

How To Heal Part 1  
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Adelaide Closed Class, 1958.  
Tape 203A

Good Evening

Probably some of you have felt the result of my morning's work. I was awake about 6 am and until about 2 this afternoon, I was practically all of that time in healing work. There's an old Chinese saying that "one picture is worth more than ten thousand words," and I thought that perhaps one or two healings might be more valuable than all conversation that you could hear about it.

Because tonight and undoubtedly tomorrow, our subject is healing. And I would prefer not to talk about healing but to teach healing and how healing is brought about. Healing itself, spiritual healing, is a very simple thing once the—call it basic principles—are understood. Spiritual healing is impossible without the knowledge of the basic healing principles. That is why there is so much failure in spiritual healing work.

I speak to you from 28 years of active experience in the healing work. Twenty-eight years devoted to nothing else but spiritual healing; no sidelines; no business; no other activity day or night for 28 years but spiritual healing. And so every word that I say to you is based on actual experience. I will tell you from the start that my experience has taught me that no one can claim to heal everyone nor can anyone claim to heal every claim that is brought to their attention, because there are some things that operate in human consciousness to prevent spiritual healing. Those things we will have to come to later. We will speak first of the usual run of our work, which IS successful.

You will notice that I never start anything without a period of quiet, of silence or meditation. That may be a one or two-minute period, or it may be ten minutes. In some of our class work, I may have a meditation before we start and one at the end. Other times, as you will hear on the tapes, I may have four periods of meditation in one single hour or two, because spiritual healing cannot operate through any rote, ritual, formula, or set procedure. Spiritual healing comes purely through inspiration, and for that reason, there must be periods of inner quiet so that the inspiration can come. Now let me show the reason for this.

And what I'm going to say to you now is absolute truth. It is absolute truth that is the truth about me, and it is the truth about every one of you, and it is the truth about every man, woman, and child that exists on the face of the globe. Saint or sinner makes no difference. In our spiritual identity, I and my Father are One. Not two. There is not God and man. There is not God and you. There is God expressed individually as you and me. God appears on earth as individual being. The life, which is God, is your individual

life. The mind, which is God, is your mind. The soul, which is God, is your soul. The spirit of God is the spirit of man and even your body is the temple of the living God.

Therefore, I and my Father are One. And the Father says, "*Son, thou art ever with me, and all that I have is thine.*" So here you have it. Right here is God and man, or God appearing as man; God expressed as individual being, and all that the Father hath is manifested right here.

Therefore, if I desire anything at all, where am I to go for it? Right here. Not outside of me, not to you, nowhere; here. If I seek the healing light, or consciousness, I must turn within. The kingdom of God is within me. I must turn within, and I must let it come into manifestation or expression, because in our humanhood, our Christhood is locked up inside of us. The poet Browning said, "*Truth is within our selves. We must open out a way for the imprisoned splendor to escape.*" In other words, all that the Father hath is within me, but you will never know it unless I can find a way to let it come out.

Now, my task then is to find an inner peace, an inner communion with that which we call the Father within. To get so quiet, so still with that listening ear that sooner or later I can feel something released. You out there may see it as a deep breath, as if I were doing that. And that's what sometimes happens—a deep breath. At other times, it is like a release, as if weights fell off my shoulders, and all of a sudden I was released from the strain of my own thinking or humanhood.

Sometimes, we experience a feeling at the solar plexus—a warmth. Sometimes, it may be that the hands feel warm. All of these things are effects, and they're relatively unimportant. How you feel the presence of God is just an individual thing with you, and you may feel it in an entirely different way than I do. In the same way that often I receive intuitions of trouble coming. And not only that at different times I have that intuition come in different ways, but I have discovered in talking with others, who are far on the path, that they also receive intuitions and in still different ways than I do.

And so I know, do not try to compare with your neighbor or fellow student how you receive or feel the presence of God or try to emulate how they feel the presence of God, because you may absolutely lose your demonstration that way, because you need not have the same experience as your neighbor. Your neighbor need not have the same experience as you, and yet both of you may be having the same experience of the same realization of the presence of God but felt, experienced in different ways.

So, please, even in the books you read, pay no attention to how others feel the presence of God. If Jesus says, "*It is the Father within me,*" and you can't feel any Father in you, then be satisfied that Jesus was explaining the presence of God as Father. But, if St. Paul comes along and says that it is the Christ, "*I can do all things through the Christ in me,*" then let Paul have it as the Christ instead of as the Father. He means the same thing. He's using different terminology.

Now, with this in mind, I must tell you one of the great laws of prayer given to us by the man who knew more about prayer than perhaps any individual of whom we have any record and that is Christ Jesus. When you pray, if you remember that you have aught against any man, get up. Leave the altar. Go out and make peace with your brother. And then, return to the altar and offer your gifts. You will find after experience that you will not have answers to your prayers until you have purged yourself of negative feelings toward anyone on the face of the earth, that is, your neighbor or your brother.

In other words, when you sit down to pray, whether for yourself or others, whether you are starting treatment for someone else, always begin by getting still within and then consciously remembering "*I and my Father are one,*" and since this is a universal relationship, all men are one with God. Therefore, all men are in the bosom of the Father and no one, no one is separate or apart from God. Not that all men realize this relationship, but that isn't your business what the other fellow realizes. Your business is what you feel towards your neighbor—"*love thy neighbor as thyself.*" How do you want to be loved? You want to be forgiven for your sins. There isn't a person in this room who doesn't want complete forgiveness for every sin or offense that they have ever committed. Not one. Not one of you wouldn't gladly receive a divine light saying to you that as of this moment, though your sins were scarlet, you are white as snow. And that no offense, minor nature or major nature, is being held against thee. Henceforth, from now on, neither do I condemn thee. Go and sin no more. Wouldn't you rejoice at that? So will your neighbor, who is your friend, your relative, or your enemy.

And so it is, that you must take the attitude that Jesus Christ took. Neither do I condemn thee. In my heart at this instant, I release every individual from criticism, judgment, and condemnation. I pray that no man be punished for any sin but rather that he be forgiven, that his eyes be opened to the Christ light.

In this moment of spiritual communion, I have no envy in my heart. I have no desires in my heart. No jealousy, no greed, no lust, no animality. I set this world free. There's nothing it has that I want. Since I and the Father are one, I receive my good by the grace of God. And whatever good should flow into me and out from me, I freely give to all, to every neighbor, friend, or foe.

Now, if you have purged yourself to that extent and can honestly feel that you have released anyone and everyone, then you are ready for your prayers to reach the center of your being, because there is no obstruction. Scripture tells us that *love is the fulfilling of the law*. So, don't try to get the law to operate in the absence of love. And love means forgiveness. Love means forbearance. Love means to be inwardly clean; clean of hate, jealousy, envy, malice, greed—all of these negative, minor qualities. Oh, it may not be possible to go through an entire day or night with some of these negative qualities creeping in on us. That is why we have become human beings instead of still being back in the Garden of Eden.

But, we can purge ourselves twice a day and three times a day so that we can look every man and woman in the face and say I have released you into the realization of your God being. I know that you and the Father are one and all that the Father hath is yours.

Now then, when you yourself are a clear channel through which God can work, you are ready for the next step in healing work. But not until then. There must be a clear instrument for God to use.

Now then, never pray to God that God heal anyone, for that form of prayer is useless. People have been praying that their loved ones be made well for thousands of years. But you'll notice that with all of their prayers they take care to have a goodly supply of doctors on hand and surgeons and all the other paraphernalia of *materia medica*.

Remember we are not talking about that kind of prayer. We are talking about spiritual healing, such as was practiced by the Master, was practiced later by his disciples. It has been practiced in this modern age by thousands, tens of thousands of men and women purely through the principles which are now known that result in healing. Healing spiritually does not come about through praying for help. It comes about through a conscious knowing of the truth.

The first and the starting point for all healing work is this. Since I and the Father are One, I am Spirit. I am life eternal. I am truth. There is not truth and me. There is not life and me. There is not soul and me. There is not God and me. Be still and know. I in the midst of me is God. I in the midst of me is the very presence and power of God—the Father within. I, and there is only one I, only one I in all this world, only one ego infinitely manifested as you and as me. One infinite, eternal I. One Selfhood. And therefore, I am Spirit. I am life eternal. I embody within myself the qualities and properties of God by the very nature of my being, which is the offspring of God, or child of God, or Christ of God.

Of myself, I am nothing. I am as a branch that is cut off from the tree and withereth. Of my own self I can do nothing. If I speak of myself I bear witness to a lie. But in my relationship as child of God, offspring of God, I am of the substance, the same law, the same life, the same activity. Otherwise, by the grace of God all that the Father hath is mine. I am heir with God, joint heir with Christ to all the heavenly riches. Therefore, I embody and I embrace within myself immortality, eternality, spirituality, integrity, life itself, the joy of living, the peace that passeth understanding. I embody these; I embrace these within myself, and so do you.

And if I have a patient, this is the truth that I must know about my patient. And if I have a student, this is the truth I must know about my student. God isn't going to make you spiritual or whole. Wake thou that sleepest, and Christ will give thee this light. Thou art whole, for thou and thy Father are One, and all that the Father hath is thine. Awake

thou that sleepest. Do not pray for help. Acknowledge your sonship and that by the grace of God all that the Father hath is thine. And you'll awaken into harmony.

Now in the same way, the Master says the disciplines are fearful, because he hasn't eaten lunch. Shall we go to the city and buy thee some meat? No, I have meat the world knows not of. What meat did the Master have? The Word of God was his meat and his substance, the Will of God, the life of God that he has. And so, when your patient or student says, "shall I borrow some money to get past this experience? Or shall I steal some money to get past this experience or...?" No, no. Don't go anywhere for anything. Remain where you are and acknowledge I have meat the world knows not of. And if you are patient, you will find that everything you need will work its way right to your doorstep.

Only acknowledge that you have no lack, for to him that hath not shall be taken away even the little that he hath. And the moment you say I have lack of health, lack of vision, lack of spirit, lack of supply, even the little that you have you'll find fading from you. But to him that hath shall be given. Therefore, acknowledge I have meat. Whether you're speaking of health, whether you're speaking of inspiration, whether you're speaking of companionship, whether you're speaking of supply, declare, "I have meat. I am the bread of life." Not I need bread. Not I need companionship. Not I need supply. I am the bread of life. All that the Father hath is mine. I am the bread of life. I am the wine of inspiration. In other words, I include, I embody, I embrace within my very self the meat, the wine, the water, the every thing of life.

By living in this consciousness, secretly and sacredly, always remembering the Sixth Chapter of Matthew: *"Take heed that you do not your alms before men, to be seen of them. Otherwise, ye have no reward of your Father, which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets that they may have the glory of men. Verily, I say unto you they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth that thine alms may be in secret and thy Father would see it in secret Himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret and thy Father who seeth in secret shall reward thee openly."*

And now I say this to you very, very, very emphatically. Right here within my own being is the Father within me. And this Father knows what thoughts I have. This Father knows the meditations of my heart. This Father knows whether or not I act from a standpoint of purity, or self-interest, or hypocrisy, and let me never believe that I can fool Him.

We as children, we were taught that there is a God sitting up in heaven with a great big ledger. And on this side are all our good deeds and on this side are our bad deeds. And later I learned to ridicule that but now I know it's true. Only it's right here. There's where that heavenly Father sits, and he's got that book. I can't fool him, for it is said unto me that *"as ye sow, so shall ye reap."* And if we think that we can get away from that we might as well believe we can get away from all the law and the prophets as taught by Jesus Christ and other great spiritual mystics who have revealed to us that in here are the issues of life, and they're decided within us.

So it is, when you pray, pray within you, commune with the Father within you, but do it in the same sense that you would as if you were praying openly to some grandiose figure of God. For doubt not that you are being heard and answered. Now once you get used to this idea of the relationship of an indwelling spirit, Father, or Christ, you learn to mold every thought and deed in accord with *Its Will*.

So it is then, when you pray in secret, I and this Father within me are One. And all that the Father hath is mine. It is my gift; it is my inheritance; it is my Father's good pleasure to give me the kingdom. And therefore, I need not look to any man whose breath is in his nostril. I need not look to anyone for reward, compensation, gratitude, cooperation, affection. No. No, all that the Father hath is mine, and my heavenly Father knoweth that I have need of these things, and it is his good pleasure to give me the kingdom.

And as I abide in that, then it is that through others my good comes to me. It isn't from them. The Father is using them as an instrument, the same as the Father is using me. Whatever benefit you get from my being here, you are not getting from me. You are getting from your Father, because it was to your Father that you turned for light. And it is your Father that is answering in this way, and I am merely an instrument through which your prayers are answered. Long before you knew there was an Infinite Way or long before you knew there was a Joel Goldsmith, you were praying for truth. You were praying for light. You weren't praying to me, and you weren't praying to the Infinite Way, you were praying to God, and it is God that is answering your prayer, and I just happen to be an instrument.

But, you don't need me and never have and never will. For as long as you keep looking to that Father within you, as long as you have need of a teacher, that teacher will appear. As long as you have need of a practitioner, the practitioner will appear. The minute you personalize it, and say "oh no, it's you." Then the Master will say, *"If I go not away, the Comforter will not come to you."* So, remember this, that we who come to you and serve in some capacity, we represent God's answer to your prayer. And so it will be that if one doesn't come, another will, and the day will come when you will need no one except this realization of the Presence within your own being.

Now, this is the truth you must know about your Self, but then this is the same truth that you will know when those come to you for help or healing. Always you will know

that I—they—and the Father are One. And you will know their fullness and their completeness. And you will know it silently and secretly. And you will know the same truth, even if you know their human history, even if you know humanly they are sinners, even if you know that humanly that they are nasty and mean. That will not change you, because you will be speaking of them in their true identity and in their true relationship, and you will not be judging by appearances. For one thing the Master cautioned against was judging by appearances. Always judge righteous judgment.

Now, by knowing the true identity of individual being, individual you and me, individual he and she, individual cat and dog: By knowing this and knowing that the fullness of the Godhead bodily is represented in each individual expression of that infinite Godhead, you are knowing the truth of the Self-completeness of every individual. And that word Self is spelt with a capital “S,” meaning completeness in the one Self or God. By virtue of your relationship with the one Self, capital “S” Self, God-Self, you are Self-complete. You need not think of any man whose breath is in his nostril. You are Self-complete in God.

Now, to constantly abide in that realization is the first, (pause) I could probably say most important step, although the one that comes next to it is so close in importance that I would hesitate to say that it isn’t equally important. And that is this. Throughout your entire lives, from the moment of conception to this very minute, you have been taught to either love, hate, or fear something that is in the form of effect. The body, the fever, the lump, the dollar bills or pound notes, the properties, the climate, the weather, the tyrant, the gun, the knife. You will find as you review these things in your mind, that you either love, hate, or fear these things. Love some and hate others and fear still others.

And this is the major point that must be overcome in your experience so that you can look upon all form, or effect, or what St. Paul called “the creature” without love, hate, or fear. He tells us that we worship the creature more than the Creator. And we do. We do. We either love, hate, or fear some creature, some form or effect. And we either love its effect upon us, or hate its effect upon us, or fear its effect upon us. And we should do none of these things.

The things which ordinarily speaking comprise our natural lives: the beautiful sceneries, the mountains, the valleys, the hills and the dales, the heavens, the stars, the suns and the moons, the times and the tides, the oceans and all there is therein. These are not to be hated, loved, or feared. These are to be enjoyed or used, as the case may be. Experienced. Works of art, works of beauty, these are to be enjoyed, experienced. Properties, homes, farms, ranches, castles, yachts, these are to be enjoyed. They are not to be loved, hated, or feared. Just enjoyed, used, without attaching emotion to them. Without fear of losing them, without desire of possessing them. Enjoying everything in the normal state of existence as it comes and goes.

Even on the subject of food, the Master has given us the answer: it is not that which goes into the mouth that defiles. So, enjoy your food. If you have been brought up as a meat eater, and you feel the need for it, eat meat. If you have come to a place where it no longer attracts, or you feel any need for it, drop it. But in any case, do not hate it, fear it, or love it. Just use it. Eat it or not eat it. Eat it or leave it alone. Learn to take all things as they come and as they go without undue attachment and with no fear and no hate. Then, you will develop this state of consciousness.

I have been traveling since 1909—all of this world. No, not quite that but three quarters of it anyhow. And often people say, “Have you found one place that you love more than all others? Or have you found one place that is more beautiful than all others?” And frankly, I have never understood such questions. Because honestly and truly, I do not know any one place on the globe that I would call more beautiful than another or more desirable than another. For the simple reason that wherever I go I see something of a distinctive nature. And that interests me, and I enjoy it. But the attractions that Rome has got are not to be found up in Switzerland. The attractions that Switzerland has got are not to be found over in England.

But, is one more desirable than another? Heaven forbid. Heaven forbid that any part of God’s globe should really be called more Godly than another. It isn’t so. As you travel this way and meet thousands and thousands of people, you come to the same conclusion about people. You cannot enjoy one people more than another or less than another. And even if it comes down to individuals, if you get to know them well enough, you will find such characteristics in each one than you could not duplicate it in another.

And what does all this mean in spiritual healing? I’ll tell you what it means. It means that we of ourselves are nothing. There is a grace of God, an invisible spiritual something that makes us individual you and me. And so long as I’m not looking at you, but through you, I am understanding that the qualities of God are your individual qualities. Then when we meet personally, you prove it in some one way or another.

So it is all over this globe. You never look at people. You look through them. And in looking through them you perceive that since they are all children of God they must have that meat, wine, and water the same as all others have. They must have the same qualities of God, even though all people may not at the moment be using them. But you’d be surprised how the moment you commence to recognize the presence of God in an individual, they begin to act that way toward you. You change the nature of men and women by recognizing their true identity. It’s a marvelous thing that happens. You begin to perceive that every individual is an inlet and an outlet for the grace of God. And your recognition of it in them brings out that quality to you.

Now, this is called the impersonalization of good. It is what enabled the Master to say, “*Why callest thou me good?*” I’m just an instrument through which good is flowing. I’m just a child of God, and the Father within me is flowing out to you. So don’t call me



good. You'll get yourself all tripped up. It's God that is good. I merely let the flow take place.

So it is, by not fastening my faith to a person, I'm fastening my faith to God appearing through or as a person, I can never be disappointed. Because it isn't the person I'm expecting anything from, it's the God. And I'm recognizing that what was true of the Master is true of every individual. If I were to speak some good of you, I'd be lying. Just as if I spoke good of myself, I'd be lying. I, of myself am nothing; the Father within me is the good. And so, I impersonalize good by knowing that every individual I contact anywhere on the face of the globe is an instrument through which God is flowing. Not merely to me—flowing to everybody on this earth. Sometimes it changes their nature completely, but even when it doesn't, it changes their nature toward me. And that leaves room eventually for them to change it toward others.

Now, the importance of this you can see. You have all had faith perhaps in some government leader, or religious leader, or some man with whom you are in business, or some woman of your acquaintanceship, and probably every one of you has found disappointment and usually in the place where it hurts most. And that is because you had your faith in man whose breath is in his nostril. And sooner or later, he exposed his clay feet. For as human beings, I am nothing. Therefore, I have clay feet.

Look not to me but to the Father within me, and you'll never be disappointed in me. As I look not to you but to the Father within you, I will never be disappointed. If, on the other hand, I expect anything of even those who have had the most miraculous healings, I can assure you I would have had many sharp disappointments, because it is in the nature of humans to be Judas Iscariot, or doubting Thomas, or denying Peter. Those aren't just men of two thousand years ago. Those are states of human consciousness. And you'll meet them wherever you travel, if you are looking for good in man. But if you look for your good in the grace of God expressing through man, you'll never know disappointment. And the few who come your way who do not measure up, you just say pass on brother, sister, you'll wake up one of these days and find you haven't cheated me, you have cheated you.

Now, the importance of this in healing work only begins to be apparent when we take up the impersonalization of evil. For now I can tell you a secret. No man or woman on the face of the globe has ever been a sinner. There has never lived a sinner on the face of the globe. St. Paul rightly discerned the nature of sin when he said, *"I don't sin but I still find a sense of sin in me."* Sin is a universal thing, and it touches us at some point of our weakness because of our ignorance of its nature. When you begin to perceive that no man or woman on the face of the globe has ever been a sinner or has ever sinned, although they have at times, and we all have been the outlet through which sin has taken place, you will see that sin is not personal. It is a universal belief that touches us and usually at the point of our weakness. It is usually the person who is lacking something that starts stealing. Later on, it's the person of greed who starts

accumulating unwisely and dishonestly. It is always at some point of weakness in our own makeup that this universal sense of sin begins to reach.

Now, in our work, we have to deal with sin almost as much as we do with disease, because very often disease is the result of sin. Not in a direct sense but in the sense of guilt complexes and guilty consciences and fear complexes that have come in. So actually in our healing work we handle both sin and disease, and we do it in this wise: by impersonalizing evil.

Now, I'm going to give you a few little examples to show just what I mean. Probably some of you have studied forms of New Thought, which teach that some wrong mental state has produced the disease. In other words, perhaps resentment has caused rheumatism or hate or jealousy has caused cancer, and so forth and so forth and so on. Of course none of this is true, as you will have proven to you in your Infinite Way experience. But there are teachings that still prolong those things. And unfortunately *materia medica* has adopted some of them from the older forms of metaphysics that long since discarded them.

That particular teaching began with Mr. Quimby. He was the first man who taught that kidney trouble came from jealousy and envy, and cancer came from hate and jealousy, and rheumatism came from resentment and so forth and so forth and so on. And so in her early ministry, Mrs. Eddy taught that same thing. And Mrs. Eddy gave out a list of mental causes, specific mental causes for specific physical diseases.

Now some years later, Mrs. Eddy discovered that that was a mistake and that there was no such law, and there was no way to heal through such nonsensical belief. And so she wrote to all of her students asking that this list be returned to her. And I guess most of them were. One man, however, decided he would never part with that list, and he included it in his book. That was Edward Kimble. And so that teaching in Christian Science has been perpetuated through what is called the Kimble School, those who studied with Kimble, or who followed Kimble, or believed in Kimble.

Now, when the New Thought Movement began, they had these same lists of Mr. Quimby's, and so they taught this same thing. And unfortunately, there are still some of the metaphysical movements that work through those lists. Needless to say, they're not known for much healing work. But they persist in believing that they must be true, because they've been handed down for a long time, and they continue to use them. Now one of the great tragedies is that when psychosomatic medicine was getting its start, somebody found one of those lists of Mrs. Eddy's and that has become the foundational point of psychosomatic medicine. And for this reason psychosomatic medicine can still truthfully say, after 40 years, 'we haven't healed anyone yet but we think we're on the right track.'

Well, let me assure you of this early in your ministry. If you ever get to know the sweet and gentle and lovely women that I have known who had cancer, you will know that there never was enough hate, envy, or jealousy in them to produce such a horrid disease. If you ever meet the amount of wonderfully sweet men and women all crippled up with arthritis and rheumatism, you will know that there is not enough concentrated sin in their thought to produce that horror of crippling arthritis and so forth.

Never, never if you hope to succeed with the Infinite Way, never believe that there is a specific mental cause for a specific mental disease. Impersonalize and know this. You haven't got a patient who has an evil thought. All evil thought is a part of what Paul called the carnal mind. That isn't your mind or mine, even when a little of the carnal mind tries to pump itself through us. If isn't your mind or my mind, your mind is the mind that was in Christ Jesus.

The carnal mind, which later Mrs. Eddy called mortal mind, which in my work I usually term the fleshly mind or the mind of humans, that's the thing that embodies sin, disease, and death. But it isn't a mind, and it has no law, and it has no effect. And if you nullify it there, it's dead. And the first thing you know, you'll find your patient saying to you, "I don't feel so resentful; my nature is changing, and my health is changing." Never pin a discordant trait or quality onto your patient or your student. You will be malpracticing them. You will be bearing false witness against your neighbor, for your neighbor whom you are to love as your Self, your neighbor is God manifest. The Son of God, the offspring of God; the pure mind, life, soul, and spirit of God. That's who your patient is, and that's who your student is, and that's who your neighbor is.

True Being, that is your neighbor. Never acknowledge any sin or you will be bearing false witness against your neighbor. And then once you are able to do that you can say to hate, envy, jealousy, malice, greed, lust, animality, and all these negative things, you can lump them in one word: carnal mind, nothingness, no avenue, no channel through which to operate, no person to inflict with itself. Carnal mind has no law to sustain it. Do you understand that God is law? Do you understand that God is infinite? Then do you understand that the law of God is infinite? And therefore carnal mind can't have a law. Mortal mind can't have a law. The fleshly mind can't have a law. It's called enmity against God. It is enmity against God in the sense that it is a lie against God. In the same way that I say there's a lie against you. If anyone says you are envious, or jealous, or hateful, or malicious, or greedy, or lustful, I say that is a lie against you.

For you are the temple of the living God, know Ye not. You are the temple of the living God. Know Ye not that your body is the temple of the living God. Have that mind in you. Awake. Awake thou that sleepest. Let Christ inform you that you have that mind which was also in Christ Jesus. You are the temple of God. You are God's manifestation of *Its* own being. You are as immortal as God. What about the man who did not think it unseemly to make himself equal with God? Who is this man who did not think it unseemly to make himself equal to God—a Hebrew rabbi and down in the temple. So

little thought of it that they crucified him. But he did not think it unseemly to make himself equal to God. How equal? The offspring of God, having all the qualities of God.

So you see, unless you have the single I, you cannot heal. If you are double-minded, you cannot heal. If you really believe that you have a patient who has negative, erroneous thoughts, and they're going to translate themselves into negative, erroneous conditions, you're not ready to heal spiritually. You are only ready to heal spiritually if you, yourself have the mind that was also in Christ Jesus. And that mind said to the woman taken in adultery, *"Neither do I condemn thee."* That mind said to the man on the cross, *"I will take you with me this night into paradise."*

Don't try to heal with the carnal mind. You won't succeed. The carnal mind is a mind divided against itself. It is a belief in good and evil. And so it is, that it judges by appearances, and it says, "Oh, here's a true teacher, oh, he must be good." And then it looks down the street and sees a gambler and it says, "Oh, he's a gambler, he must be bad." Well, maybe the man's mother or wife doesn't think so. And the other way around, too.

Remember this, you cannot heal if you are double-minded. You cannot heal if you are still indulging that carnal mind that lets you see good and evil.