Way, we have them in our head. But we have not yet attained the consciousness of them; we have not yet attained the demonstration of that mind that was also in Christ Jesus. But we are embarked on a spiritual path for the purpose of attaining it, and we have these principles with which to work.

Now, even as a young student we have in our family a child, we'll say who is not well or perhaps our dog or cat or bird. Because we have to start with where we are, and we now want to prove these principles, we now want to put them into action, we want to attain that mind that was in Christ Jesus. And here we are faced with a condition of illness in our home: it's a bird, it's a dog, it's a cat, or probably a child. And now we have to go to work. How do I handle this? How do I treat this? How do I pray about this? What is the truth about this?

Now remembering that we know the letter of truth; we know the principles; we start out with this: God is infinite being; God is individual being. God, Spirit, constitutes the being of this individual; God is the only reality unto it. In fact, since God is Spirit only spiritual law can operate and function in the consciousness of this individual, and as the consciousness of this individual. Ah, here we remember God is life, but God is infinite, so there is only one life. Then God is the life of this individual, but God is spirit, therefore the life of this individual is spiritual. If it's spiritual, it's eternal; if it's eternal, nothing can end it; if nothing can end it, there can be no such thing then as disease or age or breakage or accident to affect the life which is God, which is the life of individual being.

You see if you're not careful, you will have God as life and God as eternal life, and you leave the poor cat, dog, or child over here. But you can't do that if you are treating or praying; you have to realize God is eternal; God is infinite; God is spirit; but God is the life and the spirit and the law of this individual. You have to bring them together into oneness. There is no God and a child; there is no God and an animal; there is no God and a flower. God constitutes all there is: all life, all being. And God is spirit; therefore all life is spiritual, immortal, eternal, harmonious. Ah, you see what we're doing; we're bringing the infinite spiritual nature of God into focus as the infinite spiritual nature of this individual being. We're not content with twoness; we must have oneness. We can't have God and man; we can't even have God and a dog. We have to have God as individual you and me; God appearing as individual being; God life as the life of all being.

Now, when you have that, and when you are sure that there is only one law operating, one life operating, one being, one presence operating, a question pops into your head, and it's a very disturbing one. What about this terrible appearance? And that's a poser. How can God be all? How can God be the life of individual being, and somebody be dying or sick or old or poor? How can this be? And then you go back again to seek what are the principles in this teaching on

that subject. And you find this: God isn't in the human scene. God has nothing to do with a mortal man or a mortal cat or a mortal dog. God has only to do with His own spiritual, incorporeal image and likeness. Then what about this sick child, dog, cat, bird? They don't exist. That is a state of hypnotism; that is a state of hypnotism that would cause you to see, hear, taste, touch, or smell that which God never created, and that which has no existence. And its only seeming existence is as a mortal creation, a picture in mind, a picture in thought.

Now when you come face-to-face with this, it almost seems like you're wiping out the individual. You're not; you're wiping out the appearance. You're wiping out the false image. You're wiping out the mortal creation, the mental creation which is composed of both good and evil. And when you've done that, you're rising up to Son of God. And all of a sudden when you look out, you'll see harmony where the discord was. How? Not by bringing God to a human being or to an animal. Ah no. By realizing that God constitutes the reality of the individual in any form, and that every appearance—every appearance—everything the eye sees, hears, tastes, touches, or smells, everything the five physical senses are aware of, is only represented in your thought as a mesmeric picture, as if you had been hypnotized into seeing this, by a hypnotizer. And actually that's what's happened, only the hypnotizer isn't an individual it is a universal belief in two powers; that which caused the expulsion of Adam and Eve from the Garden of Eden, a universal belief. They ate of the fruit of the tree of the knowledge of good and evil. In other words, they made themselves aware, or they became aware of two powers.

As long as you are aware of two powers you are outside the kingdom of God; you're outside of Eden. When you come back to the realization of God—now let's be fair about it; let's not even have a God, unless we're going to have a God that is omnipotence, all power. Let's not have a God, unless we have a God that is all knowing mind. And if we're going to have a God, let's have a God of omnipresence—not only up here where I am, but right out there where you are; and not only out there where you are, but over in China and in Russia, and in every other place where there's a claim of starving and enslaved people. In other words, let's agree on this: God is the all power and the only power; God is the all presence, the only presence; God is the all wisdom and the only wisdom, and any other picture that is presenting itself to me is a mesmeric picture that only has its existence as illusion.

Now, later on in your work when it becomes shorter, you'll see why it is that in the writings I call it "a malpractice" not "malpractice" as you have known it, the malpractice of one individual upon another, not the malpractice that emanates from one individual and touches another—I'm not speaking of that. The malpractice of which I speak is a universal malpractice brought about by a belief in two powers. This belief in two powers is so powerful, that it acts mesmerically as a malpractice. I use another term for it too in my healing work. When I'm presented with problems, I will either just refer to it as hypnotism or malpractice or antichrist. You see anything that testifies to your being a human being is antichrist, because you're not a human being, you're the Son of God, the child of God. Therefore anything or anybody that testifies to you being mortal, human, finite, limited is antichrist, it's a lie about the Christ. Therefore, any claim of human experience as far as I'm concerned is just antichrist or malpractice or hypnotism.

But mark this, when I use those three words, I'm not talking about some power that we have to get rid of or overcome. When I talk about hypnotism or malpractice or antichrist, I'm talking about the arm of flesh, which is nothingness, the non-power, the no power. In other words, in the message of The Infinite Way we do not use truth over error; we do not use God over evil, we do not battle error; we do not protect ourselves from error; we do not try to overcome it or rise

above it. We recognize that in any and every form, error is a form of malpractice, which is a nothingness. Why is it a nothingness? Can evil emanate from God?

Now if you were back in orthodoxy you might answer, “Yes.” Yes, you might say that God kills us in order to bring us home to Him; you may say God is responsible for that airplane that took 18 innocent fine children in the height of their health and youth and destroyed them; and you might say in His infinite love for us killed those innocent ice skaters. You might, if you were preaching a funeral service over a four-year-old baby that was raped and killed, you might say, “God in his inscrutable wisdom caused this,” but you’d be a fool. God didn’t cause anything like this.

The nature of God is love, and the nature of the Son of God is to raise up, heal, raise up from the dead, forgive the sinner—forgive the sinner; not punish the sinner. The Master never punished a sinner; always he forgave. *Neither do I condemn thee ... I will take thee with me into paradise this very night ... thy sins be forgiven thee.* There is nothing in the nature of God that punishes, that kills, that causes disease, that causes accidents, that makes of us slaves to false appetites. There is nothing in the nature of God that does that. And that is why the first plank in the platform of The Infinite Way is: that you must know the nature of God. Because as long as you believe that God visits evil in any form on earth, as long as you believe that God, an act of God, sinks a ship at sea, you’re putting God in the same class as an insurance policy. Be assured God is no insurance policy.

God is the spiritual creative principle of this universe, and there is no destructive act of God. Write that across your forehead: “There is no destructive act of God,” not in heaven nor on earth. Whence then comes evil? Out of the universal belief in two powers. Is this belief a power? Only where it is accepted as a power. The moment you recognize that if it is not ordained of God it is not power, you are starting to heal the child, the cat, the dog, the bird, the plant, or whatever it is. And eventually you’ll be healing on a tremendously broad scale. Once you have got it clearly in your consciousness that God is not responsible for any evil on the face of the globe, therefore take your attention away from God and let God run His universe. Then come down to, “Well then, what am I dealing with?” And the answer is “I’m dealing with the Adamic belief in good and evil, the universal human belief in two powers.” And this whole belief is a theory, a mist that went up hiding from us the truth that there is but one power.

Now, you have done two things: you have understood the nature of God, and you’ve released God from all responsibility for the evils of the earth; and you’ve released your patient from any penalty, from any evil, from any fear of evil at the hands of God. Then you take the second step and realize then: that which I am dealing with, that with which I’m dealing isn’t a condition of God, isn’t ordained of God, has no law of God, it must be the arm of flesh or nothingness. It must be the reason the Master could say, “*What did hinder you? Pick up your bed and walk.*” When you can say, “What did hinder you?” you’ve absolved God from all responsibility of evil; and you’ve acknowledged that evil itself, regardless of its name or nature or source, is not a power. You don’t have to deny evil, but you can deny that it has a power. If it had a power it would have to come from God, for God is the source of all power—Omnipotence. Therefore evil would have to derive its essence from God. If it did it would be immortal.

It has been brought out in our work many times, and healings have resulted from this when we have asked ourselves the question, “Is there a law of disease?” Well if there is, then disease is immortal. Everything that has a law is eternal: roses come from rose bushes—that’s an eternal law; there’s no exception to that. Two times two is four is a law. The movement of the stars, the planets, the earth, the tides is all in accordance with law, there’s no exception to these laws. And

so if there is a law of anything, that thing is immortal. So disease would have to be immortal, but it isn't. Not only it can be spiritually healed, it can even be medically healed, showing that really it isn't a law.

Now, when you have done these two things: acknowledged that God is too pure to behold iniquity, and God is in no wise responsible for the ills of man, and then have taken the second step and realized whatever it is that is responsible for the ills of man: being without God ordination, being without the law of God is the arm of flesh or nothingness, nothingness. *What did hinder you?*

You have automatically, in those two steps done three things, because you have prayed. That is the nature of your prayer: the acknowledgment of God and God's infinite, incorporeal nature, and the acknowledgment of the non-power of anything that does not emanate from God. This is prayer, and this is treatment. This is a form of prayer, and this is treatment; and this is a form of treatment that is used in The Infinite Way.

Now this is not the form of treatment that is used in other metaphysical approaches, but we are concerned only with the approach of The Infinite Way. Those who cannot feel the rightness, those who cannot bring themselves to seeing, feeling, understanding the nature of these principles must work with other principles. There's no such thing as right principles and wrong principles; there are just different principles, and these are the particular principles of the message of The Infinite Way. These are the principles upon which our healing work is based, and there must have been a lot of healing work in the years of The Infinite Way, or this world activity would not have taken place.

And these are the principles that we use in our treatment or prayer. Now, let me take you a step further with prayer and with treatment.

Well, it looks as if we must have a little rest first. All right, let's have a vacation for five minutes or so.