

1955 Holland Class
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8802A - Two Parts to Prayer or Treatment

Good evening.

The questions this evening are exactly in line with the subject of this evening because if you have given serious thought to our lesson last night, it must have raised the question in your mind about: What is prayer, or how do you pray? I know that in the light of all that was given to us last night there was almost no room for prayer as we have known prayer in the past. And so, our thought must immediately go to the subject of prayer, and the reason is this: God is a spirit or really, God is *the* Spirit, the one and only Spirit, the All Spirit, and so any approach to God must be in a spiritual way and that way is prayer—p-r-a-y-e-r—prayer.

But the word prayer has many different meanings. If you look up the word in a very large, unabridged dictionary, like Webster's, you will find that prayer covers such a wide ground that you may almost say that in parts of it, it contradicts itself. The reason is that it gives one version of prayer as it is known in some churches, and other versions of prayer as it is in other churches, and then versions of prayer as it is among mystics or those who have no church connections or who ignore church teachings on the subject of prayer.

So it is that prayer is the way to God. Prayer is the point of contact with God, but we must find a way to prayer that will more nearly conform to the idea of a God that is spirit. You will remember the master saying that no longer shall you worship in a holy mountain, nor yet in Jerusalem but in spirit and in truth. Now, what did He mean by that *you shall not worship in Jerusalem*? Why did he say Jerusalem? Well, Jerusalem was the headquarters of the mother church. Jerusalem was the headquarters of the big, big temple of the Hebrews, and Jewish custom, more than custom, Jewish law said that you had to go to Jerusalem once a year and worship in that temple, bring your tithes there, give your offerings there.

That is why we read of Mary and Joseph being on the way from Nazareth to Jerusalem when Jesus is born. They were on the way there for their annual visit, which was a compulsory thing among the Hebrews unless you were so sick, and here was a woman about to deliver a child and she wasn't even considered too sick to be excused. She had to ride on the back of a donkey about ready to deliver a child, but the law was so strict she had to go to Jerusalem to pay that annual pilgrimage, and yet Jesus says no more shall you go to Jerusalem.

Why? Because going to Jerusalem is a material journey in time and space, and God is a spirit, so God has no interest in what the time is or what the place is. God's interest is in spirit and in truth, so that if it is true that *the place whereon thou standest is holy ground*, then it is the place whereon thou standest that you must pray. Wherever you are, whenever you are, it makes no difference whether you are in Jerusalem or on a donkey on the way to Jerusalem or if you never get to Jerusalem or to Rome or to Boston or any other headquarters of any church because God is omnipresent. That means God is all presence. God then is present where you are. The kingdom of God is within you, so prayer must take place within you, and it must take place within you wherever you are and whenever you are. *Pray without ceasing*, says Paul.

Now, you see, we have an entirely different concept of prayer than some of the old ones that say, first of all, that you must pray in church or receive communion in church or baptism in church, all of which is praying in church. Here it makes no difference whether you do any of these things since prayer is of the Spirit. Now we have a slightly different concept of prayer

because now we do not connect prayer up, necessarily, with a church. In other words, you can pray in church if you feel comfort there. If you feel joy and peace and quiet certainly there is no reason why we shouldn't pray in church, but it doesn't make the prayer any holier than the one that you pray when sitting in a restaurant right next to a bar, or if need be and the necessity calls you to a bar for some reason, your prayer is just as sacred there, or in a hospital or in a prison or in your kitchen or your bathroom. Where you are is the kingdom of God and that is where you learn to make your contact. If you are on a battle field, you wouldn't be without God just because you couldn't reach a church to pray in or get a communion in or a baptism in or a confession or a priest's intercession. Would it make any difference in the experience of you and your Father if there were no priests there or no edifice there or no ceremony there?

Now, we are warned in scripture against *vain repetition*, but if you go to a Hebrew synagogue, you are offered a prayer book with made-up prayers, which every Friday night you repeat, every Saturday you repeat, all the holy days have separate prayers all of which you repeat and if you live to be ninety years of age, you keep repeating them for ninety years day in and day out—the same Friday, the same Saturday the same holidays. Yes, but if you go to an Episcopal church you have a prayer book there too with made-up prayers, probably in the other churches too, and yet we are warned against *vain repetition*. Well, there isn't any repetition that isn't vain. That is why, mark this now, watch it: In *The Infinite Way* in all of our classwork you will find that I have told our students, "Never depend on a treatment that you gave yesterday, even if it raised the dead or healed a cancer instantaneously. Don't go back to yesterday's treatment. Don't go back to the truth you knew yesterday."

In our sort of unsacred way, we speak of "hot truths" and "cold truths." A "cold truth" is a "hot truth" of yesterday trying to be warmed up today. When a truth wells up inside of you, when some statement of truth, when some word of God comes into your consciousness, that is the word of God, and it's quick and powerful, it's sharp, and it goes right straight through to the center of being, and that's hot! That really does the work. But if you should watch it raise the dead and try to use it again tomorrow or the day after, don't; it's just hash warmed up. Don't do it because the statement of truth wasn't the prayer or the treatment. That was the effect of God's presence appearing as words or thoughts.

And so it wasn't that statement of truth that did the healing. It was the fact that the presence of God was there voicing Itself that did the healing. So don't depend on the statement of truth. Go back again and get the same feeling of the presence of God, then it may come in the same words. It may come in different words. It may come without words. The highest form of prayer really has no words.

Now, anything that exists as words or thoughts or statements are really effects. They are not cause. They are not God. No matter how holy they may seem to be, they are not God. They are effects. God is an invisible something. God is an invisible spirit, presence or power that no one yet has been able properly to define or explain or analyze. All that we know is that looking out at this universe, it must have a cause. Looking at ourselves we know it has a cause, but no one, even those who have seen God face to face, have actually seen with their physical eyes that which we call God. They have seen God in the way that Jesus meant when he spoke about: *Do you have eyes and do not see?* With your inner vision you come face to face with God and with your inner hearing you hear the voice of God.

So never depend on anything that exists as effect. Always depend on that which is, in any given moment, in the invisible as much as to say if we here now were confronted with a problem

instead of rushing to know some truth, let us do just the opposite of that. Let us say, "Wait a minute. I don't know anything. God it's your time." And let God voice a truth, then you'll have a treatment that really will raise the dead. It will heal the sick for you. It will bring supply. It will bring employment. It will fulfill itself on any terms because to God nothing is impossible. To God nothing is impossible, but there must be God. You must have actually that feeling, that realization of the presence of God, and then it can set a table for you in the wilderness. Then it can multiply loaves and fishes; you can't; I can't; Jesus couldn't. He knew that. He said, "I of my own self can do nothing." So if the loaves and fishes were multiplied, it was the presence of God with Jesus that did it. To use the Hebrew word, *Emmanuel*, *God with us*.

When you have attained *Emmanuel*, which is the same thing as *attaining that mind which was also in Christ Jesus*, when you have attained that, It then comes out of your mouth and does the work. It may flow through your fingers and do the work. Really, it makes no difference. You can just as well sit here, and It will do the work in Hawaii ten thousand miles away because, there again, to God there is no such thing as time and space. There is only here and now.

Anyone who's in my consciousness right now is here where I am. Therefore, they are receiving the benefit of every bit of truth that is flowing through me. Because there again, to God there is no such thing as time and space, and there is only here and now. Anyone who is in my consciousness right now is here where I am. And therefore they are receiving the benefit of every bit of truth that is flowing through me.

And they may be scattered half way around the world, and we are benefiting by the fact that some of our students, at this very moment, are keeping track of the time wherever they are, and they know that we are in class, and they are in meditation so that they may receive this impulse of the realization of God and they have us enfolded in their consciousness, so we are receiving a treatment or the benefit of prayer from those of our students who are taught this work. Do you see that?

Eventually, that will happen here too. There will have to be one, two, three, ten or twenty who will become so much a part of The Infinite Way that they too will feel that every student everywhere around the globe is as important to them as their own family, then they will learn to pray daily for everybody who is a part of this work and for those who have not yet become a part of it, and enclose them in their consciousness of God and truth, and therefore we find that there is this band of love, of truth around the whole globe, and every time anyone knows enough to reach out to the God consciousness, they are reaching out to the consciousness of an Infinite Way student who at that moment is in meditation or prayer, and you never know which practitioner it is you are receiving your healing through. But if you lift up your consciousness to this spiritual reality and realize that around this globe twenty-four hours a day there are Infinite Way students praying, which means realizing the omnipresence of God, the very moment you touch their consciousness you've touched God consciousness.

And so it is that if in our class here tonight if the presence of God is consciously felt, then you may be assured of this that some of our students in far places are receiving a healing from it, because wherever the presence of God is there is a healing, and there is no such thing as time or space in God, so a God realized here is God realized wherever anyone's consciousness is open to God. Do you follow that?

Now, first let us take these things to show how they work in with this subject. And Jesus Christ taught us:

Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come, Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses as we forgive them that trespass against us.

And lead us not into temptation, but deliver us from evil.

And the question is: Is God to give us our bread, to forgive us, to deliver us from evil? That is my question. The answer is yes to all of those things. Now let us see what it means, however.

What did Jesus mean when he used the word bread? Was he talking about a bake shop or anything in a bake shop? No. Because He said, "I am the bread," and he wasn't talking about baker's bread, so when he said, "Give us this day our daily bread," what did he mean? He could just as well have said give me meat, wine, water. Do you see? Because He also said, "I am the bread. I am the wine. I am the meat. I am the water." So he could just as well have said, "God is the substance of all being, so this day God give me the realization of that substance." In other words, as a human being, and I'm only a human being in the degree that I have sense of separation from God. So if I have a sense of separation from God, which is my own inner being, I may turn therein and say,

Father, let's connect up. Give me this day my wisdom, my guidance, my direction. Give me this day the substance of whatever I need—a rock as a foundation, a fortress to hide in, a high tower to watch out in. Give me this day every bit of the real substance of life which I need for my unfoldment.

Do you see that? So the word "bread" means substance of life. *I am the substance of life.* I is God. God is the substance of life; therefore, "Give us, O Lord, this substance of life. Give us Thy grace for today. Thy grace includes: bread, meat, wine, water, safety, security, direction with love...love? Yes. Give us this day love. Give us the ability to love and be loved. Do you see?

Now, "Forgive us our trespasses." Yes. As human beings, we are trespassing every day of the week. There isn't a day that we are not sinning. It may not be a mortal concept of sin, but it's a spiritual sin because we use the word "I" every day and that's a sin. There is only one *I* and that is God, and yet we say, "Oh, I, Joel, must go someplace." No. If, I, Joel must go someplace, *I*, God will see that he gets there. So, I, Joel better keep silent. You see? Now in the degree, then, that there is an "I" called Joel, he is trespassing. Now those trespasses aren't always conscious sins or deliberate, willful sins, but they come to us as part of race consciousness.

I suppose it's a very difficult thing for any man on the face of the globe to make a statement that he doesn't sometimes have sensual thoughts that don't belong to him and that he has no right to indulge in; that if he could control it wouldn't be there, and yet that's a sin. But it isn't a conscious sin because once you've come to some measure of this life no one would ever have an actual obscene thought or a consciously evil thought, or an envious one, or a jealous one, or a fearful one. Do you see that? But is there any one of us who has attained so high that once in a while a sense of fear doesn't come in, either for ourselves or for our loved ones, or a sense of doubt or a sense of envy or greed or jealousy, or whatever it may be. Do you see that?

Now, in that sense, then, that we are to some extent living the material life, we can turn to the Father within and say, "Father, keep me on the beam. Forgive me these lapses from true spirituality and be my guide. Be with me every step of the way. Yes, we can talk to God as if God were really a human mother or father. Jesus did: *Our Father, which art in heaven...Give us this day our daily bread.* He was talking to a Father that he knew very intimately. *My Father*

within me, he doeth the works...I watch the Father. What he doeth I do afterward. You see, to him “The Father” was a very real thing. Not like a human father, of course, but nevertheless it was something that was divine, protective, supplying, strong. Do you see that?

Now our great Hindu mystics rarely refer to God as Father. Always, it’s God as Mother. To the Hindu, God is Mother—Mother Kali sometimes or Divine Mother. They mean the same thing that Jesus meant when he said Father. He meant that infinite, divine Love which comes from whatever we conceive parenthood to be. We all idealize parenthood. Jesus did and the mystics did.

Now, when the Quakers came along, Fox, he combined the two, and he said Father-Mother God, because he wanted to give the complete aspect of the occidental and the oriental concepts of God and make it a complete whole and show both the strength of the fatherhood of God and the gentleness of the motherhood of God. Well, Bow, New Hampshire is only eight miles from the home of Mary Baker Eddy, and there is one of the largest Quaker settlements in America during her day, and that’s where she was brought up, and that’s where she learned of the Father-Mother God, and that’s where, in Christian Science, Father-Mother God comes from.

Now, why, if we can still look upon ourselves as children, especially children of God, can we not turn to that divine Father and say, “Oh, forgive me my slips of yesterday, and let me start all over today.” or “Give us this day our daily bread”? Isn’t that what I do before I come to a lecture or class: go into meditation and wait for the word to come, the message, which is wine of inspiration, and water of life, bread of life, meat of life? Oh, perhaps I don’t have to use the words and say, “Give me the bread for tonight.” But I’m implying it just by being silent and waiting for it to come. Do you see?

So whether we voice it or do not voice it, we are all praying this prayer the moment we turn back in ourselves to God and expect something, because what we are expecting is bread, meat, wine, and water—spiritually seen. And so it is, “Lead us not into temptation.” and that isn’t only the temptation that the world thinks of, but is the temptation, which is the main temptation, to believe in a selfhood apart from God—to see ourselves or others as something separate from God’s grace. Do you see?

Now do you see that we can take this prayer of the Master, interpreted spiritually, and see how true it is, and yet see how we do not pray the Lord’s Prayer the way it is prayed in church, because we don’t pray, really, for bread, and we don’t pray for supply, and we don’t pray to be saved from what the world calls sins it’s our own, and so forth.

Now these others apply to prayer or treatment in an individual way, so we will take these up just a little bit later so that we can cover this broader subject of prayer. We had given to us last night the message that in *The Infinite Way* there are two parts to it: the letter of truth and the spirit of truth, consciousness of truth. We acknowledge that the letter of truth is not a power. You can memorize all the books and not heal a headache. As a matter of fact, I did say to a class in San Francisco early in this work that the chapter “New Horizon” in *The Infinite Way* was the most important chapter in all the writings, more especially for practitioners. So when the class was over, a lady came to me and told me that she went home and stayed up all night that night memorizing it and she has been reciting it verbatim every day since, but she hasn’t had a healing.

Now that is exactly what I mean that the *letter* in and of itself isn’t power. It isn’t healing. If instead of memorizing it, if she had taken sentence by sentence and said, “God what is the meaning of that sentence? What lies behind those cold, black words there? What were you trying to tell Joel when you gave him this chapter?” or “What did he perceive when he saw its

importance?” then you see something would have happened in her consciousness, but she was trying to take cold, black print, put it in her head and it was an effect to begin with, and she was going to make a cause out of it and a healing agency.

Now, if she had succeeded, it would only have been another pill in another form. If she had had a healing, it would have been nothing more than a mental pill. Do you see that? Because it wouldn't have been God she was depending on, it would have been that chapter memorized—a mental process in her head, so we'll call it a mental sort of a pill.

Now, the letter is necessary because studying it that way, getting behind the meaning of these words as we did with the Lord's Prayer just now that, you see, leads us to the consciousness of it so that now anyone of us could tear up all our copies of the Lord's Prayer, and yet we would each of us be praying the Lord's Prayer every day, and we may not even think of one sentence in it, but because now we have the inner meaning in our soul, and so now we can pray without the use of words or thoughts or made up sentences.

So it is, when you understand the book *Metaphysical Notes* and really understand that “My conscious oneness with God constitutes my oneness with all spiritual being and idea,” then you will begin to perceive the nature of prayer and why it is that prayer has nothing to do with what we want, it has to do with attaining conscious oneness with God. I had an experience today. I visited the publisher of our Dutch translation of *The Infinite Way*, and I had a most, most beautiful hour there with him and his wife, and I learned something that I didn't know before, which is a proof of what we are saying here tonight. He told me how it is that he came to publish it. He was reading the “Science of Thought Review” and he saw something about it in there by Mr. Hamblin, and he thought, “It sounds interesting. I'll send for the book.” And he sent for the book, and the book so impressed him that he decided he must have it translated and publish it.

Now, do you see that conscious oneness with God brought forth the book? That same conscious oneness with God lifted up Mr. Hamblin to recognize it and talk about it; that same conscious oneness with God operated here in Holland with a man sitting at a desk who didn't know me, didn't know the book, didn't know the message, yet it did something to him and to the man in Germany, and to the man in the publisher's office in London. Do you see what I'm getting at now that a human being had nothing to do except be consciously one with God. That conscious oneness with God operated in Chichester, London, Holland, Switzerland, Kentucky where the Braille addition is printed, all without human intervention. See that?

Now, so it is at every step of the way of *The Infinite Way*. My function is to maintain my conscious union with God. Now I realize that I've done it a thousand times, but I also realize that if I don't keep at it that the pressure of the world might set up a break in there. Do you see? And so, every day many times a day I meditate. I get back into my silence. I take some passage of scripture. It could be this Lord's Prayer. It could be anything from scripture or anything from good metaphysical writing and go in there with it and contemplate it, think about its inner meaning. What did the man Jesus mean when he said this and this? What did Isaiah vision when he wrote this and this? What must have been in Moses' mind when he said this or did this? Do you see that? Then you'll get back not to their words, but the meaning of the words, the substance of the words, and then pondering those things all of a sudden you'll stop thinking and a quiet, a peace will come to you. When you are in that quiet or peace, that's your oneness with God. Just the ability to be peaceful and quiet and serene, well, the word of God has a way of letting you know it's there.

Now, as long as you attain that, you are praying. And if you attain it several times you are praying without ceasing because if you can attain it in the morning, it will stay with you till noon. Do it again at noon. Do it again at night. If you wake up in the middle of the night do it again. Keep the continuity of your oneness with God, and then you'll find that if there is something that could prove to be a blessing to you out in Asia or Africa or South America, be assured that by tomorrow morning it will be on its way to you, be it person or thing or condition. Do you see? You have nothing to do with it. God in some way will raise up seed to bring it about. All you have to do is maintain that conscious union with God.

Now you see that is our form of prayer. That is our form, but we also use the word "communion," and we use another word "contemplation," and we use the term "contemplative meditation," a meditation in which you contemplate a spiritual passage and attempt to gain the spiritual meaning of it. This was a contemplative meditation that we had here with the Lord's Prayer. Sitting here reading it and then saying, "Yes, but what does it mean." And then looking at the word "bread" and saying, "Oh yes, yes that's right Jesus says *I am the bread*; God is the bread. Oh, so he's speaking now not about giving us baker's bread, but giving us God's substance, God-life, God-intuition, God-wisdom. That is contemplative prayer or contemplative meditation because we are contemplating God and the spiritual things of God, and then in a few minutes we stop it and settle back in that listening attitude like the Hebrew boy, "Speak Lord, thy servant heareth." Then we just wait, and then that warmth envelops us or the word comes to us or release comes, or something comes that assures us that God is on the field. Then we get up and we go about our business. Do you see?

Now, prayer can take that form; meditation can take that form. Prayer can take the form of the letter of truth followed by the spirit in this way. Supposing you were starting your day and you had a difficult day ahead of you, and you might voice these thoughts just as if you were speaking to your Father, "God, looks like a difficult day ahead and I certainly need your presence. We have the promise *Thy grace is my sufficiency*, and Father, I surely need your grace today, and so I'm going to sit here and receive it."

Now that's the first half because that is the *letter* of truth, but now that's not an answered prayer. So now you sit back and your inner ear is open. You're listening for that still small voice, and you just sit there a minute or two or three until in some way a smile comes to your face or a weight drops off your shoulder or a beautiful deep breath comes and you say, "Ah, *Emmanuel*, God is with me. Now I can go into a lion's den. Now, with that Presence, even the mouths of lions must be stopped. If I were thrown on a flaming pyre, it wouldn't burn me. If I fell in the ocean, the waters couldn't drown, because why; because God is there. No harm can come when you're enveloped, hid with Christ in God. Do you see that?

Now, no matter how you pray or meditate, acknowledge that there are two parts to it. If you don't, you'll miss the whole mark of The Infinite Way. The first part is the letter. It is your words or thoughts or statements or affirmations or denials, but that's not power. The only purpose of that is to prepare you, to release you, to set the stage for you, then when you have done with that first part, now *Speak Lord, thy servant heareth*, and then open yourself and wait for the inflow. Do you see that?

Now this is true in prayer, and this is true in meditation, and this is true in treatment. And so we'll come to this: How can one help other people in illness, and so forth, as to The Infinite Way? Now that is the way. You have two parts to your treatment. The first part is when you either voice or think truth, and the second part is when you wait for God to set the seal on it.

That is, to give you the impulse. For instance, when you wish to help either yourself or another, we will think of that as either prayer or treatment. You can use either word you want. It makes no difference.

Remember that every treatment begins with the word God, and remember that every treatment is given only to God. You never give a treatment to a human being. A treatment is a voicing of the truth, and there is no truth about a human being except that they better die daily. So there is no truth about a human being. We can't say, "Oh, you, Mrs. Jones, are spiritual." If you are you don't need a treatment. You are already in heaven. So we won't say, "You are God's perfect child." And we won't say, "You are spiritual." And we won't say that you are in the kingdom of heaven because if you were, you wouldn't be reaching out for any help. So we can give up all that form of treatment because it really isn't effective. If you want to give a good treatment start with the word God and realize that:

God is life, but God is eternal life. Therefore, God is the life of every individual.

God is the only intelligence or mind. Therefore, God is an omnipresent intelligence in every individual.

God is the only substance. Therefore, God is the substance of being and of body, and so God is the substance of everybody and everybody's body, because God is the only substance, and God is the only law.

Why is there sickness? Because of a belief in material law, medical law, mental law, but the truth is God is law and God is infinite and God is spirit. Therefore, all law is spiritual and perfect and good. And God is the law unto Its own creation.

Now, if you keep your treatment in and of and about God, and then realize that God is the nature of individual you and me, that all of this truth which you have just voiced about God is the truth about individual you and me. Now you will be giving a perfect treatment so far as the letter of truth is concerned. By the time you have been very thorough in realizing God to be the life of individual being; God to be the soul of individual being; God to be the supply of every individual being; God to be the only law; God to be the only substance; God to be the only cause; God to be the only reality, and also realize at the same time that none of these appearances that you are faced with: infection, contagion, unemployment, sin, disease. None of these have reality because they haven't got God.

Now, if you've done that thoroughly, you are through the first half of your treatment. Because you have known the truth: *Ye shall know the truth*, and now the truth is going to make you free. First you must know this truth. Now the truth is going to do the work. You sit back now as you did before and say, "Well, here I am Lord, speak. This is it." Then you wait, and as you wait you will find yourself being filled with that spirit of God. Oh, you may try it tomorrow and say it doesn't work because in our present state, which is a sense of separation from God, it may take us a month or two of practice before we really get into the rhythm of giving this treatment thoroughly, completely, and then waiting for that Spirit to move.

And then there is a question here that says: "How can I get contact during meditation?" Well, that's a matter of practice. As you practice this contemplative meditation, this way of prayer and treatment and wait two or three minutes only, or four minutes, but do it frequently.