

FOUNDATION OF 1963 MESSAGE

By: Joel S. Goldsmith

1963 London Work Tape 525 - Side 2 (1 of 8)

Good afternoon. Our first Sunday in London in 1963, and again we hope for the inflow of the Spirit, descent of the Holy Ghost.

In my work this year I have had a great deal of experience with ministers of the Orthodox churches, and correspondence, and also bearing witness to publications of an Orthodox nature—with an entirely different setting. And so I would like to call your attention to the fact that a change is taking place throughout the world, throughout the religious world.

And the first change that I call to your attention is the discovery, on the part of the church, that the God they have been worshipping isn't God; and that God now, the true God, must be revealed to the people in place of that figure, which has always been just a figure of the imagination—that has heretofore been presented to the world as God.

Now it makes no difference what religion, what church you may think about, not one of them has presented God to its people—each one has presented a different image of God, which they have created. In some cases that image consists of “Jesus Christ” as God. In other cases a non-identified God in heaven, but certainly more like a super man than an actual God.

In other words, a God with all of

man's qualities: a God that punished, a God that rewarded, a God that pitied, a God that withheld, a God that under certain circumstances would give. But you see, there never has been such a God in the history of the world. And only this year has this been acknowledged by leaders, by high officials in churches.

In the same way that prayer in the church has always been “petition,” which really means first of all telling God what we need, and then asking God to give it to us. And this prayer has been greatly criticized this year, since of course it hasn't ever met the needs of the world.

So the subject of “the nature of God,” the subject of “the nature of prayer,” are two of the important subjects being discussed in the religious, the philosophical, the literary world.

Well as you know, “the nature of God” and “the nature of prayer” are two of the most important of the principles of The Infinite Way. And you'll discover in every Infinite Way book, and on every Infinite Way tape, that it is repeated: that if you do not rightly know the nature of God, you have no way of benefitting by God.

Now just think of this, because as the years go on now, you are going to see how The Infinite Way has played an important role—not merely in awakening the conscious-

ness of Infinite Way students, but of awakening the consciousness of the world to the fact that the only reason there is unanswered prayer is that there is an ignorance of the nature of God, and therefore an ignorance of the nature of prayer, the way of reaching God.

The third principle of The Infinite Way to receive attention from organized church this year, is of course the principle of “impersonalization.” I spent the entire year of 1959 traveling this world, teaching the principle of “impersonalization” and “nothingization.” Not that it should have been necessary, because every Infinite Way book, every Infinite Way article, every Infinite Way class—is based on “impersonalization” as a major principle of life, and of healing.

But because it is so difficult for the human mind to grasp this principle, I was told by the *still small Voice* in 1958 that I must travel 1959, and make this principle clear. Because without this principle, you will not make progress on the spiritual Path. And this means you will not attain harmony of mind, of body, or of human relationships.

Well now, you know that it was Pope John who told his church that: although this teaching is not in the Catholic Church, that he found it in a philosophical doctrine—the principle of impersonalization. That you must not ever connect the error

that is manifested in any individual, with that individual. Never, never connect it with them, because it is not of them.

And he said that every individual—regardless of the degraded condition they may attain—every individual still has the fullness of their human identity, which we call spiritual Identity, that is that degree of manhood that was also in Christ Jesus. And, that at any moment they can awaken out of that dream into the realization of their full human stature.

Now you see, this has been the basic healing principle of The Infinite Way, the one that took up all of 1959. Because, it was a revelation given to me around—I think it was somewhere around 1934 or '5 when I began to realize that in the New Thought world, the world of Christian Science, Unity and the mental sciences—that they were basing their healing work on “finding the error in you,” in “uncovering the error in you.” Or in “finding your wrong thinking,” and blaming it for whatever the sin or disease or lack may have been.

And I received a direct revelation that said, “every such teaching is incorrect: that error does not have its basis in you, or me, any individual; that all error is an activity of a universal source.” Which at the moment did not identify itself, but which later was identified to me—as what Paul called “the carnal mind,” or what Mrs. Eddy later called “mortal mind.”

This then, this impersonal source, was the source of every evil that touches the life of mankind. And mankind is not responsible for it, it is his ignorance of this that makes him the victim of it.

Then later, the nature of the “carnal mind” or “mortal mind” was revealed to me. And this you will discover to be “the universal belief in two powers.”

In other words, we have Adam and Eve in the Garden of Eden, and all is harmony and beauty and glory and perfection—until we accept the belief in good and evil, two powers. Then we are cast out of the Garden of Eden, and we never again can return to our harmony—until the belief in good and evil, two powers, is cast out of our minds.

Therefore, I discovered in my healing works, that regardless of the claim brought to me, whether it was one of sin, false appetite, disease, lack, limitation, poverty—regardless of its name or nature, that as long as I could within myself realize: “there are not two powers, there is not good and evil; there is only God, Spirit, manifesting as spiritual power, manifesting as spiritual Grace, manifesting as spiritual Law, manifesting as spiritual Life—and all else is illusion.”

As long as I could hold to that, I could have the miraculous healings that I really did have throughout all of my healing practice—that resulted in the origin and start of the message of The Infinite Way.

And, as you know, The Infinite Way could not have become worldwide in 17 years without promotion, advertising, or any other human thing—except through its healings. Only the healings have done it, the word-of-mouth spreading of the word of its healings have brought the people together—not advertising, not promotion.

Now, in proportion as I can

maintain my spiritual integrity—which means as long as I can sit here and look out here, and not judge by appearances, not judge who’s good or who’s bad, or who’s sick or who’s well, or who’s sinful or who’s pure—as long as I can sit here and maintain in my consciousness: that because God is infinite, God is infinite, therefore evil must be a nonentity, it must be only a belief held in the mind of man!

I do not claim to know *how* the belief of good and evil could get into Adam and Eve’s mind in the beginning. I do not know *how* the belief of good and evil could have gotten into individuals who had only the Mind of God to begin with. I do not know that, I only know that it happens.

And I know that you and I were born into the belief in good and evil. And I know that we accepted it from the moment of conception. And for 9 months in the mother’s womb, we were drinking in all that the mother and the father and the doctors could pour into us—about what was good and what was evil.

And then the moment we were born, we began to drink in more. Then when we went to school, we got still more. And God forbid when we got to church, that was worse—then we really began to learn about good and evil. They knew more about evil than good!

But it does not change the fact that the revelation was given to me that the infinity of God makes the nature of evil completely illusory.

Now, to understand this correctly, I would have to go back and tell you that: at no time in my life did I ever have a desire to be a healer or a practitioner or to cure anyone’s ills or their sins. I have

just, do not have that kind of a makeup.

That which placed me on the spiritual Path was the realization of how much evil there is in the world, and that God seems to be doing nothing about it. And my search wasn't for healing men's illness, my search was purely to find out for myself: where is God?; and why is God not functioning on earth?; why is God not functioning in all of the prayers that people utter?

And the hope within me was that if I could discover this, that sin, disease and death could be wiped off the earth. Not by healing a million people, that still leaves 3 billion unhealed. Not even by healing 3 billion, because that leaves the next generation to come along and be healed, when I wouldn't be here. Oh no, no, my dream was never to heal—it was to discover the secret of God.

Because it must be evident that where God is, there cannot be discord. You cannot have sin, disease or death in the Presence of God. Scripture's clear on that: *"that where the Spirit of the Lord is, there is Liberty; in Thy Presence is fulfillment, fullness of life."* So therefore the earth must be full of the absence of God!

And this is a fact—the earth is full of the absence of God. And that is why we have man's inhumanity to man. That is why we have slavery, that is why we have bigotry, that is why we have race prejudice, religious prejudice, color prejudice, even political prejudice.

Now, could any of this exist in the Presence of God? Well those of you who have had any real experience with The Infinite Way have

already discovered that in you there is no race prejudice, religious prejudice, color prejudice, class prejudice. You've already discovered that if you have found that much of God—at least that much of evil is absent from you then.

Some of you have discovered that in the degree in which you have realized God: disease has disappeared from you, or sin, or false appetites.

So it must be clear to every serious Infinite Way student, that in proportion—don't forget that "in proportion," as we do attain conscious realization of God, the discords of earth depart from our lives—the sins, the diseases, the lacks, the limitations.

And, it isn't only that those negative things disappear, but the positive things that take place: the greater wisdom we have in our work, the greater guidance, the greater success.

In other words, we begin to discover that there is a "HE" within us, *"that performeth that which is given us to do;"* there is a Divine Intelligence that gives us greater intelligence than we ever had through our education—or a greater intelligence that came to us in spite of lack of education.

Now then. When you discover the nature of God, you will discover a mystery, and it will produce miracles for you. You will discover that since the nature of God is Omniscience, that you never have to tell God what you need, or what you want, or what Mrs. Jones or Brown or Smith needs or wants. That you never have to attempt to enlighten God!

And therefore, because of this, the greater part of wasted time in

prayer is saved. We do not have to go to God to tell God our needs, or the date on which we need them. We do not even have to tell God whom we are praying for. That astounds many people when they discover that you don't have to say to God, "I'm praying for Mrs. Jones, or for my child, or for my grandchild." Somehow or other, God knoweth our need before we do. Therefore, God knoweth what and who we're praying about, before we pray.

Then we discover another great mystery. If God is omnipotent, we do not need God-power for anything at all—for there is no power for God to be used on, or over, there's no power for God to displace.

Therefore in prayer, we never have to carry our problems to God—because the Omnipotence of God makes the problem "of no power." Therefore, why carry "no power" to God? We don't need a God to dispose of "no power."

We need to know that that which is confronting us as a problem—is not power. So you see, we don't have to annoy God with that.

And the third thing we learn about the nature of God is "Omnipresence." And therefore, we don't have to go anywhere to find God, we don't have to go anywhere to pray to God. We discover that God is literally closer to us than breathing, that where we are, *"the place whereon thou standest is Holy ground."* Why go anywhere to pray when this place, in this moment, is sufficient?

Ah, but now. And I know that many of you are thinking at this moment, "Oh Joel, you've been telling us this for years, why this

repetition?" I'll tell you why the repetition. Because now, as you will discover as you begin the study of the new work, you discover that now I'm asking you to accept that—and go to God without words or thoughts.

Actually to settle down now to your praying—without the use of a single word or thought. And bring to life what I have said to you here in England, many times, "that prayer is an attitude and an altitude." That message was first given here in England, [God is an attitude] I mean "prayer is an attitude and an altitude."

An altitude, because you must be very high in consciousness to assume the attitude of "no words and no thoughts." Since God is the all-knowing, and since God is Omnipotence, and since God is Omnipresence—be still... be still! And in this attitude of stillness, listening—you are in the highest form of prayer ever presented to the world of man.

It is for this reason that in Zen Buddhism, when a student tries to tell the Master something of which he thinks he has knowledge, or when the Master asks a question and the student is stupid enough to give an answer—that the Master has a good stick handy to hit him with, for daring to answer. For there, there are no answers to any questions. There is only the stillness, the silence—and the imparting of the Spirit unto the consciousness of man.

What answer could anyone give to, "what is God" or "what is prayer?" What answer could one give to any spiritual question, since the mind of man could not embrace infinity, Omniscience, Omnipotence,

Omnipresence?

Therefore, its only rightful attitude is "listening." Be still, listen to the *still small Voice*: "*when HE utters HIS Voice the earth melteth; MY thoughts are not your thoughts, God's thoughts are not man's thoughts, God's ways are not man's ways.*" What's the use of going to God with man's thoughts? What's the use of going to God with man's ways, and asking for man's anything?

Ahh, so now comes another mystery and a miracle. Do you remember the passage that says, "*I do not know how to pray, or what to pray for?*" Do you not realize this is one of the most profound statements of Scripture? Why? Because God is Spirit. And because we have only awareness of what you might call "material good."

Therefore when we go to God, the human race, can it ask God for anything of a spiritual nature? No, because it knows nothing of a spiritual nature to ask for. Therefore it has to say, "give me bread, or give me a better position, or give me a happy marriage, give me a better home". . . and God knows nothing of those things. Nothing!

God is Spirit, and the Kingdom of God is not of this earth. "MY Peace" is not the peace that the world can give you. "MY Grace" is not just more money, more homes, greater salaries.

As a matter of fact the greatest ignorance of prayer is indicated in asking God for victories. Can you imagine God giving anyone a victory over anyone else, when the entire Kingdom of God is: "*forgive them, 70 times 7.*" Not conquer them, not defeat them. You don't

find that in the Master's ministry. No conquering, no defeating, no victories!

So, prayer must be a going to God for spiritual Grace, and for nothing else. But since we humanly do not know the nature of spiritual Grace, we can ask for nothing but spiritual Grace. . . "*Thy Grace is my sufficiency in all things.*" "Thy Peace" I seek. [I do know what know no] I do not know what "Thy Peace" is, I only know that's what I want. Not human peace, because human peace is here today and gone tomorrow—it's based on temporal values.

Do you not see then, that a prayer that has words and thoughts is bound to be a prayer that is asking for some material good—that can never be given?

And therefore, true prayer is an attitude. It's the attitude of opening ourselves to God and saying "I will be satisfied... I will be satisfied with the answer." I cannot know the nature of that answer, I may be thinking in terms—well, yes, yes, you all remember this, I brought this to you a long time ago. But, it was just brought to my attention that it has recently been published in the Reader's Digest—of a minister in Scotland who passed a shop, and it had a sign in it to the effect that "you could have, everything was kept here that you could want." This minister went in and he asked for "peace on earth, and the absence of disease and famine." You would think that'd be a very noble prayer. But no, he was rebuked. We do not have fruits here, we have only seeds.

Now you have been reading this in *The Infinite Way* from the very beginning—that you cannot go to

God and pray for peace on earth. If God had peace on earth to give, we would have had peace on earth thousands of years ago and all of the time in between. God has no peace on earth to give.

If God could wipe famine off the earth, it would have been done in the beginning. If God could wipe animosity off the earth, it would be done in the beginning.

Then you say, “does not that make this a hopeless situation for the world?”

Heavens no, this gives us our first hope. Hopelessness comes from the fact of watching people pray for 4000 years for peace on earth, for the end of famine, and the end of disease—and not getting it.

Hope begins when you say “then let’s stop praying for these things and pray for God’s Grace and God’s Presence and God’s Peace.” Or, let’s just pray that God’s Self be revealed to us.

Do you think if God’s Self were revealed in me, that I could be guilty of war, hate, animosity, or perpetuating someone else’s lack or limitation? Do you think if God’s Self was revealed in you, that you could be guilty of any of the conditions that exist on earth, or that disease could remain in your body? Heavens no!

All that would be necessary would be for us to attain “*THAT Mind which was in Christ Jesus*”. . . and we would all be Jesus Christs walking the earth. Now where would sin, disease, death, and poverty, and war be? Did you find any in the mind that was in Christ Jesus? Did you find any hate, any animosity, any jealousy, did you find any holding anyone in condemnation, criticism, judg-

ment? Did you find in the mind of Christ Jesus, any poverty? No, there was the ability to multiply loaves and fishes, there was the ability to heal, there was the ability to forgive.

Therefore what greater gift could we have, than the mind that was in Christ Jesus? Then tell me, what else is there to pray for?

And we need no words or thoughts to pray for this, we need only the attitude of opening our consciousness—that we be ordained by the Spirit of God. And this would be our sufficiency, and all things would be added unto us—by Grace.

Now, I know that those of the Orthodox world who are beginning to realize that they must know something of the nature of God and the nature of prayer as we have been teaching it. Do not know what a change will come into their entire lives, once the vastness of this subject dawns. Because you see, once you open Pandora’s box, everything is liable to jump out.

And it is just the same when you open the door of your consciousness to desiring an awareness of the nature of God. You will be shocked when the ultimate revelation is given to you. Because, you will come up through many different phases of understanding before you reach the ultimate.

You will realize God as “incorporeality,” and this will wipe out of your mind, all images of God, all concepts of God—since you cannot possibly form a concept of incorporeality. And for the first time in your life, you will get free of concepts of God.

Now remember, it has been the entertaining of concepts of God

that has been the barrier separating you from your Good. Regardless of how noble or wonderful the concept of God you have entertained—it has not been God, it has still been a concept.

Therefore the Zen Master is quite correct when he gives you a wallop with his stick every time you try to tell him that you discovered God—because you discovered nothing but another image or another concept.

Eventually, eventually when you realize that the nature of God must be “incorporeality”. . . you will have divested yourself completely of every image and of every concept. And you will then be very close to receiving within yourself—the revelation of God.

Unless every concept is erased from your mind, until every concept is erased from your mind—you have a barrier to the attainment of God!

Oh, you will hear students say, “I’ve been studying 10 years, and I’ve been studying 20 years, and why do I not realize God?” We only have to speak to them 10 or 15 minutes to find out they’re still walking around with some kind of a concept of God that they’re praying to, or looking to for results. ’Course they’re not gonna get any results from an image.

And what difference? You’re told all the way back in Moses not to make images of God. Now what difference does it make whether you make wooden images, metal images, or mental images? Aren’t they all concepts?

Until you divest yourself of every concept of God and are willing to make the acknowledgment: “I know not God, I know not how to

pray—because I do not know what to pray to, or for what, or who to.”

But, once you come to the realization of incorporeality, do you know what happens to your material universe? It begins to dissolve, because you’ll discover that the Kingdom of God is incorporeal; the Kingdom of God is made up of Life, of Love, of Spirit, of Truth. None of these are corporeal, none of these are written in books.

I think that’s why it was said in Scripture, “*ye think that you find the Truth in Scripture,*” you think that you find it in books. You can’t find it in Scripture, “*the Kingdom of God is within you!*”

And so, anybody who tries to make you believe that the Kingdom of God is in some individual off here, or some book, or some teaching—they’re just misleading you. Every individual who teaches spiritually must teach that the only purpose of teachers, teaching and books, is to lead you back to within yourself—where you will actually discover the Kingdom of God.

And if a teacher or a teaching or a book claims anything else, they’re claiming the impossible. “*The Kingdom of God is neither lo here nor lo there, you will not find it in holy mountains or holy temples or holy books—the Kingdom of God within you.*”

And as you will discover, it is an incorporeal Kingdom, it is a spiritual Kingdom. It is of Spirit, Consciousness, its forms are spiritual forms, its activities are spiritual activities. Just think of the Master saying, “*I am ordained of God, I am ordained to heal the sick.*” Now, do you believe there’s anything corporeal about that ordination? Do you think there’s any-

thing corporeal about his ability to heal the sick? “*No*” he says, “*if I speak of myself I bear witness to a lie.*”

So ordination is incorporeal, the gift of healing is incorporeal, the Grace of God is an incorporeal activity. And therefore, there is no use of letting your mind go on what form it is. Because, you cannot embrace in form—God, or the activity of God, or the nature of God, or the Grace of God. And yet, all of these appear externally as the forms necessary to our experience.

For instance, as we look out into the garden, I’m looking out here at a tree that is filled with apples, I guess. Apples, laden with apples, and green leaves. Now, the life of that tree is incorporeal—no one has ever seen the life of that tree. And if you were praying for that tree, you certainly could not pray for apples—because praying for apples would not produce them.

Your prayer would have to be a realization that that tree is maintained by an incorporeal-spiritual life, which is the substance of the tree. And then you see, the incorporeality, in its turn—becomes manifest as the trunk of a tree, the branches of a tree, the leaves of a tree, the blossoms of the tree, and eventually the apples on the tree.

But, if you were to pray for a trunk, or pray for branches, or pray for leaves, or pray for apples—you’d be wasting your time. Praying for apples will not produce them on a tree.

But realizing the spiritual nature of the life of the tree—will bring forth fruit.

Now of course, in the winter-time, you may not know that that’s

an apple tree. And just think how you could be misguided into praying for peaches, then discovering in due season—that you were getting apples, you prayed for peaches. But you see, that was the mistake.

And it was just the same mistake that our chaplains were making when they were praying for Christianity and democracy to win—and then Russia won. You don’t always get what you pray for, when you decide in advance what you want. Oh, if only we had all learned to pray, “*only that God’s Will be done on earth*” . . . and then trust that Will to be the right one. Instead of deciding in advance, for ourselves—who was right and who was wrong.

Now the religious world, for the next hundred years, is going to concern itself with the nature of God—discovering the nature of God as God really is; discovering the nature of prayer, as prayer really is. And to this, they’re going to have to add one that they’re not yet aware of. . . “the nature of error.” Because, they never will learn how to pray while they’re praying for God to overcome error.

They’re going to have to learn the impotence of error. And therefore realize that error isn’t overcome by God, it’s overcome by man’s knowing the Truth—of the impotence of that which claims to be power.

In other words, they’re going to learn that we must return to the Garden of Eden where we do not have two powers, “good and evil”. . . but just one power. And then we have no evil power to fear.

Now I’m going to tell you that practically all that I have been able to reveal in the message of The

Infinite Way came through inner unfoldment. And therefore I will repeat to you now what you've heard over and over again, but which you will have to have repeated over and over again until you believe it.

And that is, "there is no way to live the spiritual life, except by meditation." And the reason is this, as the Master told you, "*God is closer to you than breathing.*" But I will tell you this, "God is your very consciousness."

You may think that you have a limited consciousness, but this is not so. Not any more than the six-year-old child who is just about to start to school. Do not think for a moment that because it hasn't entered school that it has a limited consciousness. It has an infinite consciousness, and the schooling is going to draw forth that which is embodied in that infinite consciousness. Which if, the child's consciousness weren't infinite—you could never draw forth.

If, if you can speak 4, 6, 8 or 10 languages, please remember it is only because—in the beginning your consciousness was capable of bringing forth all of those languages. If you know mathematics up to the enth degree, please remember that that's only possible because of the infinite nature of your consciousness—which you can take from 2 times 2 is 4, and lead it all the way up to nuclear fission.

Don't forget that the fact that we have not drawn on our consciousness to its full capacity, does not mean that we haven't an infinite consciousness—it means we were satisfied with too little.

Anyone who feels an urge

within themselves, at any period of their lives, can add to themselves a knowledge of languages, of music, of mathematics, of history, of geography, of anything that they desire, religion, philosophy.

There are no limitations, except the limitation of an inner desire, that is all. Give us the inner desire, and our consciousness will let us go as far as we want, because God constitutes our individual consciousness—therefore consciousness is infinite.

Now, because of this, meditation is the only way to attainment and there is no other way. Meditation enables you to close your eyes... forget your limitations of education, environment, circumstance—just enclose yourself in this inner darkness. And on whatever subject you wish to be enlightened, say "*speak Lord thy servant heareth.*" In other words, take "an attitude". . . the attitude that "within me is the Kingdom of God, and now I'm receptive to ITS flow."

If you want metaphysics, mysticism, spiritual Truth, if you would like to go off into the arts or the sciences—they're all equally spiritual. Religion does not have a monopoly on spirituality. All that is of God is spiritual.

Therefore, we can go into the Infinite consciousness of our own being and then draw forth all of the wisdom, understanding, Grace, power that we need—because it is all locked up within us. And we literally must "open out a way for the imprisoned splendor to escape."

And the way of it is, closing the eyes to the outer senses, closing the mind to our own thoughts and limitations, and taking the attitude: that since Infinity is embraced within

me, I'm receptive and responsive to IT.

You will discover then, that whether your potential is along the line of art, philosophy, science, religion, mathematics, whatever it may be, you will draw forth capacity far beyond your education, far beyond your environment or experience, far beyond your human understanding.

Because, it is in this way, that that which has come through me has come. Only because it was given to me early that "meditation is the secret." And because in the Western world there is no way to learn meditation, there was none then, and there's not too much now. I had to go within and be patient, hours upon hours upon hours a day for eight months, before I made even the very tiniest contact.

But from then on, it was as if a crack had been made. And then that crack widened and widened, until eventually it wasn't necessary to close the eyes or go within—there is a constant flow from that realm, that area of consciousness within.

I will admit that you must be prepared at times for trouble, because with this unfoldment from within, you'll soon get to know a great deal about coming events. And you'll discover that the world doesn't want to know about it until it happens. And you'll get into many arguments, until you learn to keep your mouth closed about what you know of coming events—and let the world have it the way it wants it.

This has been the fate of those that used to be called "Prophets," who were always prophesying what

was going to happen to you “if.” Nobody wanted to know what was going to happen to them “if.” They just wanted to know what they hoped was going to happen to them, but of course it never did—there was always that “if.”

So it will be, you will often know things about which you cannot talk. You will often have wisdom revealed to you that, even if you have occasion to present it—you will want God’s Grace to present it in a way that will not offend the world thought.

And you will notice that in the presentation of the message of The Infinite Way, although it started right out with radical religious presentations, it never went out into the world to convince the world—and therefore it never offended the world. And it has abided patiently to let the world find the message for itself, and come into agreement with it.

I always like it very much when a student comes to me and says, “you know what I’ve discovered?”

“No, what have you discovered?”

“Why you know, this evil isn’t power.”

“Ahh, I’m so glad you’ve discovered that.”

They don’t realize they have been reading it for 17 years in the books, they have just now discovered it for themselves. And I’m glad that it was presented in that way.

And very often students will

come and tell me of great discoveries they made yesterday, that they have been reading about for 10 years. But, because it wasn’t written in such a way as to shock them, it had an opportunity to get into their consciousness gradually and gently and peacefully.

Well, you know I discovered a couple of years ago that some of our students were offended at the idea that I believe in reincarnation. Seems that in all of the years of reading my books, they never noticed that I believe in immortality, and that I don’t believe immortality begins on a certain date. In fact it can’t have such a meaning, can it?

But they assumed that it meant that immortality began on the day they were born, and of course they’re never going to die. But then it was kind of horrible for them to think that they may have lived before.

But, having come up to it so gradually, I think that when this new book that is published, The Parenthesis in Eternity, that not too many of our students will be shocked to find out that it is part of The Infinite Way teaching—that man really never was born, any more than that man will die.

But please remember this, that the only reason that the world—part of the world that cannot accept immortality—part of the reason that they cannot accept it is this: they have never understood that God is incorporeal, and that

therefore the Son of God must be incorporeal. And they do not realize that all of the error that has affected ourselves, body and purse—is the belief that we are corporeal being, we think that we are physical being.

In other words, we have identified ourselves with the body, instead of knowing that we are not the body—we are really the soul of the body, the life of the body, the mind of the body, the Spirit of the body, the consciousness of the body. But we are not the body, we are as incorporeal as God—for God is Spirit, and HIS Son must be spiritual.

Just think what a shock some of our students will have when they realize that. Then you’ll know what a shock the rest of the world will have when it wakes up to the fact that we are really incorporeal being; that we have all of the nature, quality and character of God; that we are the offspring of God.

That God has embodied within us all of HIMSELF: “*Son, all that I have is thine; the very place whereon thou standest is holy ground, for God is there;*” God is here as my being, as your being—and God is Spirit; your being, my being—this is Spirit.

And so as we know the nature of God, we know the nature of prayer. And oh what a great joy will take place when we learn the nature of man.

Thank you, thank you.