

Truth Understood
1959 London Private Class for "25"
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Tape 282A

Good afternoon.

I'm very grateful that we have this opportunity of having this particular meeting in Masaltz studio, because it is very necessary for a work of this kind to be conducted in an atmosphere of spiritual activity. The surroundings are important. The atmosphere that is maintained is important, and the reason for this you will discern as we go further along.

This particular group we call the "group of 25." The way it got that name is that the very first group of this nature had 25 students in it. And these groups now, which are functioning in every city where there has been class activity, is still called the group of 25, but it really doesn't consist of 25 people. It could be six people or two, or it could be 60 or 120, but it will still be called the group of 25, because in our minds the group of 25 has a certain function to perform, a function which is not performed by a closed class group. It's not performed by a practitioner group. It is not performed by any other group in our work. Always, the group of 25 is associated with a specific book.

Now, the reason for it: Truth is really radical, so radical that very few people in any generation are able to accept it and still fewer to demonstrate it. Truth is nothing at all like what we ordinarily believe truth to be. Truth, contrary to usual expectations, is not a way of finding peace of mind, or peace of soul, or peace on earth. Rather, I have come to bring a sword. Not the sword that men fight with in battle but the *sword of the Spirit* that cuts us to pieces inside, and, in doing so, it deprives us of the very things that the world holds dear. In other words, all the things the world is struggling to get, even those things that the world goes to church to get, the sword of the Spirit takes from us. "My kingdom is not of this world" best describes that and those who go to God or to the spiritual path thinking to gain the things of this world probably would be better off if they jumped overboard quickly, ended their sufferings as rapidly as possible. "My kingdom is not of this world" is descriptive of the spiritual experience. *My word is not your word. My thoughts are not your thoughts. My ways are not your ways. My peace I give unto you not as the world giveth.* All these things describe the spiritual path and none of these things of the average truth's being seeking.

Anything at all that inflates the ego, that builds one's own importance, that tends to indicate one's spirituality or mastership, all of these things prove to be the barriers which keeps the seeker from the kingdom of God. As long as the person has an earthly desire, they cannot achieve it—and to attain the highest until those are ready to leave mother and father, brother and sister for my sake. In other words, become unattached to the things, the persons, the personalities, the qualities and the quantities of this world, the spiritual world isn't attained. Therefore, you must realize this that all of those who. Well, let me put it this way rather. Very few of those who come to a teaching such as ours are actually

seeking the spiritual kingdom. Very few are actually seeking the kingdom of God. Very few are seeking a spiritual path of life. The vast majority of those who come to us come because they have been led to believe that through God they can solve their immediate problem—a physical one, a mental one, a moral one, a financial one, one of human relationship. And so to the vast majority of our students, and I'm convinced the students of all spiritual teachings, it is but a way in which they hope to attain human harmony.

In a measure, they do attain human harmony, because it is the nature of those who have attained any degree of illumination to dispel the mesmeric sense, which operates to separate individuals from their harmony. Everyone in the world would be living the life of a child of God, which in their true identity they are, if it weren't for a mesmeric sense, which has been generated by the universal belief in good and evil. We were all in the Garden of Eden. We were all spiritual beings. We were all without sin, until we accepted the belief of good and evil. We, not you and I as individuals, but when consciousness became imbued with this belief in two powers, we as individuals unconsciously accepted it. And, this belief of two powers constitutes what we call carnal mind, or mortal mind, or the devil, or Satan; and this power is dispelled as soon as one of spiritual illumination comes along and breaks it.

Now, since you cannot break it for a person wholly, unless they themselves are willing to walk side by side with you, what happens is that when they come to a practitioner, a teacher and there's a problem of physical body illness, the practitioner can break that karmic sense, but it doesn't always change the consciousness of that individual, and, therefore, being in the same consciousness eventually they produce the same or other forms of discord. In other words, "neither do I condemn thee but go and sin no more." If the individual, being freed of a mental, moral, physical, financial, or other difficulty were to say, "Oh, that's beautiful. I see now what the possibilities are of living in the spiritual life. Bring me to that light." And, of course, the entire work of the spiritual ministry in any of its branches would be different. But, as a rule, the individual says, "Oh, I'm so thankful. I'm mailing you a check." And then, six months or a year later when something else has come upon them, they call again. And, if that's met, then again, "I'm so grateful. Here's another check."

Even our own students, to a certain extent, will not go the full distance. They will lead enough, or they'll heal enough, or they'll go to enough classes so that their own immediate problems or those within their family have some measure of relief; but they still do not catch the full vision, which says in Thy presence is fullness of life, or is fulfillment, or to know Him aright is life eternal. In other words, even after they've had a dozen demonstrations of spiritual consciousness, they still do not awaken to the fact that the goal isn't demonstrating away their problems. The goal is *to know Him aright* in which knowledge life eternal or harmonious is discovered, or they do not realize that you do not use God to bring about conditional harmony. You attain the conscious realization of God. You come as an experience into the presence of God, and then the evils of this world are dissolved and disappear, so they no longer have that substance of the belief of two powers—the belief of good and evil.

In God consciousness or Christ consciousness, there are not two powers. This is the whole secret of Christ consciousness that an individual, even though he be a Hebrew rabbi, can turn around and say to the crippled man, “What did hinder you? Pick up your bed and walk.” In other words, there aren’t two powers operating, so get up and walk; or it can say to the blind man, “Open your eyes.” Not I will turn to God and have God heal you, or not that I am a spiritual Light and I have spiritual power and will heal you. Not at all but merely open your eyes or pick up a little dirt and put some spittle on it and heal it with that to show how unnecessary any power is. To the Hebrew, spittle is a sign of contempt; therefore, to heal blindness with spittle means really to show you that the lowest possible form of power that can be of nothingness, yet it heals blindness. In other words, there is no power to blindness, and so you don’t need a power to heal it. There’s no power to paralysis, therefore, you don’t need a power to heal it. Therefore, Christ mind, Christ consciousness, which is the consciousness of Adam in the Garden of Eden, is that which recognizes but one power and that the creative, maintaining, and sustaining power which is God.

Now, once we understand that we have a goal—and that goal isn’t to heal disease or get rid of sin. That goal isn’t to get people to obey the Ten Commandments. That goal is to bring those who are ready for it and willing to pay the price. You have to sell all that you have for this goal. You don’t get it with spare change, and you don’t get it with part-time study. You sell all that you have for this goal, but when you have it, you have *God realization*. And, in the presence of God, there are no errors, no evils, no sins, no destruction, no wars, no condemnation; so that when you have attained only a measure of it, you are then ready to witness the dissolution of the problems of the world.

Now, our world of our students, there must be in each city a small group. It may have in it only two people. It may have 22. It really makes no difference how many. What counts is that there is such a group who has, first of all, agreed within themselves that God is not their servant. God is not to be used to get rid of our problems or to bring us harmony, but rather that we are the servants and that we are to yield ourselves as servants to God to be used, to show forth God’s glory, God’s wisdom, God’s tolerance, God’s strength—not to have it as of our own. It can never be. We can only be instruments, avenues, channels in which God manifests His own glory and His own spiritual power.

Therefore, these who comprise these groups must never forget that as Jesus said, “I can of my own self do nothing,” so must we never believe that we are ever going to be more than that nothing and only in the degree of that nothing can the grace of God be made manifest. While we have a will, a desire of our own, a goal of our own, we have a barrier that separates us from the activity and demonstration of God’s grace. So then, if only a few of us exist in a city who have realized this and who are not in this work for fame, or fortune, or glory, but who realize that regardless of what degree of manifestation they show forth that it is still God’s demonstration, not yours or mine.

Then, we are ready for the next step, that is, abiding constantly and consciously in this realization *for thou art with me and all that I have is thine*. Living without conscious will in the sense I will never leave you nor forsake you, then I have no struggle in life,

because that *I* which is ever with me performs that which is given me to do. *I* am the bread, and the wine, and the water, and the meat, and life eternal, and the resurrection; therefore, I have no conscious effort to make to earn a living, or gain supply, or increase my longevity. As a matter of fact, I have the opposite. I have a releasing of personal effort in the realization that there is an *I* within me that is greater than he that is in the world. That there is an *I*, which is my meat, my wine, my water, my supply, my companionship, my transportation—all that's necessary for my unfoldment.

Then, there's the next step. God is the eternal lawgiver. God is Spirit. That the only law there can be is spiritual Law. That means Law, which is reality or power. Now, as against that, you know, we have material law and mental law. We have the laws of infection and contagion. We have the laws of heredity. We have the laws of weather and of climate, the laws of food. Oh, we have so many laws in the world, but in the realization of God and God as the only lawgiver, you nullify every material and mental law that comes within range of your consciousness.

Now, those of you who have done any healing work have already proven that whether the person has flu, or grippe, or measles, or scarlet fever, or any of these things that are called infectious or contagious, that your realization of truth becomes the law unto them and nullifies those material laws. Every time you've healed disease in any form in any individual what you've actually done is prove the law that disease wasn't really law. It only acted as law because of the universal acceptance of two powers, of two laws. But, in your realization of God as Spirit and all Law as spiritual, all you've done in healing is to prove that there is no other Law but law of God. All these material laws, all these mental laws were only laws while there's an acceptance of two powers—good and evil.

In my work, I've had the opportunity of working with people who have been caught on the psychic path and who have come under terrible experiences, experiences not alone that would wreck their physical life but have wrecked their mental life. And, in every single case, I have been able to release them through the realization that all these mental powers of those whether on this plane or the other plane are not power. They're definitely not power, except in the experience of those who either ignorantly have accepted them or consciously wanted the experience of them. Therefore, they are as much a law unto them as drowning would be in our dream while we're dreaming, but drowning would have no further existence or result once we awaken.

So it is, this work proves beyond all question of doubt that material law and mental law can exist and operate only in the degree that this universal belief in two powers exists, that wherever an individual consciously brings to bear the understanding of law as being of Spirit that the material law and the mental law dissolve and disappear and the consequences with them.

Now, when you have come to this point of perception, you realize, well, let me put it this way, for this is how it began. I realize that sin, disease, death, lack, limitation, wars, and all of these evils will continue to exist on earth as long as the belief in two powers exists. And, therefore, just as I can bring freedom to an individual only by releasing him or her

from the material or mental law that's binding them, so this world can only be released from its wars, individual or national, international, as the world is released from the belief in two powers—good and evil.

Now, it is not a difficult thing when an individual comes to us if we know this Principle to bring them their freedom. It can't always happen in a day, because every individual isn't ready to surrender. They can be released from a particular sin or a particular disease of the day, week, or month, but that's a minor thing, because sooner or later they'll go back with another. But, they cannot be released from the belief of good and evil, until they themselves are ready to take the necessary steps leading there.

So that the question comes in: How then can this be of benefit to the world? And, so it was that in order to show me how it could, my first experience of an application, a misunderstanding to a problem greater than an individual one was when I was asked to help when a city had an epidemic of measles, of scarlet fever that was about to close the school. And, a member of the Board of Education was a Unity student asked the Board before ordering the schools closed for consent to have metaphysical help. And, the Board said, "Well, it can't do any harm; go ahead and try it." And, I believe it was two Unity—long time ago—I think it was two Unity practitioners and myself were invited to work on that and within 30 hours not one single new case was reported, probably was the end of 30 hours. And, it was broken. The schools were not closed.

And, I saw that we can go much further than just healing an individual or even leading an individual into Christhood. We really can begin to break these laws that bind humanity. And after that, as you know, many, many opportunities have come to me for activities in the business world, and in each case we are proving that nothing binds humanity, except the carnal mind, which is a belief in two powers. And, as soon as this is nullified, even in the experience of an individual, the fetters begin to fall. And so, we are going into wider and wider activities with this unfoldment.

Now, for the groups of 25, there is a function, which will lead to one, or two, or three in each group eventually going further but not without taking this first step. Frankly here, I would like to tell you that I witness in every part of the world students who fancy that they're on the spiritual path, fancy even that they have a desire for truth. I don't know how really they can fool themselves that way, but the human race does seem able to completely fool itself. And, they will say, "Now, no, I don't want to read any of the books. No, I don't want to hear any of the early tapes, only those of the last, the latest, the deepest."

Well, I'd like to play piano, and I'd like a teacher who could just give me what's necessary to be a concert pianist. Start me right in today and get me on the platform next month.

It is ludicrous. You don't know how strange it sounds when I hear these comments. "Is this the latest tape? Is that the last class? Is that one of the deep ones?" Nothing very, very honest about this. There aren't any deep ones. There aren't any simple ones. This

message hasn't changes since "The Infinite Way" was written. There hasn't been a thing added to it. There hasn't been a thing taken from it. "The Infinite Way" is a textbook. It is made up of the spiritual Principles, which have revealed themselves to me in my 16 years at that time—16 years of actual healing work and the 13 years that preceded it in study. Twenty-nine years went into that book. I haven't found any reason to change a sentence. The only thing that's been added is the "Chapter of Wisdoms," which in no wise deviates from the Principles but merely states some of them from a mystical standpoint in sort of a capsule form.

So that all of the rest of these books are you might call them exemplifications or enlargements of particular Principles. For instance, *my consciousness oneness with God constitutes my oneness with all spiritual being and idea*. This is virtually like saying, "I and the Father are one and all the Father hath is mine." Just another way of saying that. But we have a book, "Metaphysical Notes," and that entire book is a restatement of the one sentence. It's strange that you can say that one sentence in as many different ways as it is stated in that book, but that's what that book is—a full and complete enlargement of one sentence. So it is with each of the books. They reveal one or more facets, or ideas, or Principles. Every one of them can be found in the book, "The Infinite Way."

You might ask then what reason exists for them. The only reason for these other books is that it isn't given to human nature to be able to study. If it were possible for a human to study, they wouldn't have to go any further than Lao Tzu's Way, or the Bhagavad Gita, or the Gospel of John. There are five major teachings, each one of which are about 5,000 words in length. Nobody needs any more than just one of those—part of one normally would be enough for anybody. And, I can assure you that "The Infinite Way" would be enough for anybody, but it just isn't given to us as humans. We haven't evolved far enough. You may not know this. You do know it, but I mean you may not consciously realize it. It's only 400 years since we had the printed word. Well now, you know in 400 years we just haven't evolved far enough to be able to comprehend the printed word. We haven't developed the faculty that can absorb it.

Yes, we can have what is known as a "blah" complex that enables us to memorize what we read but not to understand, not to imbibe, not to realize; and, therefore, we have these truths presented to us in the Bible, which should really be enough for anybody. But, we must go further. We must have further light and enlightenment, until each of us reaches a statement, a quotation, or a state of consciousness, which awakens us. And, the person who can do it for one does not necessarily do it for another. The book that does it for one does not necessarily do it for another. The approach that does it for one does not necessarily do it for another, and so we go from one to another until we find that one, which awakens us. Then, when we're awakened, we can state it in enough different ways as to be able to write a hundred books, and yet it will be the one Truth, the one Word, the one Message.

Now, it takes an individual a long time before they come out and become separate from those who are still seeking to use truth for a purpose to where they come to the realization that I'm seeking truth for Truth. I'm seeking God for God, and at the same time realize

that once I attain God, I attain the fullness of life. To know Him aright is life eternal, and complete, and perfect. Then, it becomes necessary to take that step whereby we know these specific Principles. Now, we will not learn them by looking around for advanced teachings. We will not learn them by looking for deep teachings, because we have to have the foundation of specific Principles even to open our own consciousness. Let me illustrate that.

Let us take this very Principle: My conscious oneness with God constitutes my oneness with all spiritual being and idea. As an affirmation, it's too long and too involved. As a truth to ponder, there's a lot of meat in it, and bread, and wine, and water. Let's see what I can do with it. My conscious oneness with God. Why is that word "conscious" in there? I know I'm one with God. We're all one with God. That's our relationship with Deity—oneness with God. But, evidently my oneness with God isn't bringing harmony into my life. My oneness with God isn't bringing healing, or health, or success. Ah, but this says my conscious oneness with God. There must be a step in there that I haven't heretofore seen. My conscious oneness. I must be consciously one. I must be conscious of my oneness.

Then, as I see that, it looks to me that almost every hour in the day I need to remind myself. I am consciously one with God. I and my Father are one this minute. From now on, all that are with me, all that I have is thine, and I have to abide in that day and night and day and night, bring it back to conscious remembrance, until eventually something within me, "Oh, oh, oh, whereas before I was blind, now I see." And then, I have the awareness, the feeling, the consciousness that I am one with God. And then, all of a sudden, I discover a miracle. Everything necessary to my daily work begins to flow into my experience, whether in the form of people, messages, teachers, books, dollars, transportation. It makes no difference. Without any conscious effort on my part, whatever is necessary for this day's experience flows to me. I don't work for it. I don't earn it. I don't deserve it. It flows. I find it at hand when I need it, usually a little bit before I need it, and that is the result of my conscious oneness with God. And then, all of a sudden, here comes a book from across the sea that has just something in it that I need this day. Here comes a person into my experience, and they provide just that which is necessary for this day.

So it is, as I go through life, now I've proven beyond all question of doubt that it is true my conscious oneness with God constitutes my oneness with everything and everybody necessary to my spiritual unfoldment and its evolvment on what we call the human plane.

Now, if I were running around looking for something deep or something advanced or something new, I would be overlooking this basic Principle, which has in my individual life really become one of the foundational stones. Well, in the same way, take any Principle that appears in that book, "The Infinite Way," and you'll find that you can do the same with it. In that book, the Principle is revealed that there is not good and evil. The acceptance of the belief of good and evil is the cause of our difficulties. And, some students will say, "Oh yes, that goes back to Genesis, but now let's see what Jesus said,

or what the Buddha said, or what somebody else said.” Oh, let’s not worry about what they said yet. We haven’t mastered that statement in Genesis. Let’s go back there. Let’s be willing.

Now, I’m faced day after day, as a human, with discords of every nature, limitation of every nature, and I must consciously bring to remembrance there’s not good and evil. There’s only one power. You’d be surprised how many days, weeks, and months I have to refute the evidence of the senses with that Principle, until eventually the same thing happens, “Oh, that’s right. This isn’t a power. There are no evil powers when God, God is the only power.”

So, we can go from Principle to Principle. The Hebrew Hezekiah. Here come our enemies twice as strong as we are. Powerful weapons, more so than we have. We’re afraid. But the Hebrew prophet in his wisdom says, “They have only the arm of flesh. Fear not. They have only temporal power.” And, they rested in his word, and the enemy began to fight among themselves and destroyed themselves. And, this is a Principle. And so I say is this true? Is this true? Because I’ve read the New Testament, I remember that that’s what the Master said. You have heard it tell of old that you must fight back, but I’m saying you resist not evil. Why did Jesus Christ say “resist not evil?” Wasn’t he exposing us then to the dangers of evil? Certainly, if he was a power, he must have discerned that evil is not a power, unless you fight it. Hezekiah, he saw that also. Well, maybe these two fellows really have something.

So, we have a Principle, and we begin at each time that a form of evil appears before our gaze we go within. Wait, wait, wait. Put up thy sword. Put up thy sword. Resist not evil. There’s only the arm of flesh—temporal power. Don’t resist it. Put up thy sword and rest in this word.

Now, you would practice that days, weeks, and months. And then eventually, you’ll find that no matter what form of evil appears within your gaze, your ability just to rest back within yourself upon that word makes it fight itself out here and destroy itself and its form.

Now, these students who expect to escape all that that hard work, that application, that working with basic, fundamental Principles, they’re missing the way. They can’t take the ultimate step and never will if they read it now until doomsday. They never will accomplish it. You might as well give them the “Oxford English Book of Mystical Verse” and say, “Here it is. This is the ultimate, the last word. Now go and demonstrate it.” You know they won’t, and they can’t. But, there’s the last word, and it’s the deepest. Can’t do a thing with it, because these mystics had the experience, but they haven’t taught you how to have it, and that’s what’s lacking.

So it is. I can say things to you that I can’t say to a beginner. I can say things to those who’ve been around me for years, but I wouldn’t say to you. And, I can watch each one as they either are making progress on the way or are digging a grave for themselves, a

spiritual grave before them, because there is no way that I know of that you can avoid these elementary, basic Principles.

Now, I want to show you how this works out in our healing work. Certainly, I've said in the book that eventually you can heal with a smile. Actually, I didn't say that you heal every case with a smile or every claim with a smile. I merely said that you can do some healing work with a smile. But, what is that smile based on? Well, let me tell you.

There are three major Principles, which cover the healing work in *The Infinite Way*. These Principles are not to be found anywhere else in religious literature, certainly not in metaphysical literature, certainly not as basic Principles that must be lived without deviation or exception. And, these Principles must be applied, until consciousness is so illumined that perhaps Jesus could always say, "Just pick up your bed and walk or open your eyes." We don't know. There's no record whether or not that was the way he always did. We do know that he went apart for many, many days and maybe this is part of the work that he did. It's part of what I do.

God constitutes individual being. The life of God is the life of your being. The mind of God, the soul of God, the spirit of God, the soul of God or the soul which is God, the life which is God is your very being, constitutes the essence and fiber of your body; and God's law is the only Law governing individual being—human, animal, vegetable, mineral. God is the Law, and God is the Life.

Now, when I am presented with a person who is a sick person, or a sinful person, or a mean person, or a miserly person, or some other kind of a person, instantly I have to go back to the word "God." God constitutes individual being. I'll exemplify this with an actual experience that took place last week or the week before when I was in California and invited to this state mental hospital. In this hospital, they're all men who have been convicted of crimes, in addition to which they are mentally deranged. And, I was invited there because a copy of "*The Infinite Way*" got there and eventually more books, and there were 15 students studying this message. I mean 15 inmates. And, the result in them was so noticeable that I was invited by the head to come and have a talk with him and to address these 15 men, and I did.

Now, here I'm sitting facing 15 men all of whom are convicted criminals not in their right minds. And, I have to be able to say, "God made all that was made. All that God made is good. Anything God did not make was not made. Therefore, God made man in His own image and likeness with all the qualities of God, and so God constitutes your being. God is the nature and the fiber of your being. God is the law of your being, and your nature is Godly. There isn't a sin or a disease in your whole nature. Your nature is Godly, because God made it. What God did not make was not made; therefore, all there is to you is the nature, and character, and quality of God-Being."

Now, remember that if that weren't a single-pointed conviction within my own being, I couldn't look at 15 such men and say that. It is only because, throughout the years, this has been my inner life, my inner conviction, my inner assurance, so that whether I'm

looking at man, woman, or child, saint or sinner, I'm realizing God constitutes individual being. God made man in His own image and likeness, and man is pure, and his nature is pure, and that's all there is to man.

Now, as a result of my entire life spent searching, I discovered this. There is no such thing as an evil man or woman. There is no such thing as a sick man or woman. All evil is impersonal. It has its source in what some ancient mystic called the "devil" in one evening where the evil won. There never was more than one evil. There never was more than one evil one. So, all evil has its origin in what was called the devil that somewhere a mistake was made, and the devil was considered an opponent of God, an opposition to God, in warfare with God; and, of course, with that nonsense, God's been at war with the devil ever since but hasn't achieved a victory. And, God is never going to achieve a victory over the devil.

Now, actually the meaning of that word "devil" was the source of evil but not a power, because all there is to that source of evil is this belief in two powers—good and evil. So, therefore, it isn't an entity or a nice entity. It isn't a law, cause, or a substance. It's a belief. We have this proven when the Master is faced with three temptations. The devil presents those temptations, but the devil wasn't a power. The only power the devil had was to present the temptations. Well, as the Master didn't accept them, that ends it. There's no more devil, and there's no more power. The only evil would have been the acceptance, and you can't blame the devil for that. You have to blame the individual for that. The devil has no function but to tempt with the belief in good and evil.

Later, Paul, I guess, gives it a different name, a better name for our purpose. He calls it the "carnal mind." But, Paul ended his career in failure. He knew nothing but imprisonment, punishment, beatings, persecution, being driven from city to city. Why? He said the carnal mind is enmity against God, so it is that Paul spent all his days fighting the carnal mind. Of course, it'll lick you, because there isn't any "it." The carnal mind is a temptation to believe in two powers. Had Paul recognized that he would have gone through and carried his message far and wide, but the governments wouldn't even have known he was there. The authorities wouldn't have known he was in town. The government doesn't have to know it. The newspapers don't have to know it. Nobody has to know it, unless you are fighting them. But, when you can agree that carnal mind is the seat and source of envy, jealousy, malice, anti-Christ. Carnal mind is the source and seat of poverty, lack, wars, but the carnal mind is a temptation. Then, you can rest in that word. You don't fight it. You rest in it.

Now, in this discovery, there are two principles or three. Your first principle God is individual being, but in this other there's two. The impersonalization of error, which means taking it away from person, not giving it a person in whom, on whom, or for whom to operate. And, you can only do that when instead of looking into your patient or student to see and uncover their errors, instead of looking into them to see their faults and trying to correct them. When you can say, "I don't care who it is and what it is. It's not of man. It's of the carnal mind, and the carnal mind is not a power against God, because

God is infinite. There can't be a power against God. There can't be a warfare against God. There's nothing to war with God."

Certainly, the belief that two times two is five does not war with the mathematical principle two times two is four. It just hangs around as a belief, which I sometimes grab hold of when I figure my checkbook. Now, I can't blame that on anybody. If I were alert, I wouldn't allow it to creep in. If we are alert, we don't accept the temptation to believe in two powers; but if we do not spend days, weeks, months, and years developing this consciousness that is able to impersonalize evil, throw it into the carnal mind and then nothingize it as the arm of flesh or nothingness, we have no healing Principle that will stand up. All we're doing is one day having a faith healing like, "Oh, God will do it," and the next day trying to nullify this mental power, and then the third day is wondering where we're making our mistake, or "Oh, I hated my mother-in-law yesterday and maybe that's what's doing this to me today."

You see when Jesus said that you are to become as little children, he didn't mean to go around looking for deep truths or advanced truths. Here are *three simple truths*: God constitutes individual being. God made all that was made. All evil is impersonal. Don't ever attach it to a person. All evil is impersonal. It has its source in the carnal mind, and the carnal mind is only a belief in good and evil. Nothing I. Drop it. It's the arm of flesh.

And, as you build this consciousness, you do your healing work, but if you think to do them through The Infinite Way and in no other way there would be three principles, you'll miss the way.

Now, that doesn't mean that eventually you won't arrive at a point. I have arrived at a point where probably 60, 70, 80 percent of my healing work is not done with going through this routine, because like we learn 12 times 12 by two times two and two times one, one times two, one times one. Ah, it's 144. Eventually, we come to the place where 12 times 12 equals 144, so eventually we come to the place where I can call it like that nothingness. But, don't believe for a minute that I can do it with every case or with every individual....