

1961 Los Angeles Closed Class
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398B - The Resurrection, Part Two

As you follow the message of The Infinite Way you must remember that you are not to believe me, you're not to take my word for anything. This isn't that kind of a teaching. We do not have anybody who is an authority; nobody that has to be accepted, believed, or followed. The principles that are set forth are the direct result of revelation and unfoldment in my experience, and they have been proven true. Before a book was published, I had sixteen years of healing work to prove that everything is truth that is in these writings. But this is no sign that you must accept them, or believe them, and in fact believing them can be fatal to your demonstration. I don't believe in believing. I don't even believe in having faith. I don't recommend having faith in God anymore than having faith in me.

We must rise to the realization which is demonstration. And these principles that are set before you will either bring out from you, "Oh that's what I've always believed. Oh that I can agree with. Oh that is mine," or as one man said, "This man stole this book from me if I had written it." I like that; I would like everybody to feel that way, that I took these words right out of their mind. Because those who do feel that way have no belief and they have no faith; they have the understanding which is demonstration. If any of these principles disturb you, you have the opportunity of putting them into practice, trying them out, and seeing how far you can go with them. There's no more use in calling them wrong because you don't believe them or understand them, than there is any reason to call them right just because I said so. The point is that you either feel instinctively and intuitively: "This is the Christ; this is the truth, the Son of the living God," or else it raises a conflict within you, and you then have the opportunity of putting the message to the test, and seeing how far you can go with it.

Now, having said that, I would like you to know that in carrying out the principles as far as we have tonight, that what follows may seem even more radical than what I have said up to now. But the same thing, either you will respond from within and say, "Yes that's it," or you will have the opportunity of putting it into practice. You'll remember I said that "God doesn't care for the human race." And I know that that sounds shocking. I know it was shocking when that was revealed within me. It was on that very point that I was led to seeking spiritual truth. But when I saw man's inhumanity to man, when I saw the wars, and the depression, and the slavery in some parts of the world, how could I help feeling that God isn't caring much about this thing that's going on. But later when I read scripture, I found that they knew this same truth thousands of years ago. It says in the 91st Psalm: *A thousand may fall at your left and ten thousand at your right.* And later on Jesus said, "If you do not abide in the word and let the word abide in you, you will be as a branch of a tree that's cut off and withereth and dies.

So you can see very well that God isn't caring much about the branches that are cut off. God isn't caring very much about those who do not abide in the word and let the word abide in them. God is not caring very much about those who do not dwell in the secret place of the most High. To those who dwell in the secret place of the most High, *none of these evils shall come nigh their dwelling place.* But to the others, a thousand others and ten thousand others, and millions of others, and billions of others, these evils will come nigh their dwelling place.

So it is we learn this principle: that until the Son of God is raised up in you, you are a mortal. And as Paul confirming all of this, Paul says, "*You're not under the law of God, neither indeed can be.*"

Remember that Paul is addressing us when he says, “You’re not under the law of God, neither indeed can be.” But he goes on to say, “*If so be the Spirit of God dwell in you, then are you the child of God, and if a child an heir, and if an heir, joint heir, to all of the heavenly riches. Remember that if so be the Spirit of God dwell in you. What does it mean: Spirit of God dwell in you? If you abide in the word and let the word abide in you; if you dwell in the secret place of the most High, or as the Master says, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”*”

Therefore, if you are living, not by flesh, not by money, not by fame, not by fortune, if you are living by *every word that proceedeth out of the mouth of God*, if you are keeping the word of God alive in your consciousness you are dwelling in God, and God is dwelling in you. The word of God is dwelling in you, and you are dwelling in the word of God, then you will bear fruit richly. Then the evils of this world will not come nigh your dwelling place and you will be able to say, “That in some measure, the Son of God has been raised up in me. So that I am no longer a worm in the dust, I am no longer totally mortal man, I am no longer that man, that creature Paul calls him, creature who is *not under the law of God, neither indeed can be.*”

So that, the whole essence of the message of The Infinite Way comes down to this: there is a word of God, which is revealed in scripture, and is revealed in some of our mystical writings. This word of God you must live with, you must, as the Hebrews used to teach: *have it in your forehead, bind it on your arm ... put it on the gatepost of your door.* In other words, keep this word of God alive around you, so you can see it and hear it all of the time. Then you are abiding in the word, and the word is abiding in you, and eventually this raises up the Son of God in you. And then you are heir of God, joint heir to all the heavenly riches. Then you can say, “the Spirit of God or word of God dwelleth in me, and none of these things shall come nigh my dwelling place.”

So then, acknowledge that as a human race, living an ordinary human life, we are the creature spoken of by Paul, *not under the law of God, neither indeed can be.* We are that individual spoken of, or that eleven thousand spoken of in the 91st Psalm who will fall, and we are that individual of whom the Master spoke, who is a branch of a tree that withers and dies. But, in the moment that we abide in the word and let the word abide in us, in the moment that we let the word of God dwell in us, in that moment do we become the child of God, child of God, heir. Then we are under the law of God, which isn’t a law, we’ve come out from under the law, now we are under grace. Now we live *not by might nor by power, but by the Spirit that is within me*, this Spirit of God that dwells in me, this word of God. We don’t have to take conscious thought for our life; we don’t have to direct our life by conscious thinking. There is a something within us that Paul says *liveth my life*; something that goes before us, something that always inspires us, illumines us, and that something is the Son of God which has been raised up in us.

Now, one of the things that constitutes the word of God is the realization of God’s omnipotence, omnipresence, and omniscience. Don’t pass over those three words lightly, spend a month on each one of them, until you have an absolute inner conviction that where I am God is; that there is no place for me to be separate or apart from God for I and the Father are one. Also, there is no time or place in which I can be in danger, for God being Omnipotence there is no other power; because of Omnipresence there can be no one endangering me or threatening me or harming me, for God’s presence is the only presence, whether it appears as you or me or he or she or it. Omniscience. There’s a word you can spend a year with. When you understand that word omniscience: all wisdom, all knowledge, you’ll say, “How have I ever wasted time telling God what I need or what I would like? How have I ever wasted time talking to God when I

should have been spending my time listening to the all-knowing mind, listening to the infinite intelligence of the universe, listening for that still small voice.” You can’t hear a still small voice while your mind is clamoring. The mind has to be still and know that *I in the midst of you am God*, and then listen to that *I* within yourself, listen, listen, listen. Suppose it does take a year before you hear it; a year isn’t very much out of the million years that we have to live. I suspect now that it’s just something over a million years, and I lived already nearly a million, I’m sure it’s going to be many more millions.

Life has no beginning and it has no ending. Supposing we don’t get through with all we have to do or learn by the time we pass from view, there’s no harm in that. Remember what Paul tells us on this line: *Neither life nor death can separate me from the love of God*, neither life nor death can separate me from the care of God. So I’ll keep right on after what the world calls death because nothing, not even death, is going to separate me from God’s care and God’s love and God’s wisdom, certainly not as long as I can keep a listening ear for that still small voice.

Now when you get to this point it is necessary to take the next big step. This is a contradiction of all that is taught in psychiatry, psychology, and most metaphysics: there is no evil in you or me or he or she. Evil is not personal. It’s as foolish to look into your mind for whatever evil is causing your disease, as it is to look into the mind of God. You will never find evil in anyone, and very frankly you’ll never cure evil in anyone, as long as you’re treating them for it. Evil isn’t personal; evil is impersonal, it has its source in that which is called the carnal mind, but as you know there is no carnal mind. The carnal mind is only a name that is given to a belief in two powers, a universal belief. It isn’t your belief; it’s a universal belief in two powers; and that belief constitutes what we call carnal mind; and all error is in that carnal mind.

When we wish to help an individual, let’s not try to help them; let’s not call them by name; and let’s not call the name of the disease. When they ask for help, they have made a contact with us just as if I lift the receiver of my phone, I have made a contact with central. Once I make that contact with central, I can get any number anywhere around the country, almost around the world. But first I must make the contact with central, then I’m all right.

When you have made a contact with your practitioner or teacher in *The Infinite Way*, you have made your contact with the central agency, because it will be impossible to be a practitioner or a teacher unless one had some measure of *that mind which was also in Christ Jesus*, for that is what constitutes the healing consciousness. Now, it isn’t a mind of our own; it isn’t a gift of our own; it isn’t a quality of our own; it isn’t because we’re good men and women; it is the attainment of some measure of that spiritual mind, which is the healing agency.

Now, you reach out to me for help, and I may know who you are and I may not; you may tell me your name or you may not; you may tell me what it is that ails you or you may not. As far as I’m concerned it’s a matter of indifference anyway. If it makes you feel better to tell me your name or the name of your disease or the accident or the lack, that’s all right with me, but on my end I’m not listening, because even while you’re talking, I am looking over here, and I’ve lost track of you. And I am knowing that because God is omnipotence, omnipresence, omniscience, there is nothing but God. And whatever it is that’s claiming sin, disease, death, lack, limitation, unemployment, or whatnot, this is the carnal mind, the fabric of nothingness; this is the belief in two powers; this is a belief of a selfhood apart from God; this is a belief that there is a law apart from God. And as long as I abide up there in that, you’re not entering my consciousness ... the appearance isn’t, the claim isn’t. I’m tabernacling with the Christ of you, the truth of you, the spiritual nature of you, which is God being, God presence. Because when I’m up here thinking of God, remember, “I and the Father are one,” so you are included in that God. And I have nothing

to do with your human identity, the creature that is *not under the Law of God, neither indeed can be*. And I can't bring the power of God to you, as a human. I can only lift you up here into God. Not the mortal, I have to drop your name and your figure, your face, your form, and just dwell on you.

You know how I know you? I can only see your eyes, and I know that behind your eyes there is you; you are looking out through your eyes. The body isn't you, not even the eyes are you. But somewhere in back, there is you, and that you is incorporeal; it is spiritual; it is an emanation of God, as much so as a sunbeam is an emanation of the sun, yet never separate or apart from the sun, and always of the same quality and quantity of the sun. And so it is that I have nothing to do with you as a mortal. I have to do with you as manifested God being, God individually expressed. And this that you've presented to me as an appearance, this is a temptation coming to me; this is a hypnotic suggestion testifying to two creations; testifying to a selfhood apart from God. And I'm not accepting it, and so I'm saying to you up there, "*What did hinder you, what did hinder you?*"

In your first attempts at healing prayer or treatment, try this first of all: don't believe for a minute that there's a bad child on earth, because there isn't; don't believe there's a bad cat or dog, or a sick one, there isn't. Acknowledge this: that as far as God is concerned all that is is the image and likeness of God, and all else is antichrist, a false appearance, hypnotic suggestion, belief in two powers, arm of flesh, nothingness. All evil, regardless of the form it takes—be ready as the Master was to say to the woman taken in adultery, "*Neither do I condemn thee;*" be willing to say to the thief, "*I'll take you with me into paradise this very night.*" In other words, *neither do I condemn thee*. In other words, *thy sins be forgiven thee*. Why? Because I'm not seeing you as a mortal. As a matter of fact, the Master has revealed exactly what's in The Infinite Way and was revealed there, before I knew that the Master had revealed it: that good humans can't get into heaven very easily any more than bad humans can.

There's no room in heaven for a good human, only the Son of God gets into heaven. And being a good human is far from being the Son of God; being a good human is only the opposite of being a bad human. The Master revealed that in the experience of John the Baptist, when he said, "He's the greatest of the Hebrew prophets, but the least of you spiritual ones will get into heaven before John the Baptist." Why? Oh yes, he obeyed all the laws of the church; he wouldn't break a law of the church any more than he'd break his own neck. Ah, he's a perfect human, only one thing lacking in him, love, spiritual love, spiritual realization, conscious union with God, the ability to forgive. You know what a good churchman does, don't you: stones the woman taken in adultery, stones her to death, crucifies a thief on the cross, good churchmen do that. Good churchmen excommunicate some of the sinners in the church. How do you think they're ever going to get into heaven? Oh, they can obey all those rules they want, but they can't get into heaven with that kind of obedience. You get into heaven not by excommunicating; not by sitting in judgment—forgiving seventy times seven, praying for your enemy. That's how you get into heaven: forgiving and praying, forgiving and praying. And if you do that, you can violate a lot of church rules without getting into any trouble with God.

Now, one of the deepest sins is bearing false witness against our neighbor. That's one of the deepest sins. How do we refrain from it? By acknowledging God to be the true identity of our neighbor, by acknowledging God. That doesn't mean when we're dealing with a criminal that we may not have to send him to jail. It only means that we should not be holding him in condemnation, and we shouldn't be sending him there for punishment. Until he awakens himself to his true identity, it may be better for him and for society that he be kept out of circulation. But

there should be no animosity in it; there should be no idea of a tooth for a tooth, an eye for an eye; there should be no idea of revenge, or you have it coming to you, or you deserve it. No, there should be compassion, “I know why you sin, you didn’t know the truth; you never knew your own identity; you never have been brought face-to-face with yourself; otherwise you would have known there’s no reason to sin. You are the individualization of all that God is; you have...*Son thou art ever with Me, and all that I have is thine.* You never had to steal it or lie for it or cheat for it or defraud. *Son, all that I have is thine.* You don’t have to take it, let it unfold.”

And so it is, that how can we criticize the people who have been brought up in ignorance of truth, in ignorance of their true identity. You know you must remember this: we have a right somehow or other, I don’t know how we got it, to call ourselves Christians while we’re violating Christ teaching. It’s a strange thing, but it happens all the time. We’re allowed to condemn people to death, and still be good Christians. Oh, we’re allowed to do a lot of things; but not spiritually.

Spiritually you have to be under the grace of God, and you can only bring yourself there when, through the realization of God’s nature, and the realization of the universal nature of evil, the impersonal nature of evil—never pinning it onto an individual—that you are able to come to that place in consciousness where you say, “*Father forgive them, they know not what they do.*” And supposing they do it over again, and over again, and over again? As far as you’re concerned they know not what they do. They don’t any more know the seventy-first time than they did the seventy time or the first time, they still know not what they do until there is an awakening.

Now, are they at fault for not awakening? And the answer is no. No. I’m going to show you something very quickly. You know how difficult it is in your own family to try to bring every member of the family into obedience through harmony, you know as well as I do that there are those who just can’t be brought into that. And you also know that you can’t preach at them and bring them around; you also know that you can’t nag at them and then bring them around. And the question often comes up, “Well then, how do you do it?” And that’s a good question, and it has a good answer. The only way really, that you can do it is to stop talking, and go within and make contact with the center of your being, the source, until the Son of God is raised up. And then you’ll find that that Son of God which has been raised up in you will be a power of forgiveness, of regeneration of adjustments, in them.

And I want to illustrate that for you, so it’ll be clear. I have had a good deal of experience in prison work, and I’ve worked with quite a few prisoners in several prisons. And I have found this: all the preaching in the world that these men get from many sources, doesn’t change their nature or their character or their way of life. But when they come under the influence of a metaphysician who really knows, their nature is transformed, their character is transformed, their conduct in prison is transformed. And, not only that they are changed, but strangely enough, the parole board knows it and paroles them very quickly. It’s really a miracle sometimes to see how that parole worked without any human intervention, the moment the change has taken place in that individual.

Now what does it? When you go into a prison without condemnation, without judgment, without criticism, knowing in your heart and soul that these men have only done whatever they’ve done in ignorance—in ignorance of their true identity, in ignorance of the truth. You know right well they’re not really criminals; nobody’s wants to be a criminal. Whatever it is they’ve done, they’ve done for reasons beyond their immediate control at that moment, so there’s no use preaching; there is no use condemning, and there’s no use threatening them with more punishment, and hell. There is use in this: going in there, first of all, without criticism, judgment,

or condemnation, but in the Spirit of *I know thee whom thou art, thou art the Christ the Son of the living God*. Even though it is dormant, Christ is the reality of your being; the Son of God is your true nature. You may not know it, but I do. This is all silent; this is all in meditation, before going into the prison, before seeing a man.

Then, in making contact, you make contact without any harm in your mind, without any judgment or criticism, and that man feels it. That man instantly feels the hand of friendship, and something opens and responds in them. From there on it's easy, because now as you meditate and you make contact with the center of your being, and the Christ is released; that Christ changes the consciousness of that man or woman.

All that I'm expecting you to understand: that you don't go into a prison and reform everybody that's there, that there is only those who are led to you, attracted to you, that will work with you or come to you; they have opened themselves for this spiritual entrance, this spiritual activity. And, as long as you go in there pure at heart, and then have your meditation until you have had this release of the inner Spirit, you will find that you will raise up the Son of God in them. And it's a wonderful thing to see how quick the warden notices it, and how quick the parole board notices it, and how very quick they're released and they're out, without your taking a human footstep.

Now, this is the principle in our healing work: You do not sit in judgment on your patients. You do not call them bad; you do not try to make them more loving or more forgiving or more generous. You don't try to get them to read twenty more pages of your book every day. You don't try to make them go to church. You leave them strictly alone. You turn within yourself, and you raise up the Son of God in yourself by virtue of having no criticism, judgment, or condemnation in you when you go into your meditation, you're enabled to *forgive them they know not what they do*, and then be at peace until that inner release comes, that inner assurance of the Presence. And then you will know that the Spirit is now at work in the consciousness of your patient.

And remember, your patient can be a person, an animal, a bird, an insect, a plant, because life is life, and all life is consciousness, and consciousness responds to consciousness. In other words, in the human stage of our life, if an individual is good-natured, friendly, those who come in contact with them automatically like them. They respond to it. If an individual is mean, nasty, suspicious, dishonest, there's a drawing back from them. In other words, what we are, announces itself, and therefore we have a law of cause and effect. In other words, if I'm humanly good, I attract to me; if I'm humanly bad, the opposite takes place. But the very moment when we start and the Son of God is raised in us, there is no longer attraction nor repulsion; there is spiritual oneness. We are now one in Christ Jesus, that is, we are now one in spiritual sonship, and there's neither good nor evil, there's just one and that one is the Son of God.

In other words, in every thing we do, we are to raise up the Son of God in us, and then in our meditation, raise up the Son of God in all whom we meet. And do it by impersonalizing evil. The very moment that you impersonalize it, by knowing that evil is not of person, or in person, evil has no person, you really have them fifty percent free of their discords, just with that one realization. Impersonalization, and then of course, "nothingizing" that which does not come from God, are the two most important parts of our healing work.

Well, when you work with these principles, and you'll find they're very simple after just a short while; when you start working with these and watch the response that takes place in everything around you, in everyone around you, you will know why it is that you never will heal a person by trying to correct them; you never will heal a person by trying to find out what's

wrong with them. Heaven help you if you find something wrong with an individual, they've got it. That has been one of the troubles with some of the mental work, that they have discovered the error in a person and then didn't know what to do with it. You find that a person is sensual and you say, "Ah, there is your trouble, you're sensual." If they have any intelligence they'll turn around and say, "Well, what can I do about it? You do something about it." And they'd be right too, they'd be absolutely right. It's just like a person saying they're in terrible pain and you turning around and saying, "Oh no, pain isn't real." I know what I'd answer you if you did it to me, "Prove it, don't tell me about it, prove it." As far as the letter's concerned, I know that evil is unreal. But if I'm going through a phase of it, "knowing it" isn't doing me any good, and your telling it to me won't do me any good. But if you have an inner awareness of it, that will heal it.

One of the biggest mistakes that is being made in healing work today, healing work of all natures, is this very fault of pinning the error onto the patients and then trying to eradicate it or uncover it or bring it to light or have them remove it. One of the greatest factors in spiritual healing is the ability not to think of your patients; just realize God constitutes the reality of everybody, and evil in any form, any nature, is impersonal, and has no person, doesn't even have a law to sustain it. When you impersonalize that way and nothingize, you'll find how different your healing work will be.

Now, those of you who have been working with the message of The Infinite Way for some time, if you've had any difficulty in healing work, please remember it is because you have been violating or not thinking specifically in terms of these principles, you've not been working properly with these principles. Those of you who have been working with other forms of metaphysical healing, either stick to those ways or try this way; don't try to mix them. Try to understand these principles and work with them, and utilize them, and stand fast in them until you've either proven that they are true in your work, or for some reason or other that you cannot work with them. That does sometimes happen.

Now, as you work with these principles, you will find at first that it is very necessary to work conscientiously in your treatment with the principles, applying them. And the more and more that you work with them, the more familiar you get with them, the less you have to consciously declare them. As they get to be more and more a part of your nature, you find it less necessary to voice them; your consciousness has evolved. And what takes place eventually is this: there comes a specific day, a specific moment in a specific day, in which a transition takes place in your consciousness from that of a human mind that is knowing truth, to a spiritual mind that is truth. You find that the human mind that knew truth is dissolved; the human mind that declared truth is dissolved; the human mind that worked with truth is dissolved, and now, there is; at least in a measure, *that mind which was also in Christ Jesus* which is not knowing the truth, it is the Truth. And therefore, in this consciousness; you do not go through these forms, because your consciousness has developed to where all of this is your new consciousness. It isn't a truth in your consciousness, it is your new consciousness.

And now, you really come to a place of healing almost with a smile or, "Oh well, that's antichrist, nothingness"; or, "Oh well, more malpractice, nothingness"; or, "Well, I can't be hypnotized. *I* is Spirit, *I* is God. *I* can't be hypnotized. But *I* of me is *I* of you, so the *I* of you can't be hypnotized either, therefore *pick up your bed and walk.*"

Always remember, that as you go higher and higher in consciousness, there is not a patient and a practitioner. All the way back in the days of *The Spiritual Interpretation of Scripture* I showed the students that ordinarily we think that there is a patient here, and a practitioner here, and God over here, and the patient goes to the practitioner, and the practitioner goes to God, and

God comes back to the patient. Analyze it and see if we don't get that idea that we are going to a practitioner, and the practitioner is going to God, and God is going to come to us. But, of course you see, the higher you go, the more quickly you will discern that there is not a patient and a practitioner and a God. There is not a patient and a practitioner and a God, there is not even a practitioner and a God.

As you come to the final revelation, you will realize that the name of God is *I*. "*I am God, I am He.*" Ah yes, but that *I* which is Joel, is also Bill and Mary. In other words, that *I* which is God is *I* the practitioner, and *I* the patient, so there is only one *I*. And there is no practitioner treating a patient, and God obeying the practitioner, because the practitioner is such a nice person. There is no practitioner that has a pull with God. No, there is no practitioner and there is no patient; there is only God.

God constitutes the being of the practitioner and of the patient: *I am that I am*. And then you'll find that this lifts you up and lifts you up and lifts you up to where you behold. In one of the writings I've quoted, what is to me one of the most beautiful of the Oriental stories of this sage, Oriental sage, who dies and goes to heaven, of course he's a great man, good one too. And he knocks at the gate of heaven and God comes to the door, "Who's there?"

"I am so and so and so and so.

"Oh I'm so sorry, heaven's all filled, there's just no room for any more. You'll have to come back another time."

And the sage goes away and he comes back later and knocks again and God, "whose there?"

"I am."

"Well I'm sorry; heaven is still filled up, no room. Come back again."

And the sage goes away but he comes back the third time and God answers. "Who's there?" And the sage says, "Thou art."

"Oh come in, come in, there never was room for me and thee."

A practitioner who has room for a patient and a God is not a practitioner, not a very successful one. The practitioner must have no room for a God and no room for a patient. The practitioner must have room only for *I*. *I* is God, and *I* is me and *I* is you and *I* is our only identity. Because strangely enough in this, the church is true, although it doesn't know it, and it doesn't know why. There is only one Son of God. His name isn't exclusively Jesus. His name is also Joel and Bill and Mary and Sue. There is only one Son of God, and you are that Son, and I am that Son. And the practitioner who has no room in his consciousness for a God, no room in his consciousness for a patient, that practitioner is living in the awareness of what the Hebrew Testament said: *Hear, O Israel, the Lord our God, the Lord is one*. And should have gone on and said: "And the only one, the only one, there is only one."

Now, when you are dealing with your patient, the closer you come to the realization there can't be a patient; there just can't be a patient; there can't even be a practitioner, because there can't be God and something else, there can't be God and somebody else. There can only be God infinitely manifested as the Son of God which I am. And there's only one *I am*. God is infinitely manifested as the Son of God which I am. And in that I have no patient.

And pretty soon I get a call that tells me I haven't got a patient, I've just got another friend who has awakened to their true identity. Someone else who has had the Son of God lifted up in them to where they're not a sick mortal, and now a well mortal; they're not a sinning mortal who's been reformed. They have died to their humanhood, and they've been reborn as the Son of God. And that's the function of spiritual healing.

We edited, the editor and I, a passage in *The Thunder of Silence*. Originally the statement said, "...and the sooner your patient drops dead the better the practitioner is." My editor thought that was strong language. But if we're to die daily, why can't we die just once in one day and have it all done and over with? But the sooner the patient dies in my consciousness as a patient, and the sooner the Son of God is raised up in my consciousness, the sooner I have a group of students all around the world who are the Son of God—who is, it's only singular it's not plural, who is the Son of God.

Our whole spiritual body that we read about: spiritual bond, spiritual union, we are one Son of God. We are not sick humans made well; we're not sinning humans made pure; we have died to our humanhood, the past is dead and gone. And we have been raised up in our spiritual identity, and that is called the resurrection. And "The Resurrection" is the title of this Los Angeles class.

Thank you.