

Leading Up to “Malpractice” and “Anti-Christ”  
1962 “25” Private Group Master  
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Tape 467A

Good morning.

We are meeting here for the purpose of uniting in our “25” group, world work. And, as you know, we already have several tapes that give the full and complete story of this work, the nature of the work, the principles that govern this particular work, so that what I will say this morning will be in the nature of carrying it a step further. Let me start it this way. When we undertake the study of The Infinite Way, it must seem to be a difficult subject, one not easy to encompass; and the reason is that we are always hitting up against more and more principles. Every time we read a book or every time we hear a tape, there are more and more principles; and we wonder if we’re ever going to get to the end of it. As a matter of fact, it isn’t quite that way. There are not many principles revealed in the message of The Infinite Way. What seems to make it so involved is that each principle requires so many different ways of hearing and reading before we actually attain the consciousness of it.

For instance, one of the major principles of The Infinite Way is the nature of God. Now, God, as revealed in The Infinite Way, is not to be found in the religious literature of the world. The God of The Infinite Way is a very strange God, because It is a God that we cannot pray to for anything, because our God is not withholding anything; and, if It is not withholding anything, It can’t give anything. And so, right there, we find ourselves in trouble. That’s all there is to that particular principle. *There is no God to pray to for anything, because God is not withholding anything.* But, if you think that anyone can possibly understand that without a year, or two, or three of thinking of it in a hundred different ways, you’re mistaken. In other words, you might today begin to think of the sun up in the sky and realize that the sun doesn’t give anything. The sun *is* shining, and it *is* manifesting both warmth and light. It isn’t giving it, because it wasn’t withholding it. It *is* an eternal state of Being, of Is-ness. And so, you can see that to pray to the sun for light or for warmth is nonsense. Eventually, you get to see that this is the truth about God. God *is* a state of infinite, divine Being; but God *is* always Being, and, therefore, there is no way to influence God to be more of God. Even God can’t withhold Its Godliness.

Ah yes, but another facet of God is that God is Law. Everything that functions in the kingdom of God functions under divine Law, whether it’s mathematics or music, whether it’s art or literature, whether it’s the sun, moon, and stars. Everything that has emanated or everything that is an expression of the consciousness of God is under spiritual Law. Therefore, in our understanding of the nature of God, we not only have to see the Is-ness of God, but now we have to see the lawfulness of God. Oh, we can go on for a month and point out that God is Spirit; therefore, the only Law must be spiritual. That God is life; therefore, there must be eternity, and there’s no possibility of death. You can go through The Infinite Way writings and spend months just on the nature of God, but this is

not because there are a lot of principles to learn. *There is only one principle—the principle of the nature of God.* But, there are hundreds of facets of that nature, and it is in studying those facets of nature that eventually give us the consciousness that we can rest back in God instead of praying to God.

In the same way, *our next principle is the nature of error.* But, once you have comprehended the nature of God, you don't have any error to comprehend or to understand, because there cannot be an infinity of good and evil; and, therefore, you come to the fact that *error must be illusory in nature.* Or, as we follow the nature of God and the nature of error, we come to the realization of the impersonal nature of good and the impersonal nature of evil; and so we are still on the subject of God and error—just those two principles. But, think how many different ways we are approaching the subject in order to develop an actual consciousness where we come to the point of “resist not evil.”

Now, until we come to that consciousness of “resist not evil,” we are not in the practice of The Infinite Way. As long as we are using a power of God over sin, disease, death, lack, limitation, we are not in The Infinite Way practice. We are only in The Infinite Way practice when we have arrived at the state of consciousness that does not fight error or that does not try to get God to do something to error. We still haven't moved away from the nature of God and the nature of error, but see how many ramifications, how many facets we go through to arrive at that consciousness. And, therefore, it is right to say that for the young student this is going to be a very difficult path, because they must overcome every bit of belief or understanding that they ever had about God. They have to lose the God of the Orthodox Church. They even have to lose the God of the metaphysical world. And, they have to come into the awareness of the God that is, into an awareness, an actual consciousness of the nature of God; and then, of course, they have to violate every teaching that has ever existed, whether in orthodoxy or in metaphysics as to the nature of error until they see that *error is not personal.* That if you see a man stealing, you cannot call him a thief, because it isn't the man. It is the carnal mind—this ignorance of the nature of God, this ignorance of the nature of error. So that whether a person is sick, or whether a person is in sin, or whether a person is in poverty, it is still not their fault. It is still not an evil within them. It is still the impersonal, carnal mind, the arm of flesh, which we recognize to be nothingness; because it does not have its source in God. Evil cannot have its rise in God. God is too pure to behold iniquity. God is Love, not hate. God is Life, not death. God is Wholeness, not limitation.

And so you see that while it may take the student two, three, four, five years of very dedicated study before they actually come into a consciousness of the nature of God and a consciousness of the nature of error. Nevertheless, when they're all done, they still will have attained only those two major points.

Now, along with that, they will have learned something else. Without setting out to do it, they will have learned the nature of prayer, because automatically the understanding of the nature of God stops a person from asking God for something, or demanding something of God, or trying to influence God, or bribe God. And, this alone sets them off

on a whole new angle of prayer, because the thought must eventually come, “How, in Heaven’s name then, do I bring myself under God’s Grace?” Well, in those two, three, five years, they’ll find a dozen different ways before they eventually get to the ultimate in which they realize that you’re never going to get under God’s Grace through words or thoughts. You’re only going to get under God’s Grace when you have gotten past words and thoughts and have gotten to the place where you just sit in a state of receptivity, until you feel the presence and power of God upon you.

Now, if the beginner were to try that the beginner would go to sleep, or would hypnotize themselves, or would develop a false faith. In other words, a beginner cannot attempt to reach God through the silence. That can only come after you’ve tried every other way and finally have realized none of this is the way. This is the way. And by this time, when you’re silent, there’s no danger of your going to sleep. You’re wide-awake alert. There’s no danger now of any false Gods or any occult realms. Now, you know. *Be still*. God is not in the whirlwind. God is not in the clamor of the human mind. God is not in words and thoughts of man’s origin. God is in the still, small voice. And so, you can see that it must take all of the reading matter and all of the tapes, just as it takes all of the years of schooling, until we come to this consciousness when all of that drops away; and all we’re left with is the nature of God, and the nature of error, and an inner stillness, and an inner peace.

You understand, at this point, why the mystics had very little to say, why eventually they even left their students and went away; because it seems all such foolishness to keep repeating and repeating and repeating the same things, even if you repeat them in a hundred ways, when it’s all unnecessary. It’s not unnecessary for the beginner. There’s no other way for them to attain it. But, it becomes unnecessary once you have released God. Once you’ve released God, there’s no need for all of these words, words, and words, and thoughts, and thoughts, and thoughts. Now, the need is for inner, quiet contemplation. Now, the need is for inner introspection—just pondering this nature of God within, communing with this Spirit within. Ah, yes, along with this the ability that after four or five years has come to you to look out here at this world and completely impersonalize it, so that when you’re seeing good you’re saying, “Ah, I’m seeing more and more of the divine Nature coming into expression.” When you see evil not personalizing it in the Democrats, or the Republicans, or the Socialists, or the Catholics, or the Jews, or the somebody else but immediately to see, “Ah, yes, the carnal mind, the arm of flesh, nothingness.”

Now, you find at this point that life is becoming simple. As you read in the press, for instance, this greater attempt to have world government without wars. You no longer say, “Ah, the United Nations is something great,” but you say to yourself, “Ah, I see more and more of the divine Consciousness coming into manifestation, a greater and greater desire for mankind to live at peace.” And then, you see the United Nations as just an instrument of that higher consciousness. Or, when you see some part of the world still determined to have war or you see, as in this present shipping strike, the determination of both sides not to settle, each one to have their way, each one, so forth. You no longer blame the unions, and you no longer blame the union leaders, and you no longer blame the Capitalists, or

the ship owners, but now you say, “Carnal mind, that personal sense of self that wants to benefit, profit, or glorify itself. The carnal mind.” And instantly, you recognize it not as something that has to be defeated, not as something that we need a God power to destroy; but the moment you have recognized it as carnal mind, you’ve recognized it as the arm of flesh or nothingness, and you’ve met it.

And so, a student who has seriously studied these writings and tapes for five years should be at least at the beginning of that state of consciousness, which has settled down into an inner peace, because they can see the nature of God; and they can instantly recognize the nature of error wherever it appears, even if it does appear as a person, or a condition, or a thing. And, life becomes simpler. Truth becomes simpler. Living the Truth becomes simpler; because at every sign of good in the world, you just have that wonderful feeling, of, “Just think, here’s more and more of divine Consciousness coming into manifestation.” And, at every sign of evil popping up, you just have the feeling, “Ah ha, dear old pal, carnal mind, the arm of flesh, or nothing. Thank God, we’re not going to fight it. It’s nothing.” Do you see that?

Now, I go to this length to bring this to your attention, because this is where we either are or should be in our “25” group work. Now, we should be able after all the other tapes that have given us the specific things to handle and how to handle the specific things, after we’ve known everything that’s in those tapes, when they are all an ingrained part of our consciousness, now we should be in the position that we are with 12 times 12. At first, we had to say 2 times 2, and 2 times 1, and then 1 times 2, and 1 times 1, and then add them up to get 144. But now someone says, “12 times 12,” and we say, “144.” And, we have no processes. But when we say, “144,” it includes all the processes, doesn’t it? You couldn’t arrive at 144 if you hadn’t gone through all of the processes. Now, do you see how horrible it is for a young student to say, “Evil isn’t real.” They haven’t gone through any processes. All they are doing is mouthing, repeating vain repetitions, which they haven’t at all proven, haven’t at all learned. And so it is to me a horrible thing to hear young students openly voicing the most profound statements of Truth, because I know that it’s exactly like a parrot. A parrot, I’m sure, could learn the laws of relativity and recite them, if it had a good teacher. Wouldn’t know a thing about them.

So it is, we have to go through every step that is outlined in these writings, recordings, monthly “Letters.” We have to work with them. We have to prove principle by principle until we eventually arrive at the state of consciousness that sees good and says, “Ah, ah, not a good man, and not a good plan, and not a good group, not a good religion. Ah, here is the divine Consciousness really being lived and manifested on Earth.” Not personalizing it. Seeing it as God in expression. And, by the same token, reading or hearing about all kinds of evil in the world and saying, “Yes, I know thee who thou art. I know thee—the carnal mind, universal belief in two powers, the arm of flesh, nothingness, no power. I don’t have to fight you, and I don’t have to call upon God. I only have to recognize you, and it is done.”

Now, in our work, this stage of our “25” group work, if we have been faithful in all of our specific work, we should now be able to work like this. Supposing there’s a warning in

the paper or on the air about storms, volcanoes, cyclones, tidal waves. By now it should be a simple thing for us, at any moment of the night or day, regardless of what else we may be doing, we shouldn't even have to stop what we're doing and immediately recognize, "Thank you, I know thee who thou art—nothing, the carnal mind, belief in two powers. Get thee gone," and feel that you have given it a treatment. Your recognition of its source and of its non-power, if you spend an hour at it, it won't make it any less real than it was in the beginning, if you have attained that consciousness of instantaneous recognition.

Supposing it does come over the air and the paper that it's the flu season or the polio season. Why should that strike terror to us? Why should we have to sit down for an hour? Why after these years of Infinite Way study and practice and "25" group study and practice, why shouldn't we be able to say, "Ah yes, here it comes that belief in two powers," and dismiss it? Supposing there are more threats of war. Why shouldn't we at this stage of our unfoldment be able, even if we're about our business or our housework, or our taking a bath, or anything else, when we get the news, why can't we, say, "Yes, but they have only temporal power," and shrug it off? They have only temporal power.

Now, I am not saying to you that a young student should dare do this. They must go through all of the processes until they have attained the consciousness. And the reason is, and never forget this point, because here is a third principle, which must never be forgotten, "The natural man receiveth not the things of God." The natural man is not under the law of God. And so it is that the natural man, the young student, their words and thoughts are powerless. They have no power to nullify the appearance. They have no power to bring the grace of God into expression. They are still the natural man who is not under the law of God, neither indeed can be. It is only when you have developed the fourth-dimensional Consciousness that error is nullified. You don't even have to voice anything. You could look at error rolling down and smile at it, and it would fade and fall away, if you have attained the Consciousness. You would not have to fight and bring yourselves to a point of realization. If you're in the fourth-dimensional Consciousness, you could say, "What did hinder you? Pick up your bed and walk." You cannot say that from the third-dimensional consciousness, and that is why all of these young practitioners who are not achieving the healings and wonder why, since they know the same truth that everybody else knows. The reason is it isn't that knowing the truth that does it. It's attaining the fourth-dimensional Consciousness of Truth. It is only when you can, when you have arrived at the place where evil is not real in your consciousness that you can do the great healing works and accomplish this world work.

Now, most of our students who have been in these "25" groups are not doing good work. And, I'm sure they must wonder why, because they have these tapes, and they attend the meetings, and they know the books; and they do not realize that the reason is they haven't worked with them long enough or faithfully enough to have attained that actual consciousness where they can look out here and just smile at error knowing that it is a universal belief in two powers, not ordained of God, therefore, nothingness.

Now, when a person conducts an Infinite Way meeting, it makes no difference whether it's a tape meeting, "25" meeting, healing meeting, Bible meeting. It is not going to be too fruitful, except in proportion as they are able to look out from up here and see the divine Consciousness of God as the consciousness of every individual; and, at the same time, see all of the evil sitting out there, the sin, the disease, the false appetites, the lack, the limitation, see all of that as the carnal mind, not to be treated, not to be worked against, not to be fought, not to be overcome, but to be recognized—the carnal mind, belief in two powers, arm of flesh, nothingness. As you sit up here, you're not stating it. You're not declaring it. It's back here in your mind; and each time that you are aware of something beautiful out front, love coming up, friendliness coming up, gratitude coming up, there's a smile there. You're seeing it as the divine Consciousness, not as that particular person.

In the same way, you're bound to see sickness out there. There's a load of it in every meeting, sickness, false appetite, sin, lack, limitation, unemployment. But, in proportion as you can sit up here and see all that and inwardly smile, "I know thee who thou art, that universal belief in two powers, that carnal mind, or the arm of flesh, or nothingness." They must go out uplifted. They must go out healed, those who are receptive. And that's what gives you your power. Not what you're saying. Oh no. It's the consciousness you have attained back here. It is so unimportant what you're saying. Most of it isn't even heard out there. Most of it couldn't be repeated back to you fifteen minutes later. In fact, I've heard people come out of lectures and say, "Wasn't that beautiful? Wasn't that magnificent?" And somebody said, "What did you get?" "Oh well, I can't tell you exactly." Five minutes after they got out of their chair, they couldn't tell you what they heard, and I suppose the lecturer must have thought, "Oh, I gave a wonderful lecture." There are no such things as wonderful lectures. There is only the state of consciousness of the individual. When that's there it really makes no difference what was said.

Now, I am preparing this tape so that the "25" groups can occasionally review the other tapes and keep fresh in their mind all of the different principles that must lead up eventually to this consciousness and make sure that they work with each specific thing until they do arrive at this place. I have told this story to some of the classes that in my first year in the practice a case came to me from a tuberculosis sanatorium in New York State of a girl who was in the death shack. That is the shack out on the grounds where they place them just before they're to pass on, because some of those passings are very difficult and noisy; and to keep them away from the other patients they place them out there in the shack. And, I was asked to take that case, knowing that it was at that state; and, of course, to me it was a welcome opportunity for practice. And I took it, and for three weeks I had a very rough time, because I would get a message of improvement, and then a message of slipping back, and then a message of great improvement, "Oh, I'm sitting up today," and then another one of sliding all the way back again. And, it was nip and tuck for three weeks. At the end of three weeks, there was such marked improvement that this girl was moved back to the hospital buildings out on the porch veranda where they had beds, open-air beds.

Thirteen weeks later, the doctors said that the tests were negative, no more germs, no more TB germs. Of course, you can imagine the girl's body by that time. She'd been there three years and was down to death's door. She had almost no body left; but thirteen months later, she walked out of there completely healed, walked into a job, walked into a home, walked into a whole new outfit of clothing, and a year later walked into marriage. And that was back in 1932 that she came out of there, and she's still an Infinite Way student; and she's still married to that same man and hasn't known a day's sickness from the time that she came, has never had to ask for help. But, the beautiful thing is that in all the years that have gone by, I have only lost one case of tuberculosis. Every case that's ever been brought to me has been met, and many, many, many have come to me.

Now, I'm not giving you this for testimony. I'm telling you this to show you that it took thirteen months of my working with that case to arrive at that consciousness. I have a case of letters written to that girl as big as this table. Every day she got a letter for thirteen months and anywhere from two-to-twenty pages. In other words, every letter was a treatment. For her? She didn't even understand the English language. For me? I was putting my treatment on those papers. I was treating myself. I was educating myself. I was training myself until I arrived at the consciousness of nothingness. See that? Now, had I not gone through those thirteen months with that case, I wouldn't have been able to take care of the tuberculosis cases I have since this way, because every time one comes now all I can do is laugh at it. I go back to those thirteen months in my mind and I say, "Uh-uh, it can't happen again. It was nothing then, and it's nothing now." But those are not words. That's consciousness from actually having worked with it.

So it is that in my years of practice, I worked that way with every claim that came to me. I just worked with it until it was met. But, it couldn't be met until I arrived at the state of consciousness that would meet it, because it isn't the words in a book. Everybody has the same words and the same book. It is arriving at that state of consciousness. And so it is, our "25" groups should continue to work with our "25" group tapes and be sure that they are handling these specific things the way it is given in there, because there is nothing incorrect in those tapes. But remember that the reason you're doing it is to arrive at the state of consciousness when you look out into this world and see only two things—divine Consciousness being more and more manifest or the carnal mind, which is nothingness. All right.

That is why, at some particular stage of your unfoldment, you're going to find that living The Infinite Way is a simple life, a very simple one; because all you're meeting with is divine Consciousness expressing Itself or the carnal mind, which you can dismiss, because of its impersonal nature and its nothingness. Well, as you attain this Consciousness and you hear all of this horrible war news, just imagine what takes place in you when you actually have the feeling that they have only temporal power, when you actually have that feeling they have only temporal power, and what can temporal power do? Now, don't forget in the third-dimensional mind, temporal power is awful. Atomic bombs are terrible. Epidemics are frightening. Tidal waves are terrific. So, let us not believe for a moment that if we're in the third-dimensional mind and we just say that it's no power that anything's going to happen. Ah no. You do not bring forth harmony out of

discord until you have attained some measure of the fourth-dimensional Consciousness, until you actually have that inner feeling and awareness that all *is* God and besides God there are no other powers, whether powers of sin, powers of disease, powers of the weather, or anything else.

Every bit of our study and practice is aimed at attaining the fourth-dimensional Consciousness. Now, it is only the fourth-dimensional Consciousness of the Christ that can say to the crippled man, "What did hinder you?" It is only the fourth-dimensional Consciousness of the Christ that can say to the storm, "Be still." Don't think you are going to teach some young student to say it, and then they're going to go out and demonstrate it. Don't think you are going to demonstrate it, except in proportion as you have worked with these principles so much.

Now, this is why I have so often referred to this list of our writings: "The New Horizon," in "The Infinite Way;" "God is One," in "Living the Infinite Way;" "Protection," in "The 1955 Letters;" "Break the Fetters That Bind Us," in "The 1958 Letters;" "Contemplation Develops the Beholder," in "The 1961 August Letter;" and then on the subject of human relationships, "The Introduction" to "Practicing the Presence" and "Love Thy Neighbor;" and the chapter, "Relationship of Oneness," in "The Art of Spiritual Healing." Why do I keep referring to those over and over again? Because, if you work with those specific writings, apply them to the problems of life that come to you in your own experience, or your family, or your patients, if you work with them over and over, they will develop the fourth-dimensional Consciousness.

In other words, we are having a tremendous experience in The Infinite Way, and if you're observant, you'll see it with married couples. We're having more and more married couples come into our work than I have ever known before, and we are having more and more harmonious relationships in families and between married couples. And, this is no accident. This comes because of this realization of *I*, of oneness. Not oneness, meaning you and I are one, or my wife and I is one. No. Understanding that *I*, God, is me; and *I*, God, is my wife; or *I*, God, is my student. In other words, *I is* one; and that one, God, *is* the One, which we are. And, in the realization of God *as* the One, we have it.

In the ordinary life, we're told over and over again that a couple marry and two become one. Well, in the human picture that's never true, because each maintains their own individuality; and that's two-ness. And, it's that very thing that very often causes discords in homes, because each one does maintain their individuality. On the other hand, if they don't, that's even worse; and it's going to cause more trouble, because the minute one or the other yields and gives up their individuality and lets the other one be the dominant force there's no possibility of happiness anymore, because one has become a non-entity. There can't be any happiness that way. So, it is only when you see oneness through the fourth-dimensional Consciousness and see that *I*, God, *am* that one that *I am* and the one that thou art; and then we can allow each one to have their own individuality without it annoying us, without feeling that we want them to yield to us, or that we're going to yield any part of our individuality to another.

So it is that through these years a great deal of the work with students has been unhappiness in the homes, and these changes have been brought about not by trying to make two human beings one, not trying to make them agree with each other but by holding inwardly to the truth that God constitutes individual identity—and let each one be individual. And then, recognizing that *God is the consciousness of every individual*, and *the human sense of life is the carnal mind or no power*. And, the moment you nullify the carnal mind, you break up the unhappinesses in the homes, because it isn't people who are causing unhappiness. It's the carnal mind, the universal belief in two powers. And, the moment we impersonalize in that way, we've won it. And, so it's going to be in our international relationships. The minute we see it isn't Russia that's causing the trouble, and it isn't Communism that's causing the trouble. It's the carnal mind in its infinite form and variety and then recognizing, "Ah yes, but the carnal mind is temporal power, the arm of flesh, or nothingness." And, as it is nullified within us, it is nullified in the consciousness of those out here.

You see then that at this stage of our work in the "25" groups that we have arrived or should have arrived at the consciousness where, with every murmur of discord in the national or international scene, or the weather, or some facet of the weather or climate, or disease, that we have arrived at that fourth-dimensional Consciousness, which is enabled quickly to respond with, "Ah, yes, the universal belief in two powers, temporal power, no power," and go on about our business. Then, when we meet for these monthly periods, we can then take up any problem that we have been meeting or that we may have to meet in the month to come, and we can speak of it from this particular angle, until we have brought ourselves to that fourth-dimensional Consciousness that can say, "Ah, yes, when we came in here it was a problem, but as we go out it is only the arm of flesh or nothingness."

We should be able in addition to two, or three, or four meditation periods in the hour, not more than five minutes each, we should be able in between to take up any subject that anyone wants to bring up—an epidemic of divorces, or an epidemic of disease, or an epidemic of unemployment, or whatever it may be that someone wants to bring up to have thrashed out until you have arrived at the final answer, "Well, after all, it's that carnal mind again. It's not personal." See that? From now on, we should be able to do this better than we ever did before, because with the experience that we have in the former tapes in how to handle each specific thing, we can allow anyone to bring up any subject and say, "Alright, let's handle it;" and be sure that before we're through that we have completely impersonalized it and nothing-ized it. If there is a shred of personalization left in it, you haven't arrived at the fourth-dimensional Consciousness. Then, after the meeting and for the balance of the month, it should become increasingly simple to impersonalize.

Now, let me bring up one final thing, and remember this is something that can only be brought up after years and years of study and after a great deal of practice. You know that actually *there are only two claims that ever come up to be handled*, that everything in this world can be handled very simply. *No matter what it is it's either a form of malpractice, or it's the anti-Christ, and it doesn't make any difference what it is*. A person being sick,

this is anti-Christ, because it's aimed against their life. See that? And life being Christ or eternal, it's just a claim against the eternality of man and very often to handle it just as anti-Christ will remove it. Or malpractice. What is disease but malpractice? It's a universal malpractice. It is not personal the way it's often handled in Christian Science. That's utter nonsense. Even if there is somebody sitting down definitely willing you to die, do not make—and somebody may sometime—but don't sit down and make the mistake of working against them, because you will die, because you've personalized it.

*All malpractice is a universal malpractice.* Even if an individual picks it up and sits down and starts to malpractice, it's still universal. And the moment you try to handle it as if it were a person, you're going to get whacked, because you've taken up the sword against them. You'll die by the sword you've taken up. You must never, never treat person, because you are then the "malpractitioner." You are saying, "Somebody is sick. Somebody is bad. Somebody's poor;" and you're now the malpractitioner. You're the liar. The Master said, "There's only one evil, a liar and the father of lies." And so, the moment that we speak negatively of someone, we're lying or malpracticing. So it is that even if we see a thief, let's not call him a thief, because we'll be malpracticing him. On the other hand, let us realize he wouldn't be stealing if he weren't being malpracticed by the universal belief of lack or limitation, or the universal belief of inertia, laziness, doesn't want to work; and this is the easier way.

Now, take all of the troubles that beset so many today this alcoholism and drug addiction. Do you think, for a moment, that that's anything more or less than malpractice? Oh, recently I saw this that everyone, everyone is complaining and alarmed about alcoholism, but everyone is making it fashionable and stylish to drink. See that? It's so fashionable and so stylish to have that cocktail before the meal that it isn't recognized that this is the malpractice that leads to the seventh drink. You can't have the seventh 'til you've had the first, and so the first drink is malpractice. Well, why not let us recognize the fact then that we are dealing with any of the evils of the world, infection, oh cancer, polio. What is that but malpractice? How many people have been forced into those diseases by the universal fears of them? "That which I feared has come upon me." And where did the fear come from? Because it's so widely broadcast.

And so it is, why not let us handle cancer, polio, flu? Why not let's handle it as malpractice or anti-Christ? It is anti-Christ. It's aimed against the Christ life of man, the Christ nature of man, the Christ eternality of man; and then when we handle it as malpractice or anti-Christ, and then realize that these are the activities of the carnal mind. That's how the carnal mind acts through malpractice, through anti-Christ, through universal fears, and nothingize it. But, do you not see that if you haven't been through all of these different forms of argument of handling specific errors that it's meaningless to get up here and say, "Oh, that's malpractice. Let's not worry about it." See? You can't do it until you've been through all of those stages, and you finally arrive at, "Oh, well, all he said is that, but this is nothing but anti-Christ. This is aimed against man. That's anti-Christ. Oh, well, that's only the carnal mind, or nothingness."

We should, by the time we're through these "25" tapes, we should all be at a place where we can handle every claim with just realizing that it's malpractice, or anti-Christ, or universal belief in two powers, or carnal mind, and dismissing it. See that? But don't teach this. Teach coming up through every step that we have come up until 12 times 12 becomes 144 without a process, until the cancer, and the consumption, and the unhappy marriage, and the false appetite has to us become, "Oh, I see it, some more malpractice, some more anti-Christ." Do you see that?

Thank you.