

1958 Chicago Private "25"
1958 Chicago Private Class for "25"
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Tape 215A

Good morning.

First of all, you know that this work is in the nature of a secret work. That makes it very difficult, because it means that there is no credit for anyone in doing it, no aggrandizement, no possibility of reward. No one can take credit for it or for any fruitage of it, because it can't be spoken of.

This work began with a group of "25" in New York City, and that's why it is called the "25" group, but actually there are about 250 members of it. But, they are situated all around the clock. In other words, if you are awake here at 7:00 in the morning and praying, when it's 8:00 o'clock in the morning there's a group in New York, and there's a group in London at 9:00, and there's a group on the continent at 10:00, and there's a group down in South Africa but gathered together at least in one city engaged in this work.

The object of it is this. As you do healing work, you come to see very clearly, as I brought out last night, that sin, and disease, and death, and lack have nothing to do with any person. Every person who has sin, disease, death, and lack is just a victim. Not one is responsible for the ills that they're suffering. Everyone is a victim, and they're a victim of that Adamic belief in two powers—good and evil. Because we only had One Power, we'd have nobody suffering from anything. We'd have nobody stealing anything. We'd have nobody killing anybody. If there's only One Power, there's nothing left on earth to do except to enjoy life.

It is only when there is an evil power that we begin to try to overcome it, or we begin to use it for our personal end; but, if there is no evil power, then there's none to use, nor is there any to be a victim of. So, when you do healing work, if you are at all observing, if you have freed yourself at all from emotion or emotionalism, so that you can observe objectively what's going on, you will soon see that your adult patients are no more responsible for their diseases than your little, tiny children patients. We certainly wouldn't want to blame them for their ills, and so it is that eventually you get to see the *impersonal nature of evil*, of that which causes the different forms of error.

Sooner or later, you commence to understand what is written on page 13 of the book, "The Letters." Where it uses the term Christian Science, you can apply this to any phase of life you want. "The time has now come," it says, "to take inventory of ourselves to see how far we have come out of Orthodoxy. In Orthodox religion, you have two powers. All the powers of good are ascribed to God. All the powers of evil are ascribed to devil or Satan. Now, you've come into metaphysics, but have you not transferred those powers of good from God to divine Mind and the powers of devil or Satan to mortal mind? And,

do you not still have, do you not have still a power that this power of God or divine Mind is going to overcome or destroy or help you rise above?"

In other words, have we not substituted the term "mortal mind" for devil, or evil, or Satan, or error? In most cases, you will find that that's what you have done, and that's what you'll find that all metaphysicians, nearly all metaphysicians of all schools are doing. They're using the power of divine Mind over error, the divine Mind to overcome mortal mind, the power of divine Mind, of love to overcome hate. They put it that way. Of course, all this is nonsense, because the basic and original revelation of metaphysics was that mortal mind isn't a power. It's the sum total of all error, but it's nothingness.

In the Christian Science movement, that teaching was lost right while Mrs. Eddy was with us, because she herself became a victim of fear. She became a victim of mortal mind and even on her deathbed sent a message to the Mother Church that her enemies had killed her, not disease. What difference does it make whether it's disease or your enemies, as long as you're going to be killed. As long as you're acknowledging error, you might just as well call it the "dear-old devil" of the bygone days. And, it is for that reason that the Christian Science movement is not doing as good a healing as it should be doing. There's no other reason. A lot of people blame the Board of Directors. I worked with them for ten years, lived right across the street from them, and I can tell you they're all fine people. They're all very fine people and very sincere and doing the highest that they know and certainly the highest that can be done with a great, big organization to control. They're not to blame. The Sentinel Journal is sometimes blamed, because the articles are no good, and certainly they are no good. The world would be far better off with 90% of them eliminated, but that doesn't make them to blame because science and health still exist and prose work still exists. And, if any individual wanted to dig out the truth, they could, so why blame the Board of Directors, because we are too lazy to study and find out what the principles are.

I also found this that the Board of Directors never limited or restricted our activities, except in one way. As long as we're in the Journal, we were not permitted to recommend openly the use of unauthorized literature. They did not restrict us from reading it. The Directors knew we were using the first edition as our main textbook. The Directors knew we were reading other literature. As a matter of fact, at one time, one director sent me down to New York to have a conversation with Father Divine. They knew what we were doing. They weren't blind. They knew that any practitioner who was doing good work and found out some things, they didn't object to that. They only objected to our confusing our patients by introducing them into things that would bring confusion to them. They were getting enough confusion anyway without our adding to it.

No, the reason that Christian Science is not, I mean Christian Science work is not doing the work they could because they have again accepted two powers. They have got a divine Mind and a mortal mind, and the minute they stop that they'll do better healing work. The minute they stop giving treatments and just realize you can't fight error. You don't need any God power to overcome that which has no existence, except as a mental image in your own thought or in universal thought. They'll do good healing works, and I

look for them to do good healing works through the use that they're making of The Infinite Way books and the increased use that they're going to make of them.

Now, we find that when Unity was started, they took everything that Christian Science had except one thing, and that one thing was the nature of error. They just didn't have to know anything about error, because God was so All that there wasn't any error. It's a lot of nonsense. And, they have lived to find that out that they've had to reorganize and make themselves a religious organization with robes on the platform, and hymns, and candles, and all the rest of those things that belong to Orthodoxy, because you have to have a substitute. If you don't heal, you have to have a substitute, if you want to stay in business.

We're faced with the same thing. We either have to heal, or we have to go out of business, or we have to have some way to fool the public. That's all. Well, if we don't heal, we're going out of business. We're not going to engage in anything to go back to Orthodoxy again.

Now, if you once experience this in your healing work that the sin, the false appetite, the disease, the unemployment, the lack has nothing to do with the person involved. It has to do with the universal belief of good and evil, and *one with God is a majority*. One with Truth is a majority. Therefore, the truth entertained in my consciousness becomes a law unto your body, or your business, or your art, or your profession, or your health, or whatever it is. One with God is a majority. The truth entertained in the consciousness of Jesus Christ healed his patients. The truth entertained in your individual consciousness heals your patients. There's no use believing of God did it. You all have heard that story about the practitioner out in Detroit who had brought a woman out of cancer. The husband came in one day to express his gratitude and give the practitioner a check. The practitioner said, "Oh, I didn't do it. God did it." "Oh well, I'll take the check back home with me; see how I can give it to God. I thought you had done it." You see that that is all a lot of what we call clichés, and that's all a lot of absolute garbage.

It is the consciousness of an individual that does the work. It is the consciousness of an individual, a consciousness imbued with truth, a consciousness that has discovered the secret of healing. And, *the secret of healing is the One Power*. The secret of healing is the ability to take any claim that's thrown against you—mental, moral, physical, or financial—and bunch them altogether as mortal mind or carnal mind and then dismiss them.

Yes, there's another way of doing it. One of our students brought this to light the other day. A Christian Science practitioner was working on a case and evidently rehearsing the statement when the illusion of sin or sickness tempts you so forth and so on. Evidently wasn't making too much progress on the case, even with the temptation of sin or sickness. But this student, Infinite Way student, immediately recognized that's only half the distance. When the illusion of humanhood tempts you, whether it's good humanhood or bad humanhood, that's when you have to begin to understand this is not a function of turning sick people into well people. This is not a function of turning sinful people into

good humans. This is not a function of turning unemployed people into employed people. This is a function of realizing Christhood, individual Christhood, your Christhood. And, when you have a patient, it's no good merely to resist the temptation to believe in sin, sickness, and other discords. You have to also disbelieve in good humanhood, until you understand the true identity of individual being as the Son of God.

Now, your experience at healing work, nothing else, will prove to you the rightness of this. My saying it to you or my teaching it to you is no proof to you. It's merely the setting forth of a teaching. I can't even prove it to you. If I raised someone from the dead, you wouldn't believe it. You have to experience whether or not there is any need to battle error, whether there's any need to fight it, or whether there's anything to fight it with. You yourself will have to discover for yourself whether error is something that you defend yourself against or something whether you defend yourself against with the recognition of its nature. If you accept carnal mind as Paul did, you'll be in prison every week, or get beaten every week, and lashed every week, and driven from city to city and post to post. If you understand the carnal mind as he originally understood it, a term denoting "nothingness," you'll be free. And, you'll free others in that proportion.

Now, with this in mind then, and I'll assume for a minute that you're going to prove this conclusively for yourself, then the next step is the recognition that the entire world is suffering not from its sins, not from the sins of its leaders, whether it's a Board of Directors, or whether it's Stalin or his successor, or whether it's any of the other dictators who have come on the scene, or any of the ideologies that have gummed up mankind. That's not what we're suffering from. We're suffering from the carnal mind having been accepted as a power. That's all. When we nullify that, it is just like this. If we cut off the electricity, the bulbs are dead. If we cut off carnal mind, there are no instruments for carnal mind that can operate. They're dead. So, we don't go around murdering dictators that we don't like or fighting ideologies that we don't like, because as fast as you cut their head off, another one will spring up, in fact two will spring up in their place. But, we go behind it and cut off the electricity and then watch what happens to these ideologies and the people who propound them, and that's the only way harmony can be restored.

That is the purpose that was behind the formation of the very first group of "25," and that was the purpose that carried it around the world. Every single day we are supposed to have, at the very least, one period, whenever possible two or three in which we forget ourselves, and our patients, and our own demonstrations or theirs, and just see if we can't look at the entire world. In doing that, we come up against specific forms of error. It may be a storm that's going to hit your city, or it may be an infection or contagion that's about to strike, or it has already struck, or it may be some false form of government that is forming. It may be some other form of error, and you yourself not fighting it. Go behind it to the realization that this is that carnal mind, that mortal mind or nothingness; and you wipe it out. It makes no difference whether you use terms of Christian Science, or terms of Infinite Way, or any other teaching, or literature, or scripture, as long as you get the meaning from it. As you know, I have openly acknowledged always the debt that I owe to Christian Science and to Mrs. Eddy, and I hope that those of you who have a

similar debt will never forget it. And, I'm sure Mrs. Eddy would be the last one to object to our using the term "mortal mind" as nothingness.

And, so it is that whatever terminology we use catch the meaning of this nothingness of error and don't think of it as just the nothingness of cancer, or the nothingness of dictatorship, or the nothingness. Go back of it to the nothingness of the carnal mind that appears as. Now, always remember that just as you're going to discover in the case of your students and patients that actually it's God appearing as these, so you're going to find that the carnal mind doesn't cause anything. The carnal mind appears as. It is the carnal mind that appears as false ideologies. It is the carnal mind that appears as dictators. It is the carnal mind that appears as infection and contagion. Carnal mind doesn't cause them. Carnal mind is them, and carnal mind is nothing; and when you've nothingnized the substance, you've nothingnized the form as which. Always remember that the biggest word in the entire Infinite Way vocabulary is the two-letter word, "as." God appears *as*, not in. God appears *as* individual being, and the carnal mind—evil—appears as the various forms that it assumes. So, when you've annihilated the substance, you've annihilated the forms.

Well, about a year and a half ago, or it may have been a few months more, in England I learned about the subliminal perception discovery. Now, the year before it was experimented with in the United States, and it was one of the very first things that I brought to the attention of those groups with the expressed hope that they would take that up in their work around the clock. And, from the moment that it was brought out in the press in the states, we have had groups here in the states working on that very thing. Well, as you know, the first experiments were very successful, and then we learned of an experiment that was to take place in New Jersey; and our little busy bodies got busy, and the experiment was a failure. Well, yesterday, I had the opportunity of speaking with one whose business it is to check every one of those tests, and I learned that the last three tests were also failures. That whereas there has been a great fear expressed in high places about the harm that that would do in the world, that today they're commencing to believe that it's going to be a failure, and that it isn't going to do any harm.

Now, that is no reason for us to rejoice at this moment, because the people are behind it are some of the wealthiest in this nation and some of the biggest legal authorities that there is in the entire United States, and so they are not going to give up just with a few failures. There's too much to be gained. If they win, they control the entire world. They aren't interested in selling merchandise. That's only their outer pretext, but they're interested in is what you do when you go to the election ballot and which church you go to. Once they got you right in those two directions, they really won't care whether you buy from Macy or Gimbel or whether you buy silk or rayon. So that our function is not to battle them, because in that we lose our own lives by making a reality of that which can only be real while it's accepted as real.

And, I want to caution you, too, if at any time you feel tempted to try to slay Goliath, be very sure that you don't use anything bigger than a pebble, because you'll find yourself slain. In other words, if you go at evil as if it were an evil, if you go out really to slay,

you will be slain. Your only hope of meeting discord—that is why malpractitioners always end up malpracticed. Your only recourse is not battle. The battle is not yours. This is God's universe. The battle belongs to Truth. And, the truth is that *I am* Truth, and *I am* all the power there is, and *I* need not fear what the carnal mind can do. Watch out that when David goes after Goliath that he has no armament on him, and he has nothing bigger than a pebble; and be sure that that is the way you undertake your practice. Don't gird yourself around with all your statements of truth, as if you are going to keep error outside. Don't gird yourself around with a lot of armament, even if you call it spiritual armament. The only spiritual armament isn't any bigger than a pebble. It's just you—matter of fact—always remember.

Do you remember the power that is ultimately to destroy the four temporal kingdoms? A stone carved out of the side of a mountain without hands. That's the weapon you're to use. A stone that you can't hold in your hands. When you understand that, you'll have the secret of The Infinite Way, for that is our secret. That is the one big thing that we have in this work that this is our defense and our offense. Empty hands. No weapons. Resist not evil. Only in proportion as that is understood do our practitioners heal. The minute they go on a rampage against error, I know they're lost.

You will have opportunity as you take up this work every day to find that a storm is headed for your dwelling place of one nature or another, and this is the time to get in this work. An epidemic, a threatened war, an election, whatever it may be, but always remember, too, that your part is strictly anonymous. First place, if you try to make it known, you bring ridicule on yourself, because nobody is ever going to believe that you can do such things. If anyone did, they'd begin to fear you, and be assured then that if they were big people and thought you had such powers, they'd find a way to lock you up. So, remember this is an anonymous work. It is a secret work, and it is legitimate, because we are not attempting to gain profit for ourselves, fame for ourselves, fortune for ourselves, or anything else. *Our entire mission is just one thing—the demonstration of our principle of One Power.* That's all we stand to gain out of it, but that's enough to save a whole world; and we surely don't need any credit for that, because it isn't a personal thing. It's a principle that's been discovered.

And, always remember this. That we can't even take credit for discovering it, because it's part of the principle that Buddha discovered when he sat under the Bodhi tree that all of the good and evil of this world—of this world—is just an illusion. That was his great discovery. It was the same discovery that the Master made when he was able to stand before Pilate and say, "Thou couldst have no power over me unless it came from God." Same power he used when he went up to the leper and touched him. "Leprosy, you can't do a thing to me. You're nothingness." Same power he said to the impotent man, "What did hinder you?" It was the same principle he was using. There aren't two powers—a power of God and the power of paralysis. So, what is hindering you? Get up and walk. It's the same power that he used when he applied spittle to the blind man's eye. Spittle in the old Hebrew way of life was a form of disgust, a form of disrespect. When a person wanted to indicate disgust or disrespect, they just spat. And, so it was that when he used spittle on a blind man's eye, he was really saying, "Look, this is all that blindness

amounts to, even spittle can cure it.” In other words, no power is necessary to cure blindness, because blindness isn’t a power. *Only God is a power.*

So, and, of course, it was the principle upon which Mrs. Eddy worked in the very beginning of her days that all of these things are illusions. She even says that “we must overcome the insanity of good health some day,” and that’s just what we are working at in *The Infinite Way*—overcoming the insanity of good health. We are not merely knowing the illusion of sin or sickness. We are knowing the illusion of humanhood—good humanhood and bad humanhood.

So, nothing of this is original with us. We can’t claim any credit, any glory. It’s an age-old principle but discovered, rediscovered, lost; and if we have success with it, it’s been because we rediscovered it, began practicing it. That’s all. But, if the day should come that some of our students should—practicing students—should do what some of our other students do, we’ll be lost, too. You’ve probably had the experience of having somebody write you or call up on the phone and say, “Help me get rid of my illusion.” Well, if you know it’s an illusion, it’s already got rid of. That’s the end of it. You don’t get rid of illusions. That’s making a reality of it again.

So, that’s our work in this work. If it’s a hurricane coming at you, if it’s a war, if it’s infection, if it’s contagion, if it’s epidemic, get busy. Get busy and nullify it in the same way that you would if it were an individual telephoning to you, “I’m unemployed, or I’m sick. I’m tempted with this, that, or the other.”

The main thing to watch in this approach is this. The real success can only come when you are completely purged of judgment or criticism in connection with either the persons or the conditions that are coming to you to be met. You can’t be really and truly a successful healer while prejudices, or criticisms, or condemnations exist. Let me illustrate this.

This happens over and over and over again in our work. A wife comes to us and tells us all her troubles and her grievances and all the shortcomings of her husband. And, she’s a very sweet lady and very charming, and you know for a minute you’re tempted to believe her. Some day you meet the husband, and you find out where the shoes fits or vice versa, and then you say, “Oh, what a fool I was to have believed that story.” But you see, believing it is only one side of the picture. You can’t disbelieve it either. You have no right to accept it. That’s where the whole point comes in that I’m making. It isn’t that she’s wrong and her husband’s right. Oh no, that would only be with the shoe on the other foot. That would just be another aspect of humanhood. The point is that regardless if both are right and both are wrong, or neither one is right or neither one is wrong, the point of it is the whole thing is an illusion. The whole thing is the carnal mind or nothingness. And so, you can’t be on one side or the other. You can’t accept one story or the other, for the simple reason that neither story, neither story is true in the spiritual picture.

Now, that's a very difficult thing to see, and it becomes even more difficult when a mother telephones you that her child is dying, because immediately you're feeling for the mother; and you want to save her child, and in that moment you probably lost it. All right. You can't believe mothers when they're talking about their children. You can't believe anybody when they're talking about their problem, and that is the attitude that you have to develop that I call "overcoming your emotions and going into this work objectively."

Now, you can't have emotions in this work. You just can't. The only emotion I think that Jesus displayed was when he was throwing the moneychangers out of the temple, and that's a legitimate emotion. When you see people wearing a spiritual robe, or a churchly robe, or a Christly robe, or pretending that and then acting contrary to those principles, I think you have pretty good reason to get up on your hind legs and start battling them, throwing them out of the temple, not necessarily actually but at least you're entitled to a little emotion, because there is a different form of error. That isn't ignorant error. That is conscious, willful, knowing error. You won't heal it that way. You'll still have to get down one of these days and view it in the right light, but at least if some emotion does come in, it is legitimate.

When you see people with a church and claiming it in the name of Christ and all this and that and then acting to keep people in ignorance, keep them in illiteracy even, so forth and so on, you can't help once in awhile just getting a little bit hot under the collar. But, it doesn't do any good and eventually you have to even overcome that emotionalism. As you know, Jesus found that when he threw the moneychangers out of the temple, they only stayed out one hour. The next hour they were right back at their old stands again, and so he probably regretted that he had given in to his feelings.

On the whole, remember this. You're not really dealing with people, and you're not really dealing with conditions. Therefore, you don't have to have any emotion about them. What you are dealing with is an impersonal thing called a carnal mind or a mortal mind presenting itself as pictures. That's all you're dealing with. You don't have to be sympathetic about the child that seems to be sick or dying or the alcoholic. You don't have to be sympathetic with what seems to be going on in the human picture when you yourself have seen that the fabric of that picture is the dream. The fabric of these human pictures are the Adam dream or the hypnotic dream, and once you've seen that you can't emotionalize about any of the pictures that it presents.

I could get emotional sometimes. There is one thing that stirs me and that is seeing these young kids sent out to war. I can't take it. Very difficult. It's the one thing I find myself having to control my emotions on, because that isn't merely the sin of government. That's the sins of the mothers who permit it. They don't have to permit it. No, they have PTA associations. They could just as well have other associations that say, "You can't have my sons. You want any killing, let the enemy come and kill me. But why my son at 18, 19, 20, 21? Let him go and add me and you right up there in the legislature. I don't mind if they get you. I don't mind if they get me, but you're not going to have my son, not voluntarily." It could be stopped. We're all responsible for it. We've all gone

out ourselves, and we've sent others out. That's one thing I still emote about a little bit. But, it's very foolish on my part, because there again it isn't the government that does it. It isn't you that do it. It's that same old carnal mind again that when it's dead it won't have any you or me to work through.

So, in the end, we all have to give up our humanness. Every one of us have to give up all of our humanness—all of our human sympathies, our human pity, our human emotion—and begin to understand that we are being presented with pictures, presenting the carnal mind, presenting itself as form. If it doesn't fool us with one form, it fools us with another form, and we have to awaken ourselves to see. That's the function of this group. That is the function of all groups like this to use that little pebble against the great big Goliath, but be sure that the pebble is so small that when I open my hand you can't see it. It's a stone carved out of the side of a mountain without hands. It's a nothingness, and it's a knowledge of nothingness. That's what meets your cases, and that's what meets the larger work. When you have capital and labor relations cases, it would be the same way. You don't think of people. You don't think who's right and who's wrong. It's a very dangerous thing to sympathize or to have any emotion for either side. And, you won't have any success either. You have to enter it with the idea that I'm not dealing with persons, or situations, or conditions. I'm dealing with again the fabric of nothingness, the fabric of the Adam dream appearing as pictures and then watch it fade.

Now, are there any questions you'd like to ask me about this?

“Joel, people have young men going to service and into the service. Isn't that just an experience of humanhood?”

“It is. It is. That's what I said that in the end we have to get over our emotion about that too. But that doesn't really change the fact that it's an undesirable situation. But that's right, but they will have to be handled from the standpoint of the fact that they are pictures of carnal mind having only the substance of the dream, which is nothingness. Right-o.”

When you undertake this work as a daily work, don't misunderstand me. You're not to be groping around in your mind for some evils to overcome. When you do this work daily, the first purpose is to sit in meditation for realization of God, for realization of the Spirit, of the Presence. If you experience that Presence, the discords fade of their own nothingness. It is only when something intrudes itself upon your consciousness, or in the case of the subliminal perception, that you do, not every day, but occasionally bring it back to your conscious remembrance and look behind it to see what functions it and then nullify it. Don't act as if this committee work were just going out to do battle against evil every day. That isn't its function. Its function is to realize God and then whenever any picture of the mortal scene presents itself to handle it and always handling it as the fabric of the dream or nothingness, the arm of flesh, and then just bear witness to the fact that it's destroying itself. We're not a crusading committee, in other words.

“Joel, you said earlier that the healing almost takes place at the moment of contact.”

“No, wait a minute. No. I said that healing work, your treatment, if you want to call it treatment, takes place at the point of contact. Whether the healing is going to take place or not at that moment, we have no way of knowing. The healing may take place only after the tenth contact, or it may take place a year later. We don’t know when the healing is going to take place. We know when the work is going to be done.”

“When the patient contacts you.”

“When the patient contacts you at that moment is when the work is done. If this telephone bell rings and I pick it up and somebody’s asked for help, that’s when my work is done, even if I continue talking here.”

“But if the patient says, ‘We’re going to a different spot and will you help me while I’m away. You never, correct, we’re not to think of them and yet.’”

“I don’t think of them, but if they come to my thought, that again is when they come. If I am confident that what has been presented to me is just the carnal mind presenting another picture, and that’s what happens when I get the call, and as far as I’m concerned the whole thing is dead and done. But, if an hour from now that case intrudes itself into my mind, if I think of the person again or the condition, or three hours, or eight hours, or every three hours, or every eight hours, I have to relieve myself in one way or another. In other words, I have to find my peace. Now, sometimes it intrudes so forcibly that I am compelled to go off in a corner somewhere and sit down, until I actually attain the realization of God’s presence, and so I’m completely enfolded in the Spirit and probably receive some assurance from within that all is well. But, that doesn’t always take place. Sometimes, I am forced to sit down and in a minute or two or five I get my peace. But, there are times when I will have to be a long time and go back at it several times before I ultimately attain that peace, which is a release.

That doesn’t guarantee that they’re healed either. It merely guarantees that as far as I’m concerned I’m healed. My work is done but there comes their ability to respond. Jesus said, “Do you believe that I can do this thing?” Well, of course, if you don’t, that’s that. Are you really opening yourself to this or have you got a little bottle of medicine around the side? Right. Are you really opening yourself to this or does the patient feel, “Well, of course, if it doesn’t work I can go to the hospital, and it isn’t going to cost anything anyhow. We have Social Security, you know.”

And so, you have to have to begin with a single-pointed mind when you enter this work, don’t you? The practitioner, as well as the patient. The practitioner can’t have fear, because the practitioner isn’t dealing with a person or a condition, so they know to begin with that they’re dealing with a nothingness. But, is the patient always ready to give up? No. Sometimes, the patient is a divided household, and we have cases like that, especially now with calls coming through the Orthodox Church where they’ve asked about 24 people to pray, and we’re just the 25th. And then, of course, if we say, “Yes,” well, that just means that 25 people prayed, and they got well but still no opening

themselves to a principle, no opening themselves to a way of life. It's just a sick person has been made well. That's all there is to it, which is not really our ministry, is it?

So then, even though we do all we can, the point is that the patient isn't always healed. Look how many of our calls come from wives who want their husbands treated or mothers who want their children treated and so forth and so on. And, the others don't even know they're being treated and wouldn't want it if they did know it. Wouldn't be interested in it. You have no assurance at all that that is the way the healing is to take place. You only know that, as far as you're concerned, you're healed. You're relieved. You're free. And if your patient or student is really on this path, even though they're not healed with that, they'll keep after you and keep after you and keep after you, until freedom is realized by them. As far as you're concerned, they could have had that freedom six years ago, but always there are these interfering things. No practitioner in this work should alibi themselves for failure to heal, but then there are reasons why all healings do not take place.

Look at us with all the effort we put in, with all the devotion, with all the life we lead, and everyone of us has come up against a claim here and there and some of them don't yield, so it just shows you that it isn't always a guarantee that everything is going to disappear. The reason is this. It appears to us that we're being healed in one part of our body and then in another part and in another part. That's really not the goal of our life, and it isn't what's happening. What is happening is that we are being freed of our materialistic consciousness, and as we are freed, some part of the body gets a release. As we get a little more freedom, something else breaks, or the finances break, or something else breaks. And, so it is that as we go on, veil after veil of the illusion drops away; and as this one drops away, it frees us of a moral fault; and this one drops away, and it relieves us of a physical discord; and this one drops away it relieves us of a financial or economic limitation. So it is, we won't see the fullness of the Christhood bodily, until the Ascension.

“Joel, if somebody takes on a man who has really been through about everything, and they are taking medicines but they ask for help, are they not entitled to some proof of our work before we can expect them to give up their medicines?”

“Ah, you're not asking them to give up their medicine. You're accepting the medicine is also part of that whole carnal picture that has no power. You're not asking them to give it up, but that doesn't say that until they do receive some realization that makes them give it up that they may not experience the healing. They may. You see, many cases come to us with people who are not on the path but just because of their extreme condition are turning to this. They may have heart disease and not be able to give up their digitalis. They may have diabetes and not be able to give up whatever that is that they use. They have a broken leg and can't give up their crutch. They wear eyeglasses, and they can't give them up for one reason or another. That is not a hindrance to our work, but eventually it has to dawn on them, and then they can't keep using this work as if it were an adjunct to God, to medicine.

That is where our complaint comes in of the people in metaphysics who keep on using medicine continuously, while turning to this as an aid. Now, that's encouraged in some of the metaphysical movements. "You keep right on. We don't want you to give up your doctor, but we'll pray with you." Well, that isn't our particular function. Do you see that? Neither do we tell them in their extreme to stop, but after they are well or after they're on their way, they can't keep coming to me and dividing my time and attention and the doctor's, too. Sooner or later, they have to make a choice whom they're going to serve. And certainly I don't ask it of them in their extreme.

"Joel, isn't it the belief of humanhood that really has to be healed and then these other things fall away, intruding them?"

"There's no question about it that if, if and in the degree that humanhood is healed that all of that falls away."

"It's relieved."

"That's right. That's all there is to it, but there are those, you see, who gain what is apparent as a healing, you see, and yet never change their mode of life. They still go through life hoping that they can find somebody that'll pray with them while they still rely on their materialistic life. Others I have had that I call them "chronic borrowers." They're always asking for metaphysical help, but they're always living on borrowed money, you see. They never get to the point where they're willing to say, "I'm willing to starve to death, if God doesn't come to my rescue. I'm willing to take my stand and be put out of the house, if I don't meet my rent." When you have those, you have the serious ones that make their demonstration, but there are others who say, "But, I have to meet the rent, so I have to borrow. Well, my food bill is due. I must eat," and so forth and so on. And, it's very difficult to destroy humanhood there because, even while they're praying to you, they're holding onto it so tight. Or, on the other hand, there are people in those extremes, because they really can't help it and who are seeking out of it, and you can relieve them and free them.

All right, well, if they're any more questions, let us have them on the table at night. Look for that. When are we going to have this again? Friday at 10 o'clock in the morning.

Thank you.