

How To Heal Part4  
Adelaide Closed Class, 1958.  
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Tape 204B

Good evening.

That makes it official for all of our students to know that we have met this evening and are still on good terms. And indeed we are, on this last evening of our Adelaide Closed Class, 1958. And by now those who are listening to the tapes will not have to be told that this has been a wonderful week; a wonderful class, and a fine message has come through, because they've heard part of it and already know it.

I have two things to bring to your attention this evening, which I am sure will form the complete circle of this week's class unfoldment. The first I am going to call "God as no power, for God is not power." And I mean that in the sense that we are not to think of God as a power that can do something to you or for you. For that would be placing God in time and space, and God is not to be limited to time and space. In the same way it would be putting a start on God's work and that takes you entirely out of the realm of an infinite, immortal God.

What I am trying to convey to you is this: We speak of God as the Creative Principle of this entire Universe, including man. But actually that brings up a picture in your mind of a God that really created something at some time, and as long as you hold to that belief you cannot rightly understand the nature of God, for God has never created anything at anytime. Any such belief puts God in time and space and with a beginning and that takes away God's eternality and immortality. I ask you rather to see God as an infinite Invisible, appearing as this universe rather than as starting it, creating it, making it at a time.

Let us use the illustration now of the fruit tree again. As you watch the tree; no, the fruit appear on your tree, you could say, "ah, there is God in the act of creation." But that wouldn't literally be true, because that creation began before the fruit was visible. There was fruit there when it was still in the invisible, when it was, let us say, sap in the tree. But even that wouldn't be right, to say that creation began with the sap, because before there was sap there were elements in the ground, which some action of life drew into the roots of the tree that went to form the sap that went up into the tree and formed the bud and fruit. But it wouldn't be right to say that creation began with the drawing of the substances in, because the substances were in the ground before the drawing began.

And so if you keep going back and back and back again you'll find actually that you cannot locate in time or space when that fruit began to be created that was going to ultimately appear on your tree. And really if you go back far enough you'd find that

when it really began was when God began. In other words, God did not create in the sense that man can create this object, because when you have this object you have man; the inventor or manufacturer and an object. But when you have this universe, you haven't got God and a universe. There's no God standing separate and apart from the universe, looking off into a universe, which he created. God is the substance and law of this created universe.

Therefore, it is more accurate to say that God appears as this universe. God unfolds Himself as this universe, and so when you begin to see this, you'll know that God isn't a power here, creating a universe here. Nor is God a power here patching up a universe. There's no such thing. God is the very life, law, and substance that appears on your tree as fruit. God is the very life, law, substance, and activity that appears in your hand as your baby. God is the very law and life and activity and substance that appears to us as ourselves, each other, and this universe. And the creating never began. It is a continuous unfoldment of God revealing Himself throughout all time.

When you see that, you do not think of God as a power to which you can turn now and ask God, 'heal this body' or put fruit on my tree or bring me supply. You can't do that if you understand the Nature of God. All you can do is realize Omnipresence. The very moment you say, "God is," you have prayed the prayer of all the ages that results in harmonious demonstration.

God is. What is God? God is life. Whose life? Well, surely not my life and not your life. If my life, then it must be your life. If my life, then it must be the life of the tree, since God is one. *"Hear oh Israel, the Lord our God, the Lord He is One."* And the Master said, *"acknowledge only one God."* Yes, but God is life. Well, then acknowledge only one life. But God is love. Then acknowledge only one love. But God is law. Then acknowledge only one law. When you acknowledge God as one law, you then can say, "well, then material law, physical law, why they just must be instruments of that one. They can't be destructive to that one. They must be offshoots of that one."

Just as, if you want to call your body a physical body, you may. Actually it's a spiritual body, because it's formed of the substance of God, since God could not be infinite and then have a God and your body separate and apart from God. Your body would have to be included in the substance of which God is formed. God made all that was made. And anything that God did not make was not made. Well, would you like to say your body wasn't made? Would you care to say you haven't a body? And the sun, moon, and stars haven't bodies? Well, you just can't be that ridiculous. So if you have a body, God made it. And God must have made it out of His own substance of His own being, for God was infinite in being, and there was no other God, and there was no other being. And therefore, all that is, is God being. God being me and God being you and God being the sun and the moon and the stars.

Now, it is true that as we look at creation, we are not seeing Spirit and its formations as they really are, because we are looking out through those eyes of Adam and Eve's who disobeyed the order about good and evil. In other words, we today are looking out through eyes that believe that some things are good and some things are evil. Therefore, we are not seeing anything as it is. Nothing are we seeing actually as it is. And that's why we don't see things alike. That's why one likes this kind of art and the other likes that kind of art. That is why, in all generations, the great music masters have been considered not musical. It took a hundred years after they were gone before it was acknowledged that their music was true music.

In other words, we are creatures of habit, and of our inhibitions, and of our background. So if a thing doesn't conform to our idea of beauty, it isn't beautiful. If a thing doesn't conform to our idea of good, it isn't good. But that doesn't mean that we are seeing things as they are. I don't have to tell you how many men were imprisoned in dungeons for teaching that the world is round. And that's because the world saw it flat, and it was not going to accept anything else but the appearance it saw through eyes. And I don't have to tell you how few years ago we grownups were ridiculing the nonsensical children who were looking at science-fiction cartoons about people flying through space and satellites going around in the air. And now the children have a laugh on us, because it's being done.

You see, we are not seeing things as they are. We are seeing them as our finite senses present them to us. Only when you stop judging by appearances and begin to judge righteous judgment, that is, through your soul faculties, only then, can you look at a sinner and see right in that sinner a pure, perfect being temporarily making a mistake. Only when you are looking through your soul faculties can you sit by the side of a dying person convinced that they will not die and that they will be healthy and harmonious and quickly; and watch it turn out to be so. If you are judging by your eyesight, you would say, "I give up." And in that case you could never be a spiritual healer, because almost every case that comes to you looks hopeless. The people who haven't got hopeless cases are still trusting doctors and medicine. They only start to get spiritual after the doctor has said, "I can't do anything more for you." And those are the kind of cases that make up the bulk of your practice, and so you wouldn't have those cases, and you wouldn't be in it if you judged by appearances.

But if you have come to discern the Nature of God, you have come to see that the infinity of God makes unreal any condition unlike God Itself. If you have perceived at all the Nature of God, the invisible, you can never again fear what mortal man can do to me or mortal things can do to me. I remember so well a woman coming to my office in California in great tears and self-righteous horror, because her husband was an alcoholic. And that would have been all right, if it was only his business, but he had gotten to the place where he wouldn't work, and she had to work, and not only she had to work but she had to give him her money to buy the alcohol with. And that to her was just a little bit, going a little bit too far.

But there it was, and there he was at home, and the only day that he got out of bed was on her payday. And that's when he went down to the store to buy some whiskey. And she was fed up with it. And now I guess she got spiritual, too, and wanted to know what I could do about it spiritually. And as I sat there talking to her, I said, "you know something, it comes to me that your husband isn't an alcoholic at all, it's you, and you've almost got me being one." "I don't know what you mean," she said. "Well," I said, "you seem to be more afraid of alcohol than your husband."

She looked at it and she said, "I am. I'm seeing what it's doing. He doesn't think it's terrible; he likes it."

"It's a difference of opinion there." "Yes." "You really do believe alcohol is bad, don't you?" "I certainly do."

"And yet the basis of our work is that there's neither good nor evil. What are we going to do with that? Alright, let me put it this way, supposing your husband wanted that money to buy coca cola, would you object?"

"No, I'd gladly go to work, and he could have all the coca cola he wanted." "Well, then coca cola is good but alcohol is evil. So there we are back with Adam and Eve. "Now," I said, "your husband thinks it's good, and you think it's evil. Now you're deadlocked, and I guess that's where you're going to stay for awhile, unless you can commence to see what I see. That actually coca cola isn't good and whiskey isn't bad. That there's no power in either one, if all power is in God. Now I said, that's the vision the way I see it. God is the infinite all power and beside God there is no power for good or for evil."

"What does that mean, what am I suppose to do?" "Well, you go right home, and you tell your husband you've made a terrible mistake. That you don't think whiskey is so terrible after all; he can have all he wants of it." Ah, oh no, that was going too far. But then she went outside, sat in my outer office a little while, came back later. She said, "Well, I'm not getting anywhere this way, I can't do worse that way. So I'm going to do it. But it's very difficult." "Try it, and see."

So she went home, and she waited for the proper time. And when her husband wanted whiskey, she said, "Oh yes, sure, here it is." He kind of looked at her, but he made no comment. A few days later, he came to her and he said, "You know, there's no use drinking this stuff; they're just making war-time whiskey again. It has no power." And that's how he was ultimately freed. He just couldn't drink it anymore. It just didn't give him the kick. And gradually he saw what he'd been doing.

Now, that's kind of an extreme case, but it really happened. But it bears out the Principle that I'm trying to bring to you, which has evolved in the Infinite Way. The Principle is that there is neither good nor evil in any creature or form. That all good is in

the Invisible, all power rather is in the Invisible acting through the visible. Therefore, I can say that my hand is not a good hand. It's not a generous hand. That only the Spirit of God could use the hand through which to do good. And that is why there are some healers who heal actually by laying on of hands. And they accomplish healings. And the belief is that the Spirit of God flows through their hands to the patient. And as long as that is part of their belief, it works.

And so it is, the hand can be an instrument but the hand can't be good. And the hand can't be dishonest. That's why they never send anybody's hands to jail for stealing. Now it wouldn't do any good. It wasn't the hands. They were just the instrument. And so it is you begin to perceive the Nature of God. The Nature of God is an invisibility that is always appearing as visible form. And as long as you attach no good or evil to the visible form, the invisible spirit will function harmoniously as visible form. That's as clearly as I can state it.

You have to get used to the idea that God is not a power that can change its course of action. God is not a power that can do something to something or for something or to somebody for somebody. God is a state of *IS*. Another way of saying it is, God is Being. And what God is being God cannot stop being. God cannot alter its being. God is Being but God is Being infinitely, immortally, eternally, harmoniously, joyously, prosperously. God is infinitely being, and God is an invisible Spirit appearing as a visible universe. And if you withdraw from your mind the belief of good and evil, you will find that the invisible Spirit will function visibly, spiritually, and harmoniously. As long as you attach qualities of good or evil to visible form, you create that condition. That is called the Second Chapter of Genesis.

Originally, we lived in the First Chapter of Genesis, where God formed all that was formed of Himself, of Spirit, and it was spiritual. Even, even the crops were in the ground before seeds were planted. Light was here before there was sun in the sky, because it all happened through and as God appearing. It is only when the next chapter comes along, and a false sense of creation comes, which revelation taught me is a mind creation. It is through the mind that we begin to know good and evil. It is through mind that we think that we are creators. And through mind, all limitation comes.

Now, when you use your mind not for a creative purpose but as an avenue of awareness, you'll find a different story. For instance, the story is told of Thomas Edison and his inventions that whenever he was inventing something, his habit was to put his hand up behind his ear, as if he were listening; then he'd close his eyes and he'd come back and say, "do this." In other words, he wasn't creating anything with his mind. He was listening with his mind and into that listening awareness came the ideas. And so we know this is the truth about composers. There never was a composer that invented a melody. There never was a composer that created a melody. A composer is a person who has the gift of settling back into a quiet communion, and then something pours into his awareness, and he writes it down. And so it is with artists and sculptors.

Only recently I read the story of Michelangelo standing before his statue of the angel. And a woman saying to him, "Oh, what a great man you must be to do such a wonderful piece of work." And he said, "Oh, I didn't do that. Oh, I didn't put that angel there. That angel was in the stone, and I saw it and just chipped away the parts that weren't needed." Yes, that is the secret that you don't create, you don't go out and try to be a great I AM of yourself. You sit always, whether you need an idea for business, invention, art, music, or metaphysics. You don't invent these things or make them up. I hope that our people all know that I never made up anything that's in the Infinite Way writings. These things came to me. I didn't know them when they came. They came to me. I never thought them out. They flowed from somewhere, somewhere within me, because when it happened I'm listening.

Now, it's the same as I do when I'm sitting here talking to you. Inwardly, I'm always listening, always listening. And there are times when I stop myself in the middle of what I'm saying and say something else, because I've just heard something else. And it has come.

Now, once you begin to perceive the nature of God, you'll know that because of Omnipresence God is here and now where we are. The very place whereon thou standest is holy ground. If you go up to heaven, *It* is. If you go down into hell, *It* is. If you go through the valley of the shadow of death, *It* also is holy ground, for God is there. Now, as you learn to live in that realization, that where I am, God is, wherever *It* is, then fulfillment starts to flow, and God begins to appear as the harmonies of your existence. God does not give you supply. When you attain the realization of God's Presence, it appears as supply. God appears as supply. God never gives anyone health. Ill health is a sense of separation from God. Therefore, when you attain a realization of God's Omnipresence, your health appears. It was there always. God can't take away your health or give it back to you. Your health is always omnipresent in God. But when you entertain a sense of separation from God, you entertain a sense of separation from health, from supply, from companionship, from home, from inspiration, from art, literature, or music.

But when you begin to understand that God is an invisible, infinite, Divine Presence, ever present where I am, and you learn to live in that; practice it morning, noon, and night, whether or not you have any evidence of it at the moment. Something within you must tell you it's true. Where I am, God is. *'Whither shall I flee from Thy Presence. If I make my bed in hell, thou art there.'* And you commence to acknowledge where God is, I am. Where I am, God is, because we are one, not two. God is the substance; I am the form. You might just as well try to separate glass from tumbler. You can't. But you can entertain a sense of separation. And entertaining a sense of separation acts to keep from you the realization or demonstration of God in infinite form and variety.

Now, I say then, try to see that God isn't a power in the sense of going to do something for somebody. You can look at the shrubs, the plants, the trees, and see that God is a power in the sense that without God none of that would be there. All of that you are witnessing in your garden is the presence of life, which means the presence of God, and it is the presence of God that is the maintaining and sustaining influence. But don't think that all of a sudden you can say, "Now, God, how about doubling up the crop on my tree?" Or how about....? No, you can't. There's another thing. You cannot use God. Don't let anybody think that you can use God or use Truth. You can't. You can let yourself be used by God. You can be an instrument showing forth the glory of God. But you can't use God, or you'd be greater than God, and that isn't true. Now. And never will be.

But you can contemplate, and that's what we're coming to next, contemplative prayer. And you know that's what we've been doing here all evening. Contemplative prayer. The contemplation of God and the things of God is our form of prayer. At least, it is one of our forms. There are many forms of prayer. The highest is when this is all so clearly established in you that you no longer have to go through it as a mental process. When your prayer becomes merely sitting back and being completely a blank. And then the whole of God begins to pour through you. That is the highest form. But it is arrived at through contemplative prayer.

Now, when you have contemplative prayer, or you can even call it metaphysical treatment, if you like, as when you are called upon to help somebody, and you sit back, and you're not going to think about the patient and you're not going to think about their disease. Otherwise, you'll perpetuate both. You'll have an immortal patient and an immortal disease. You drop them, and you turn to God. And of course, there's nothing more profound than the two words: *God Is*. Of that I am sure. *God Is*. Everything in this life testifies to the fact that this Universe is run by Law: the stars in their courses, the sun, the moon, nature, apples from apple trees, peaches from peach trees, fish in the sea, birds in the air. Everything points to a law that man neither made nor can man control. It's a Law, which existed before there was a man on earth, according to the First Chapter of Genesis.

Therefore, I say, "*God Is*." God is, and God is about the business of being God. It means God is functioning as the sun, and the moon, and the stars. God is functioning as my individual being. In fact, if it weren't for God I wouldn't have a mind or a soul or a life. Therefore, God is functioning as my mind, as my life, as my soul, even as my body, for my body is the Temple of the Living God. And this is true of my patient, of my student. There's nothing true of me that isn't true of thee. Nothing true of thee that isn't true of me. God is, I'm sure of that. I'm sure that God is a Lawgiver. But if that's true and God is infinite, God must be the only Lawgiver. Therefore, all Law is spiritual. Then, I need have no fear of material law. No, I will have no fear of material law, since the spiritual Law is the real, and material law must only be some form of it. Therefore, it has no destructive element.

God is, of that I am sure. God is the power that formed this universe and maintains it and sustains it. Once upon a time, the church taught that this universe was 7,000 years old. And now we're finding skeletons that are a hundred million years old. So evidently this universe was here before churches. So there must have been a God here before churches too. And there must have been one universal God because it seems to have operated in North America, South America, Europe, Asia, and Africa. So it wasn't a Jewish God, Muslim God, or a Christian God. It was just God. God, the One. God, the one power; and if God is the one power, then there are no other powers.

Then I need not fear any power of disease. I need not fear any power of climate or weather. Oh! yes, yes, I well know that in this human world, there are two powers—good and evil. And the world is suffering from that belief. I know that we never will go back to Eden, to harmony, until we obey the Master and live by the First Commandment: *"Thou shalt acknowledge no other power than God. Thou shalt acknowledge no other presence than God. Even to Pilate I will say, 'Thou couldst have no power over me unless it came from God. Even to death I will say, 'Thou hast no power. Come on, young man, get up. Come forth Lazarus.'"* Death has no power. Since God is infinite, God is the only power and I acknowledge no other power.

God is life' I'm convinced of that. And I'm convinced that the immortality of God means the immortality of life. Well, then why should I fear disease? Would it have any power over God, if God is the only life there is, and that life is immortal? Why, then should I fear the power of disease? Well, certainly I know all the world's claim that disease can kill you. But can it, if my life is God, or if God is my life? Can it? No, of course not. And the Master said, *"You never will know immortal life unless you lose that personal sense of life."* You have to lose your sense of life and belief that you have a life of your own which began in 1880, 1890, 1900.

You have to give that up and claim that the only life I have began with God, for it is the life, which is God. God is life. God is the life of my being and of my body. God is the life of my orchard and of my ranch. God is the life in my garden. And I know no other life. *"I know no life divided,"* says the hymn. Only one life, and that life is God. I don't need any God power to preserve life, for God power is life, and life is God power. I don't need any God power to heal disease. What for? What can disease do? It certainly can't touch the life, and I have no other life, nor have you nor he nor she. I shall not fear any form or effect, because I know that actually God made all that was made and all that God made is good. Why then should I fear any creature, any form, or effect? If I can see it, hear it, taste it, touch it, or smell it, I must not fear it, for there is neither power of good nor of evil in it.

What a blessed revelation. I must not love, hate, or fear anything that I can see, hear, taste, touch, or smell. I can enjoy the good of life. I can use all that which is given to us for our use. But I must not indulge love, hate, or fear. For the power of good or evil is



not in it. All power is in God. All power is in the Invisible appearing as visible form. Therefore, all visible form reflects and expresses the Divine Power of the invisible creative essence, substance, law, activity. A heart does not give me life but the life which I am, functions my heart. The digestive and eliminative systems cannot give me health, but the health of God, which I embody, functions my digestive and eliminative organs. My muscles cannot have strength but the Spirit of God, which functions my muscles, has the strength and is the strength of my muscles. The health of God, the invisible Spirit, is the health of my visible form, for these are one and not two. The secret word is Omnipresence. The Spirit of God is within me, functioning in every organ of my body, functioning in every cell of blood, functioning in every bit of tissue and hair.

God, the Invisible is appearing visibly as form, and God is not separate from the form He creates. Any more than God is separate from the times and the tides, and the suns, and the moons, and the stars. God is the invisible substance, law, cause, and activity, and all these things are the forms as which God appears. God appearing as. God appearing as.

The deep class books and some of you have read them: *The Master Speaks*, *Consciousness Unfolding*, *God, the Substance of all Form*—these contain the revelation that came to me of God appearing as this universe, God functioning as this universe. And I'm happy that *The Master Speaks* is already in book form to match these other books. And next month *Consciousness Unfolding* will be in the same book form to match *The Master Speaks*. And then *God, the Substance of all Form* goes to press and will be ready by about next January. So eventually every one of our writings will be in these matched book forms.

Now, that which we have just experienced: I call contemplative prayer or contemplative meditation, and you may also call it treatment, because whenever I find it necessary to treat, that is the form of my treatment. I will sit down, take whatever problem you've given me, and drop it in my wastebasket. And then I turn to God, and I begin to contemplate God: God is one, God is law, God is individual being, God is the only life, God as divine Presence, God as Omnipresence, God as Omnipotence, God as the all-knowing mind and the divine love of the Universe. And I continue that form of quiet, inner, peaceful contemplation until I arrive at a place where no more thoughts come, and then I just sit there quietly for a few minutes. And my treatment or prayer is ended. Usually it ends with that deep breath coming to me to let me know that it's over, and God is on the scene. But, even if it doesn't, it makes no difference.

In those cases that do not respond the first time, it means that, if you come back to my thought later in the day or night, I have to again go through a form of contemplative prayer or meditation. If you keep coming back to my thought ten times in a day, I have to do it. I never tell you about it. You never know, as far as I'm concerned, whether I did five minutes work specifically or five years. As a matter of fact, a lady wrote me a few months ago to thank me for a very beautiful healing and wanted to know how much

time I'd spent on it, and I said, "thirty years." 'Cause I wouldn't know exactly where to begin and where to stop.

All healings began when my first thought first turned to God. And all healings are the result of that. They're not the result of something that we do today. It's something that becomes a part of our consciousness from the beginning of our turning to God. And that is why sometimes the most wonderful healings take place instantaneously. It isn't because you thought of something in that minute. It's what took place in your life the past year since you began this study.

Now, this form of contemplative meditation or contemplative prayer ultimately leads you to where you can go through an entire contemplative prayer in three, four, or five minutes. Ultimately, you arrive at that. And then you settle down into your inner, listening attitude, and the Spirit of God takes over and begins to talk to you. Ultimately, you get to a place where you do not have to use contemplative prayer continuously, only occasionally. You get to a place where, at any time of the day or night, any minute you like, you can just close your eyes, open your ear and in pours the voice of God, or spirit of God, or activity of God, and it does the work.

But that is all a matter of development. It does not come easily. It comes more easily to my students than it came to me, because they have the advantage of my lifting them to a higher plane of consciousness than they could have attained by themselves in their early state, because I have gone through that. It took me eight months of daily meditation before I achieved the first second of realization. And then gradually it came more quickly and more quickly. And now it comes spontaneously anytime and nearly all of the time. But that is a matter of development, practice, constant practice.

The more you give yourself to contemplative meditation, contemplative prayer, the closer you bring yourself to conscious union with God. In your contemplation of God and the things of God, never make the mistake of turning to God as if you were going to turn on God's power. Always remember it has been turned on right from the beginning. And you're not starting it in action. You're just bringing yourself in attunement with it. It's already functioning. There are loads of people in this very city who are living in attunement with God. And so, when you make your first attunement, it will not be as if that's the first time it happened. It's been happening right here to people right along. But you had not been in attunement, and now you are bringing yourself into an attunement of that which is. God is. God is where you are. The kingdom of God is within you. Now, through silent, inner contemplation, bring yourself into attunement, at-one-ment with it. And then the first thing you know, it begins to flow through you.

It's always there. It's locked up. Make a way for the imprisoned splendor to escape. And the Bible tells us very clearly how we do it: *'Thou will keep him in perfect peace whose mind is stayed on thee.'* *"Acknowledge him in all thy ways, and he will give thee rest."* *'Pray without ceasing.'* In other words, keep the mind, as far as possible, stayed

on God, but never in a sense of trying to get something from God, never in the sense of molding God to do something for you, but always in the sense of coming into at-onement with that which God is, so that you can be molded into the likeness of God. So that you can put off mortality and put on immortality by letting God mold you into *Its* own image and likeness. We are that in our inner being. It is only in the mind where we have accepted the belief of good and evil that we have become separated.

Now, in your moments of inner contemplation, be sure that you take up, every single time, the subject of good and evil. Be sure that in your contemplation you don't fear to look at anything or anybody out here. And say, "*the power of good and evil is not in you but in the invisible Presence of God, which appears here as you.*" You may be the tumbler, but the quality is in the glass. You may be a safe, but the quality is in the metal of which the safe is formed. Security isn't in a safe; it's in the metal. And so it is, there is not power of good and evil in any form. All power is in the Invisible making itself manifest as the visible harmony and peace and law and order.

Heretofore, I have been under the law of Moses; the law of cause and effect, the law of karma, the law of as ye sow so shall ye reap. Now I am under Grace. Now I recognize no law but the law of God. Now I recognize no cause but the great cause, invisible cause; God. Now I acknowledge no effect, except those effects, which are God in expression, God formed, God realized. I am no longer under the law. I am under Grace. I acknowledge neither good nor evil in anybody, in any form. I acknowledge God alone as good. God the spirit, the Invisible. The one creative Principle. The only sustaining influence, maintaining and sustaining *Itself* in infinite form and variety.

This claim that presents itself to me, I treat it as the Master does, with disdain, with divine indifference, acknowledging that it could have no power over me, or my patient, or my student, or my world, unless that power were a God-derived power. For the only power is that which manifested itself as this universe, as my individual being, for I and the Father are One. And all the Father hath is mine. I stand on holy ground. The place whereon I stand is holy because God is where I am. I can never flee from the presence of God, even if temporarily I put myself in hell. Now I know thou art there, for Thou and I are one, not two. We are inseparable, indivisible. And all the presence and all the power of the invisible good is manifest as visible form.

And that is why the Master could say to the cripple, "*What did hinder you? Pick up thy bed and walk.*" Because the Master saw no power but God power. He knew that in the Kingdom of God no man needed healing. Thou art whole. Thou art whole. My power doesn't make you whole. God made you whole in the beginning before ever the world began. Before Abraham was, you were whole, full, complete, harmonious, and perfect. 'What did hinder you? Put up your bed and walk.'

And for the man born blind, neither did this man sin, this child, nor his parents. All that only takes place in the belief of good and evil. In the Kingdom of God, there is no such

thing. Open thine eyes, and he opened his eyes, and he saw. Jesus didn't heal him. Jesus knew that God made all that was made and all that God made is good. And only the belief in good and evil was keeping those eyes shut. In the presence of the realization of neither good nor evil, that saw only the spirit of God, he could say 'open your eyes' and the man opened his eyes, and he saw.

*"Lazurus come forth."* Did Jesus turn death into life? Or did Jesus recognize that life animates the body. The body doesn't influence life. Life animates the body. Therefore, *"I say unto you, Lazarus," which is the life of God, "come forth."* Jesus did not address that statement to a corpse. He addressed it to the consciousness of Lazurus, and he called him by name, "Lazurus, come forth." And Lazarus came forth and brought his body with him, because Lazarus and his body were one, just as I and my Father are one. Lazarus really was a name. God was the being and the life of which Lazarus was but a name. He could just as well have said, "Jones come forth." He would have been talking to the same consciousness, because the consciousness of Lazarus and the consciousness of Jones. they're both God. So he was just saying to God come forth and pick up that body as you do and bring it out with you.

Yes, never turn to God as if you expected God to become a power to do something that God isn't already doing. Only the belief in good and evil kept Lazarus' body locked up as a corpse. And when Jesus addressed the consciousness of Lazarus, he was virtually saying the power of good or evil is not in you, in that body. All power is in God, come forth.

And so it is. I say to you, the disease or the condition that you are fearing is not a power, except in the belief that there are powers called good and evil. And that in proportion as you will relinquish all belief in good or evil in form, and realize that all power is of the Invisible Spirit, your diseases will quickly or gradually vanish from you. They will vanish in proportion to your acceptance, practice, and finally realization of this Truth. First, you must accept, you must be able to feel in your heart that what I'm saying is true.

Then, you must be willing to go out and practice it. Sit each day, two periods, three periods, four periods in contemplative meditation or prayer contemplating God or the things of God and seeing how that operates in your particular experience. And then inviting God to reveal His light within you, to give you Grace, to open the blind eyes, not the physically blind eyes; the mentally dulled or spiritually darkened eyes, so that I may inwardly see Thee, truth, life. Pray that I may be molded in the image and likeness of God to be a servant of God. Never telling God what I want but always reminding myself God's will be done in me, not my will be done through God. God's will be done in me. Mold me in Thy image and likeness. Make me a fit instrument through which love can flow. I can never be that fit instrument while I'm hating, judging, criticizing, condemning, only while I purge myself, even while I do laugh at the mistakes of man

whose breath is in his nostril. But never judge it or criticize it or condemn it in a censorious manner.

Love thy neighbor as thyself. Forgive seventy times seven. Place no power in the form or creature. And practice it as many times as a day as you can set aside three, four, and five minutes, and then the day will come of realization. That day of realization will not remove every problem from your experience. It'll disappoint you afterwards to find out that it hasn't. For realization has to be a continual thing, a continuous thing. We have to have realizations on many, many subjects. We have to have realizations almost every day of the week. And even when they're not for our selves, they're for others. So that we never get to the point where we can say, "Oh, I have arrived." If anyone has arrived, I haven't yet heard of it. And I'll assure you that I haven't.

I arrive bit-by-bit daily, because daily I have new experiences that awaken me to things I hadn't realized before. Maybe I knew them before but knowing them is not of too much value. That's only a first step. Realizing is demonstrating. Realization is demonstration. You only demonstrate what you realize, not what you intellectually know, because so far as that goes, at this very moment, you know about every bit of revealed Truth that has ever been given to mankind. You had it all this week.