

THE MYSTICAL "I"

By: Joel S. Goldsmith

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Good evening... **This is a question: In demonstrating God by practitioner in blindness cases, a stubbornness on the part of patients has been assumed. In demonstrating God by practitioner in eye cases, where persons wear glasses, what is the explanation? Is the condition requiring glasses nothingness?**

Well of course, the condition requiring glasses is nothingness. All that remains is to be demonstrated. It's just like cancer or consumption, it's nothingness, but the nothingness remains to be demonstrated.

Now in the case of blindness, what you sometimes come up against, is the fact that there is such a convenience in being blind, that people do not readily yield themselves to being healed. In other words, they settle into some kind of a joy in being waited on, being catered to, or having everything done for them, or sometimes even being set apart from other people. That, often it is difficult to bring them out of it.

Of course, with wearing eye-glasses it's quite different. Nobody takes any pleasure in wearing them, and nobody believes that they're good looking. The difficulty that arises in healing people of wearing glasses, is this: that for one reason or another, we do not want to lay them aside until we're healed; we

want to continue doing what we're doing, which is a reliance on them.

Now, I don't doubt for a minute, that everybody in the metaphysical world can leave off wearing glasses, if they want to. Just leave them off, begin doing your work, and if you can't read, you don't have to read. Just live on the Truth you already know.

And, whether it takes a day, a week, a month, or a year—the condition will yield. But then, I ask myself, "supposing it does take a month or a year, shall I for the sake of not wearing glasses, stop this work that I'm doing?"

Perhaps if you're married, and you have a home and family to take care of, you say, "can I spare the time to go without glasses and not see what I'm doing, or so forth?" Or if you're in business, you say "can I take off a month or two or three or four?" And the answer always ends up "no, suffer it to be so now, I'll wear them."

And that's what makes healing difficult. We really put them on and depend on them, and then try to make ourselves believe that we're not depending on them. That is, in treatment. Whereas actually I know, I know definitely anybody can be healed. We can be healed of anything, and certainly the wearing of glasses is no trick at all. It's just a matter of taking them off, leaving them off until the healing takes place, and that some of us find

difficult.

Now, will you please explain what Isaiah meant when he wrote, "concerning the work of my hands, command ye me."

Well, I just imagine that that's like turning to God and say "well God use me, show me what you want me to do. What's my next job? Command ye me, I'll do it." I'm sure there's no more to it than that.

Now we have a very serious thing come up here. Do you have daily meditation in which you listen for the Presence of God, to reveal ITSELF AS your children, your husband, or your wife?

No! No, you're cheating, you're cheating. When you go into meditation, you go into meditation for only one thing—the realization of God's Presence. When you have that realization of God's Presence, that presence will take form: "AS" husband, wife, companion, secretary, financier, or whatever other form is necessary to your development of that moment. The moment you try to realize the Presence of God AS husband and wife, aren't you telling God what you want?

Now, you have no way of knowing, first of all, whether you should have a husband, or wife, or children. Secondly, you have no way of knowing, even if you do have, what their manner of husbandhood

or wifehood or childrenhood is to be in your experience.

Therefore, you never go beyond acquainting yourself with God: *"acquaint now thyself with HIM and be at peace."* Have your meditation for the realization of God, and let God govern, let God appear "AS," and then you will find, that in the Infinite intelligence and the Divine Love which God "IS". . . God appears "AS" everything necessary to your experience. And it appears at the very moment when it becomes necessary, there's no delay.

Now, in the same way, on the subject of "protection." There is no way of declaring what you wish to be protected from, for there is no evil. And the protective work that we do in our work, is the most part, is the most important part of the entire life of an Infinite Way student. The entire success of their spiritual living, depends on the degree and depth of their protective work. Why? Is there something to protect ourselves from? No, there isn't a "something" to protect ourselves from. There is the universal hypnotism, the universal mesmerism...

And perhaps this is as good a time as any to take up this subject. Because now it must become clear to you. From the very beginning of The Infinite Way, nearly twelve years, I have been trying with all my might and main, to make this point clear to our students. And no one knows better than I do, how greatly I have failed. It is the one most important part of The Infinite Way, it's the one part in which I have achieved the smallest amount of success. And that is the subject of "teaching the nature of error."

And the nature of error, is the most important part of the work there is.

But now it should be easy, because now you have had, the whole subject laid bare in the public prints, so that you can see how it operates. And this will explain to you why you are human beings, instead of Children of God, and also how you can become Children of God.

You have been reading in the prints about the "subliminal perception." You all know what that is. On the television or in the moving picture theater, they insert a few words. And, it's of such short [dura] duration, that it goes through without your seeing it. So that for instance, while you are watching a very quiet, peaceful love scene on the screen, inserted right into that is the little statement, "go downstairs and buy Coca Cola."

Now, you didn't see that, because it went by faster than the eye can see. You didn't hear it, because it wasn't spoken. Then a few minutes later, all of a sudden you decided that the love interest wasn't really so great that it couldn't spare you, you'll go down and get a Coca Cola. And then you come back and take your seat and watch the rest of the performance—not knowing that you didn't want the Coca Cola. That was projected into you as a projected thought from outside of you, without your even being aware of it.

Probably if you read the papers the next day, you discovered that this had happened, and you were one of the fifty-seven percent that went out and bought Coca Cola, because you were told to—even though you didn't hear it.

Now just think of this. If they

had flashed that sign on, so that you could have read it—you might have ignored it. Because if you didn't want Coca Cola, you just shrugged your shoulders and say "I don't want it." But here you have no defense, it isn't placed to your discretion or your judgment, it's slipped into what they call "your subconscious". . . then you go out and act on it. That is "subliminal perception."

Now they started with popcorn, Coca Cola, then they went to directing audiences to get up and go to the telephone. And, each week they'd try something different, with the object of finding out how many of you—can be told to do what they want you to do, and you do it. Because if there's fifty-one percent of you who obey, you'll buy the products you're told, you'll go to the church you're told, you'll vote for the party you're told—and you'll have no say in the matter, you'll just get up and act on it.

So if there is fifty-one percent, the control of the world goes into the hands of a corporation that is owned in Wall Street. And, for one purpose only, of making money for whoever will buy its product.

Now... as you read in the newspapers or magazine articles, they will tell you, "don't fear, we won't use it to make you go to a particular church, or vote for a particular party." Well, if you want to trust them, that's your business.

But the point that I'm making is this. That there is a something which used to be called "mental malpractice," a, or "aggressive mental suggestion." It is a suggestion that is hurled at you without your knowing that it's even in the air—and you merely pick it up, and

then act on it.

Now, this is the secret I have been talking to you about for twelve years, that constitutes our humanhood. I have said to you “that, all error is hypnotism, suggestion that comes out of the blue.” It isn’t that somebody’s doing it. Oh, somebody can, like this group of men are doing it. Somebody can sit over in a corner if they want, and malpractice you. And if you don’t understand the nature of error and how to handle it, they can succeed in making you very uncomfortable.

In fact, in some circles, they cause the death of people. That is done in Pennsylvania by “the hexers.” It’s done, or formerly was done in Hawaii, by what is called “the bad Kahunas.” It is still being done in the bush country of Australia by “the Aborigines.” Any of the primitive races, are 500 years ahead of us in mental development, in the knowledge of mental science.

We are at least 500 to a thousand years behind the primitive races. They know the things that Duke University is experimenting with, and trying to find out. And that’s why Duke University is sending professors, out into the country of the primitives, to find out what they know—so they can bring it to Duke University and teach it as a Ph.D. subject. These people don’t get Ph.D.’s for what they know out there. But if they’ll only teach it to us, we can go to Duke’s and get a Ph.D.

Now, what is this secret? The secret is “fear,” nobody can malpractice. Now understand this very clearly: nobody can malpractice, except through your fear. If you can be made to fear malpractice,

you can be made to suffer from it.

In other words, if you fear that there are two powers, and of course not knowing God, you’ll have more faith in the evil power than you will in the good. If you had actual God contact, your confidence in God would be so great—that even if you did believe in some measure of power in evil, it wouldn’t affect you.

But the average person has no knowledge of God, they merely have the word “God.” They merely have prayers to God, they have books about God—but no actual acquaintanceship. So the average person doesn’t really know that there is a God. They accept it as a matter of faith, their parents taught it to them. And, if they don’t believe it, they’re apt to go to hell sometime. But as for actually knowing that there’s a God, very few people have that experience. Therefore, when someone comes along and says “I have evil powers” . . . then you begin to tremble.

Now... in the old days of Hawaii, everybody was brought up from childhood, to know that there were good Kahunas who could heal you and bless you, and there were evil Kahunas who could put a curse on you and kill you. In Pennsylvania among the hexers it is well known, that there are these hexers, and that if you go to them and have them pray your enemy to death—your enemy will be prayed to death. Providing of course, your enemy happens to be one of that same breed that believes in hexers.

In the same way, among the Aborigines of Australia, they have a form of destroying by death, which is called “pointing.” They use either a sharp pointed stick or a

finger, and they merely point in the direction of where your enemy is. And your enemy knows you’re having that done to him, and he begins to tremble—and in within 24 to 48 hours he dies.

Now... we are told that in the earliest days of Mrs. Eddy’s experience, she discovered that some of her practitioners, were not only healing some of their patients, but after they got ’em well, probably too quickly—they decided to make ’em sick again, so as to bring them back. So they just suggested to them “that you’re having a relapse”. . . and then they got sick and came back, and they got some more treatment, got well again. And sometimes they found it even possible to suggest that, “well you ought to be more liberal, bring a little more money next time.”

And so Mrs. Eddy discovered that they were using the power of the human mind, both for good and for evil. And therefore you’ll find, I believe it’s in “Miscellaneous Writings,” but if it isn’t it’s in one of the lesser writings, this statement: “that the same mind that can do good can do evil.” And that’s true on the human plane.

So it is that, these people with subliminal perception, will be able, until they’re stopped: they will be able to get a certain amount of people to get out and buy any product they want, go to any church they want, vote for any party they want—until something comes up which will stop them.

Now, let’s take a step out of the personal now. Let me show you, that every medical belief, theological belief, that there is in the world, or superstitious belief of any nature—forms part of human con-

sciousness. And, that right now it's in this room.

And so, if a window's open over here, one person who has a little fear of draft, is gonna walk out with a cold. And, someone over here who fears germs, is gonna walk out with a germ disease. Why? There is a mass projection of human thought, and those who do not know—become victims of it. They wake up one day and they've got a cold, they got gripe, they got flu, they got polio, they got consumption—they don't know where it came from.

It came from hypnotism, subliminal perception, mental suggestion, actually "malpractice." But not a malpractice directed by a person—a universal malpractice, which is always going on in the air. And that malpractice is made up of the belief of good and evil. If you could take the belief of good and evil out of the world—you'd have no more malpractice.

Now, the very first thing that we have taught in *The Infinite Way*, because it was a part of my work before that—was that every student should learn the nature of protective work. Not protecting one's self from an evil! Protecting one's self from accepting the suggestions—of what we call "the carnal mind," or "mortal mind," or "universal belief."

Now, **when** you accept the spiritual fact: that there is only one power, and that power is "God;" and that the so-called activity of the human mind, and its thoughts, and its suggestions, and its projections—are not power, cannot enter to defile or make a lie. You completely cut yourself off from suggestion, hypnotism, or that "*and it*

cannot come nigh your dwelling place." The 91st Psalm tells you, "*if you dwell in the secret place of the Most High, none of these evils shall come nigh your dwelling place.*" But if you do not, you're subject to all of them.

Now you wonder, why did I get this sickness? Why did I get that sickness? Why did my beautiful mother get this sickness? Why does my innocent child get this sickness? Because there's a belief of "good and evil" in the world, and because this belief of "good and evil" is projected in infinite form and variety. You all know as well as I do, that every time it comes time to collect for Polio, and they fill the radio with it, there are more cases of Polio during that week, than in all the ten weeks before. During the cancer week there's more cancer. That's all the result of suggestion. That's all the result of propaganda.

It is the very same thing that is used to get people to go to war. In 1915 we elected a President of the United States, not because he'd been a good president in his first term. He wasn't, and he had no right to be elected to a second term. And so, they thought up a slogan, "he kept us out of war." And sure enough, he walked right back into the presidency, then got a propaganda committee going—to convince us that we must immediately wipe out the Kaiser, or we'd lose democracy and Christianity. And the propaganda bureau went to work, and in six months, the same people that elected him because he kept us out of war, were shouting: "down with the Hun, let's get at the Hun, let's go to war."

In the Second World War, no-

body wanted to go to war in this country. And, on the Saturday night before election, the candidate for president who was president, went on the air and said "I give you my word that if I am reelected, I can keep you out of war." And the next week we were in war. You didn't want to go to war, nobody did. I don't believe anybody in the United States believes now, [that it would have] that it was necessary for us to go to war, or that we should have gone to war. But you had no choice, you were propagandized into it—World War I and World War II.

And you are propagandized into having corns and bunions, and cancer and consumption. Not because you want it, and not because it's God's plan for you to have it—but because there is a universal mesmerism!

Now go back and read all *The Infinite Way* books again, and see how many times this is brought out, that there is a "universal hypnotism," a "universal mesmerism," and unless you learn to protect yourself from it—you become a victim of its propaganda.

And, how do you protect yourself from it? Not by fighting error. I can tell you that you'll get into more trouble fighting error, than you've ever known in your life. Don't fight error, and don't fight forms of error, don't fight sin, don't fight alcohol, don't fight war—don't fight any of the evils of the world. Leave them alone, leave those to the "do-gooders." Don't you, don't you go after them. You leave these crusades and causes alone.

If you want to see the second coming of Christ; if you want to

see the day when the reign of heaven comes on earth: you leave crusades alone; and you get busy realizing that God **IS** the *only* power operating in human consciousness; and that the activity of the human mind, is null and void.

The activity of the human mind is not a power—because it's not God ordained, not God maintained, not God sustained. There isn't a trace of evil: "*God has no pleasure in your dying,*" you might as well accept that from Scripture. . . "*turn ye and live.*"

Never accept anything that increases your age, never accept anything that makes for your sickness—because God doesn't ordain it. Never, never! These are the hypnotic suggestions, out of the world. And we all become victims of them, in some measure—because, going back to last night's question, we don't stand porter at the door of thought. We don't stand still seven times a day, and realize: God, which is closer to me than breathing and nearer than hands and feet—is the *only* power operating in this universe.

Any other claim of power, any other sense of power, any mortal or material or mental power, is null and void—because it doesn't have the sanction, the Grace, or the Ordination of God. Then you'll find yourself so free, that you'll wonder why you're hop-scotch skipping down the street, instead of walking staidly, as becomes [one's o] one of your age, and social distinction.

You see, I've been trying so hard for 12 years, to tell our students: you don't have to be sick, you don't have to be sinful, you don't have to have false appetites, you don't have to be poor. You

don't have to lack, there's no excuse for it. No part of God's Kingdom knows lack. All you have to do is go out and count the blades of grass right now, and the leaves on the trees, and the fruit when it starts to come. And you will know, that lack is no part of God's creation. Count the fish in the sea, count the birds in the air, and see if God knows anything about lack. And then you'll see that God doesn't, but I seem to. And then you'll know that you're accepting the mesmerism of "this world."

Of course, being reasonable people, you'll immediately say, "well how is it gonna get to me, where is it to come from? My husband only earns so much, or I only earn so much." Get that nonsense all out of your mind.

Supply has nothing to do with how much you earn, or how much your husband earns, or how much you're personally worth. God has infinite ways of opening up our supply to us, the moment we take the limitation off. And we take the limitation off, by realizing "*I in the midst of me is mighty.*" And we're going to come back to that later.

Now do you see what I'm trying to say to you, "that all error, all error, even good forms of it, comes to you out of a world mesmerism." Just like the direction of subliminal perception, all of a sudden you act out a cold, a grippe, a flue, a blindness, an accident—and you think it's your fault, you did it.

I discovered in 1932, that there isn't a single person on the face of the globe, responsible for any error that's ever come into their lives—it's all a part of this universal thing. You'll find it in my book, "The Letters," where I

worked always. That was why my work grew the way it did.

I stopped this nonsense of looking to you for your error, and I placed it where it is—out in the universal, and then I nullified it there. I never took you into consideration in my work. I didn't care what you were doing, I didn't care if you were robbing banks—it made no difference to me. When you came to me, you wanted freedom. You may have thought it was from a physical disease. I knew better than that—you wanted freedom from material limitation, you wanted release into spiritual consciousness.

And so, I never went to work to heal your disease, I never went to work to reform you, I never went to work to make you a better human. I saw this vast mental illusion out here, this vast mental malpractice, and I knew: you're not God ordained; you have no law, there's no law to sustain you; God never made you. You're a creation of the 2nd chapter of Genesis, in which "*we ate of the tree of the knowledge of good and evil.*" And there you have it.

And the very minute that I myself can come to the place of realization: "*there is no good or evil, there's only Good; all of this thing called evil, is a man-made creation that has no real existence.*" That's what made healings take place.

Now, at last, through subliminal perception, it's out in the open. You can be hypnotized without your knowing it, without anybody putting you to sleep. You can be made to do things that you don't want to do. Suggestions are planted there—some of 'em you see on the advertising board, some

you see on your television screen. But a lot of 'em are just slipped in in between, and you don't hear 'em or see them.

And so it is in this room. Here we are, all met together, dedicated to God. But swirling around in this room is this hypnotic world suggestion—of sin, disease, death, lack, and limitation. And the only reason we don't pick it up, is that we're sitting here single-pointed, realizing: "*I in the midst of thee am mighty;*" and, there is no power in the carnal mind, there is no power in so-called mortal mind—these are "*the arm of flesh, nothingness.*" And that's how we remove them from our experience.

If you do not do this. And now you'll find, I have a letter on that in the "1955" book of "Letters," March 1955. This year, I think there're gonna be two or three on the same subject, because it is the one subject on which I see most of our students failing to take advantage. It's the biggest and best secret we have, and our students are not availing themselves of it, to a sufficient degree.

It becomes necessary three, four, five times a day, for every Infinite Way student to realize: that the world mesmerism is not a power; the *only* power there is is "I". . . "*I in the midst of me, God;*" the Spirit of God in me is the *only* power.

And, the hypnotism of the world, whether it's sent out through television or moving pictures, or whether it's just sent on to your subconscious through the air—none of that moves me, none of that can enter me "*that defileth or maketh a lie.*" When you work along this, I can tell you, you'll know years and years and years and

years without sickness, without sin, without even the desire for it. Without lack and without limitation. So many new ways open up, of revealing supply. And I don't necessarily mean by that "lots of dollars," because lots of dollars really doesn't necessarily constitute supply. When we have all that covers the joyous experience of our life and fulfills itself, we're prosperous.

Please define "effect."

Effect is anything that you can become aware of... whether it's in the form of thought or thing. Now there is somebody called "I". . . in my case it's "I-Joel," in your case it's "I-Mary," "I-Bill," "I-somebody else." There's always an "I". . . I who am the knower, the one who knows. That which I know is an effect... that of which I become aware is effect. The sun, the moon, the stars—these are effects, because I can become aware of them. Therefore, they are forms, which I can become aware of.

Body is effect, weather is effect, climate is effect, money is effect, crops are effect, trees are effect, flowers are effect, animals, vegetables, minerals are effect, buildings are effect—everything that I can become aware of is "an effect."

Once you begin to understand that, you'll understand the next big principle of The Infinite Way: that an effect has no power, that all power resides in the "I" governing effect.

And you can start, if you want to see how that operates, you can start with your body. And here are these two hands, and I say to you: "that they have no power," they can't give they can't withhold, they can't

pet and they can't punch—all they can do is stay right there, forever and forever and forever.

I have the power to move them. Therefore there is no power in these hands—I am the power that functions arms and hands.

One of these days you will realize that this is true of the heart, the liver, the lungs, the digestive, the eliminative, every single part of your body you will find out—has no power over you! The heart can't kill you, and no organ of your function of your body can make you ill. Why? Because they are effect, and they do not control you—**you control them!**

Now then... oh this isn't true out in the human world. People have accepted the body as if it governed them, and they wake up in the morning, and the first thing they know: "ah, my foot hurts me; oh, my head hurts me." And then they let themselves be governed by what the body has told them, instead of waking up with the first thing: "thank you God, you took good care of things during the night, and I'm sure you can take good care of 'em during the day—so God, here we go, you and I and my body." And then you are governing, you are in control. And one of these days that control will be absolute.

Now... those of you who have had experience in metaphysical practice, have undoubtedly had cases where people ate bad foods and got ptomaine poisoning, or others who either accidentally or on purpose swallowed a poison—and you were called for help, and the patient was quickly restored. Proving what? The poison had no effect over the person, except in their ignorance. Because the moment

the case came into your hands, your knowledge that “poison had no effect” nullified it, and the healing took place—whether the poison was in food, or whether somebody deliberately swallowed it, or accidentally got the wrong bottle in the medicine chest.

But all of us who have had years and years of experience in this work, have had many cases of that kind, with either ptomaine poisoning, food poisoning, or drug poisoning, and have proven—that the Truth we knew had dominion, not the poison.

Now the same way is true in infectious and contagious cases. In a human world, the infectious and contagious case has power—until the doctors give it some greater power and remove it. But... in our work we have proven that no matter how infectious or contagious it was, that the very moment the metaphysical practitioner came on the scene: the infection and the contagion disappeared, and proved that it was no power.

The reason is, “effects are not power, all power is invisible.” If you can see it, hear it, taste it, touch it, or smell it—it isn’t power. But “I” the invisible BEing—am the Law unto all effect. “I” the invisible Presence and Power of God—am the Law unto all effect. Nothing can in any wise enter my consciousness, that defileth or maketh a lie—for “I” am the Law unto all effect. That doesn’t signify a mental control. I don’t go around mentally proving how effective I am over pieces of matter. No!

That of course is one of the things that’s delaying progress at Duke University. They are trying to take the human mentality, and

make it power over matter. Whereas, if they would teach their students to sit back, be quiet, be a vacuum. . . . “I” would come through and do it for them. They haven’t learned about that yet.

That’s the secret of our work. That’s why we don’t have to give mental treatments, that’s why our healing work is not the projection of human thought. I brought this out last night. That is why in our meditation: in meditation I never think of you; [in med] even if you and I are alone in the room, and you say “meditate with me”. . . never do I permit you to come into my mind. You sit over there where you are, and I’ll sit here, and I will keep myself in line with the inner thing which is God. And the moment I feel this attunement, you feel it.

I didn’t do it, I didn’t project my thought at you. I didn’t put any thoughts into your head, I didn’t try to lift you—I did nothing except ignore you. I went to God, I went to the center of my being and made my contact. And because you had brought yourself there, and made yourself a part of my consciousness—whatever of Truth came into my consciousness, came to you.

Now that’s how we do our healing work—without words, without thoughts! The very moment that I get myself released... into the realization: *“I and the Father are ONE; the place whereon I stand is holy ground; all that the Father hath is mine, here and now; the Kingdom of God is within me, closer than breathing, nearer than hands and feet.”* Now I get quiet.

And I don’t think of you, and I don’t think of a patient, and I don’t think of their disease, and I don’t

think of their name. I drop you completely out, I make my attunement here, and then comes this wonderful feeling of peace. And then I get word: “I feel better;” or “I had an instantaneous healing;” or, “I’m not quite as well, keep on.”

And so it goes, either instantaneously or after ten years, if you stick with me you’ll get well. As the fellow said “I’ll get you out of jail if it takes 30 years.” And I can heal you if you just give me enough time.

But it isn’t because I do it, I mean “I-Joel,” because I don’t. And I don’t know how healing is done. I don’t know the difference between healing a cold and healing a cancer. I really don’t, so don’t let anybody think that that’s false modesty. It really isn’t. I know nothing about the healing process—I don’t know how it takes place, I don’t know what takes place. I don’t know the difference between healing one form of error or another, or whether it’s physical sickness, mental, moral, financial, family—they’re all one and the same to me.

And the process is: “get still,” come out of that world belief “that there are two powers.” First get the realization of “one power,” and that *“closer than breathing nearer than hands and feet, right where I am.”* And then settle there until this peace comes upon me. Then you’ll find that regardless of the name or nature of the ill—it will yield. Sometimes in the first treatment, sometimes in the thirty-first—but it will yield.

Now the reason is, effect has no power. The effect on every organ and function of the body is “I,” not the personal “I-Joel”. . . the “I”

which I really am. And the way that's brought into effect, is by getting the "Joel-I" out of the way, in the realization that: Spirit is the one and *only* power. And then waiting for that to come.

Now, once you get to that point, you'll see that that's your protective work too. Nobody can influence you by their thinking—you don't respond. Whether it's an individual malpracticing, or whether it's a nation malpracticing, whether it's a whole nation putting out propaganda, or whether it's a whole air full of subliminal perception—you will never respond to it. Never, as long as you know: that no power operates on you; the *only* power there is is the Spirit of God in you—which operates **out from** you. That changes your whole life.

And now we come... to three questions. And I think I'm gonna read all three, and show you how they fit into each other, and how the one answer eventually cares for all of them.

The first question is: Please tell us what is meant by "Melchisedec?"

And then: Would you please explain "pre-existence?"

And then: In the experience called "death," we know that one form is discarded for another form. These forms are always Soul or Christ, expressing "AS" form. The question is, is the individuality of each particular soul, be it man, mineral or vegetable, eternally maintained? Or is every individual soul melted into the ONE, where there is not the slightest consciousness of individual function, once we have attained

complete ONeness with God?

Melchisedec is the "I" that I am, myself. It's my own true Identity. If I close my eyes and say "I". . . that "I" is Melchisedec, **IT** was never born, **IT** will never die, **IT** was present when I was conceived in my mother's womb, and **IT** will be present and looking on, when I pass from this scene, when my body seems to remain here, as I progress onward. For that "I" is the I of me which was born, that "I" is the I of me which was a child, that "I" is the I of me when I was an adult, that "I" is the I of me in my maturity, that "I" is the I of me in my ongoing.

IT is immaculately conceived, Self-created, Self-maintained, Self-sustained and Infinite, individual, eternal, and immortal—all of that I am, that is my true Identity. And that is the "I" that's looking out through here, that's the "I" that now is a teacher and a healer. And that same "I" was there when it was out on the road selling merchandise, and that "I" is the same I that was there when I was in school. It's the same I, only, that it kept looking out at these different stages of my unfoldment—and **IT** couldn't function any faster than Joel could catch up with **IT**.

Now... I am Melchisedec, just as Christ was Melchisedec. Christ is Melchisedec! The spiritual identity of your being is Melchisedec, and Melchisedec merely means: "the man who has no parents, who was never born, and can never die, and is always invisible." Nobody has ever seen Melchisedec, not with their eyes.

You've heard me tell you in classes, that I have never seen you and you have never seen me. I can

look out there and see the forms that you present. But I can't see you, because you are looking at me from behind your eyes, and I can't get back there to see you. You can't see me, you merely see a form, a form that was this big, and this big, and now it's this big, and who knows ten years from now what size it'll be, or where it'll be. And it makes no difference, it won't be me. I will be sitting back here looking out at you, I am invisible, you have never seen me, and I have never seen you.

As a matter of fact, if you want to sit there quietly for a while and think it over, you will have to admit that nobody knows you except you, that your mother never knew you. There is an area of your being that isn't known, not even to your mother. If you're a woman, it's not known to your husband. If you're a man, it's not known to your wife. It's an area, it's a secret little place in you, that nobody knows, nobody can understand, and that you keep hidden from the world. Because they couldn't understand it. It's the real, true individuality of you, which nobody else can quite perceive. Now, that part of you it's "I," and that is individual identity.

Preexistence has to do with that "I". . . "I" preexisted my own conception. "I" existed before there was a form to manifest *as*, in the same way that "I" continue to exist after you remove this form. It doesn't mean that I'll be without form, it only means that it will be of a different texture. It's just this particular concept of form which we outgrow, and which disappears from us. But I, I continue forever.

Now the question comes in here, does this mean reincarnation? In

many cases it does. In many cases it does, for there is no reason why, if we are born into this activity once, that we couldn't be born in a dozen times, if there is a reason for it. The answer to that only comes with this question: why was I born to begin with; why was I brought here; or why did I choose to come here; or why was I sent here? It all depends on your outlook. Were you sent here into expression? Did you choose to come into expression? Or did you just come?

Now, you can only determine that for yourself. Because if I say to you "from my experience, you were sent here for a specific purpose, and that purpose is being worked out." I know that of course to be a fact, I know that to be a Truth. But there is no way that I can convey to you, so that you can believe it. You have to arrive at that within your own self, and receive enlightenment on it.

Now... the reason I know that it's true, is that coming out of a world impossible to match with this one that I'm living in, the question had to arise: how could this happen; what could make such a thing happen; how could one live two such completely different lives in the same lifetime; how could one be so two completely different people in the same lifetime?

Then I go back inside, and I say "is that really true?" Am I now not the person that I always was, but couldn't show outwardly, because I didn't know how to do it, didn't know how to reach it? Isn't this what I always longed and looked for? Isn't this what I always visioned, but couldn't break through? And I know the answer, because I can go all the way back to my

mother saying, "I know what's wrong with you Joel; you're looking for God."

I said, "Mom, how can you say that? I don't even know if there is a God."

"Oh but I know, you're looking for God."

Certainly I was, and this life today is just the fruition. I came into this world looking for God. You can't tell it if you look at my first thirty-eight years. That was all locked up in here. I wouldn't have dared tell that to anybody except my own mother. Oh yes, later after I was nineteen, I did tell it to her. I said, "I've discovered you're right, there is a God, but I can't find HIM. No matter who I talk to, they don't seem to know HIM."

And she says "well please don't stop, and when you've found HIM, come and tell me."

And I hope I'm telling her.

Now, that's one way that I know that I am the same "I" that I was when I came into this world: the "I" that was born at a level that was seeking God realization. And it had to break through the shell and find it. But after that discovery, I made other discoveries, because by divine Grace—I have been shown other lives which I have lived. And so I know that I was here before, and I know some of the experiences that I have had, and I can't prove it to you. So you'll have to just take my word for it, or doubt it, until you have your own experience that shows you that this "I," which you're aware of since you were born—really existed before you were born.

Now as to whether you will be born again, or even whether I will be born again, that all depends.

Will there be a reason for it? Now there was a reason for my being born this time. That "I" that had not made God contact had not broken through, and it took this experience to break the shell. Now I've broken through.

Will there be a need for me to be reborn again? That will depend whether or not there is a need for that particular service on earth. If there is, it'll be reborn and be given as the question was: "*command ye me*". . . that's my daily prayer; what is it Father you want; where am I to go?

I never make appointments, I never book classes or tours, **until I'm told**—where I'm to go, and when I'm to go, and the dates are set for me. And do you know that in all these years that I'm traveling, that I have never been one day before a schedule and never one day after? Ten and a half years that I have been traveling, and I've made every train, every plane, every class, and every lecture—without one single slip.

And... I'll tell you another thing. In all of these years of constant travel, I have only missed one engagement that I was booked for, a lecture. Only one, that was in London. I was to be on the platform at six thirty at night to give a talk. And the next morning at nine o'clock, my telephone bell rang and asked, "where were you last night?"

And I said, "Well what's that your business?"

"Well you were to talk last night."

"I was to talk?"

"Yes, don't you remember, such and such?"

"Yes, I do remember."

“Where were you?”

“Well, I’m afraid I can’t explain.”

Well what happened was that on that afternoon, it was a Sunday, I had a call from a friend who’s a very prominent man, and he was very ill. And I went and called on him, and I said “here, we can’t have you this way. Let’s get this straightened out.” And I sat with him, and we kept talking and talking, until it was eleven o’clock that night, and I said “I think I’m tired, I’m going home and go to sleep.”

Now that’s the only engagement that I have missed, lecture or class,

in all of these years. And I’ve never been late, not even has an airplane delayed me. And just think how I’ve traveled around this world.

I even had the experience once of having to break the law in order to be on time. My doctor’s nurse, who was supposed to give me all my shots, evidently forgot to enter. She gave ’em all to me, but forgot to enter one of ’em on my card. And when I was to go into Africa, I couldn’t go because that wasn’t entered on my card. Oh I knew that it was there.

“No, you can’t go.”

“Oh” I said, “I have to go.” It was Friday. “I have to go because Monday I’m to be on a lecture platform, six thousand miles from here in South Africa.”

“Well you won’t make it for three weeks, two weeks.”

“No, I’ll be there.”

“No, you can’t be.”

And I was there. Well a little law was broken, but no harm came of it. And I was there, and they don’t know yet how I got there. Because, when the health inspector came through the plane to examine me, he forgot me. He just didn’t see me and he walked by. -----/