

LIVING BY THE WORD

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Good afternoon. We're growing! For the younger student, probably the most difficult thing to understand about the message of The Infinite Way, or any mystical message, is that it is practical, probably more practical than any way of life that has ever been discovered.

Formerly, we were told that mystical teachings were beautiful, but impractical. We were told that the materialistic principles were the practical ones. Well of course, you only have to look around the world that has been using materialistic principles for 4000 years, and see where it has brought it—to see how impractical materialism is. All it has done is ended in wars, unfair competition, fighting.

But mysticism, wherever it has been tried, has been proven to be the practical way of life, because first of all it is the peaceful way, and secondly it is the prosperous way.

A child asked me, "How is it that there is a God and warfare?"

And of course there's only one answer to that—that if God were in men's hearts, there could be no warfare. But without God in the hearts there's only one substitute, and that is the desire to defeat each other. Whether as nations or whether as competitors in business, or even as competitors in sports, even amateur sports—the main idea is to defeat the other fellow!

Now you know right well that you can't find happiness or peace or permanent joy in defeating the other fellow, or being defeated by the other fellow.

My answer was that if men went into their sports or their industries or their nations with the idea of being the best that they knew how—that we could all get along beautifully, we could all prosper, and we could all get along peacefully together—each trying to do our best, but not one of us trying to defeat someone else.

It is only where there is a desire for victory that you have materialism: one piece of matter trying to be more destructive than another piece of matter; or one piece of matter trying to be more harmful than another piece of matter; or one piece of matter trying to be more profitable than another piece of matter.

So it is that the young student does not at first grasp the very practical nature of a mystical teaching. And that is why this point must be made clear. In the Master's teaching, we have the statement that, in John: "*that the Word becomes flesh;*" again, we have, "*man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God.*"

You'll find, if you study your Bible Concordances, many, many references to "the Word." One of the outstanding illustrations of it is

in the case of the Hebrews, who saw the enemy coming at them, and were vastly outnumbered. And they went to their Hebrew leader, and told him "*the enemy's coming, they outnumber us, we're in trouble.*"

And their leader said, "*they have only the arm of flesh, we have the Lord God Almighty.*" And then came these miracle words, "*and they rested in his Word.*" And the enemy destroyed itself, it fought among itself and destroyed itself, and the Hebrews never did have to go out to fight that battle.

So, if you study in the Bible that word "Word," "the Word," you will discover that it is far more powerful than weapons, far more powerful than unfair competition, or dishonest advertising. You will find that "the Word" is really a way of life, a way of harmonious life, a way of peaceful, and a way of prosperous life.

The question is, how do we come to live by "the Word?"

You learn also, when you're studying this "Word," that it says "*God is not in the whirlwind, but God is in the still small Voice.*" Again, you read, "*when HE uttereth HIS Word, the earth melteth.*"

And so you come to a miracle, really, the miracle that constitutes mystical living. And that is "living by the Word". . . "*not by might, not by power, but by MY Word, by MY Spirit.*"

Now, in making this practical, this is the point at which you come into [a complete reversion] or a complete reversal rather, of materialism. And sometimes either, also of mental power. Because, in materialism, you are using might and you are using power. And, if you are working in the mental world, you are also using the power of thought, the power of right thinking, and sometimes even the power of wrong thinking.

But when you come to this mystical teaching, you are using no power whatsoever. You are placing yourself in the position of hearing that *still small Voice*; of letting **HIM**-God, utter **HIS** voice within you. And then, this that takes place within you—goes out before you to make the crooked places straight, to make all the adjustments of life, to bring about the Divine harmonies of life.

Now here we come to a little place where, perhaps we require an explanation, and that is about the subject of “the invisible.” Because, this Word that you hear in your ear, this Word that goes before you to make the crooked places straight—it can’t be seen, it can’t be heard, it can’t be tasted, touched or smelled. It is this that sometimes makes atheists and agnostics, because they can’t see it, hear it, taste it, touch it or smell it—therefore they can’t believe it.

And yet, surprising enough, if you were to ask a physician, practically any physician on the face of the globe, they would acknowledge to you that there is a healing power with which they have nothing to do, a healing power that they probably call “nature”. . . “nature” does the healing. If you cut yourself,

even if they cleanse the wound and put a bandage on it, they still can’t make the skin grow together—they have to leave that to this unknown power, which they may call “nature.”

Now names mean nothing, it could be “nature,” it could be “God,” it could be “Spirit,” it could be “the Word,” it could be anything you like. But it is something that is beyond the human ability to control, it is something beyond the human ability to handle.

And here is where we come to probably the most difficult part of mystical living. It makes you admit with the Master, “*I can of my own self do nothing, if I speak of myself I bear witness to a lie*”

Now, the Master referred always to this about which I am speaking. . . “the Word.” He referred to this always as “*the Father within me.*” Now you understand, of course, that he wasn’t speaking literally, because a father is a male parent, and there wasn’t any male parent in him. So when he speaks of “*the Father within me,*” he has quite a different meaning than the literal sense of that term.

In the same way, Paul admits that: “*I can do all things through Christ, which strengtheneth me;*” or, “*I live yet not I, Christ liveth my life;*” and he speaks of “*the Christ that dwelleth in me.*” And again, you know that he cannot be speaking literally. Because, what is Christ, what is this Christ that dwelleth in me? It isn’t a man named “Jesus,” that’s certain. The man named “Jesus” had gone out of human sight 30 or more years, 40 or more years before these remarks were uttered. So there was no man “Jesus” inside of Paul.

And again he must be referring to something as “intangible to human sense,” as when the Master speaks of “*the Father within me.*”

Now whether we speak of “*the Father within me,*” or whether we speak of “*the Christ that indwells me,*” or whether we speak of “the Word”. . . we’re speaking of the same thing. We’re speaking of an invisible presence and power that is within the consciousness of every individual on the face of the globe. No one at any time has ever been born that did not have the Father within them, or the indwelling Christ, or the Word.

Now the difficulty has been, that, in going off into materialism, we have lived our lives out here, we have sought to live our lives by might, by power, by strength, by cunning, by wisdom, and sometimes it’s even politely called “diplomacy.” It all means the same thing, “trying to get the best of your neighbor.”

But the point is that this materialistic way of life has only resulted in the horrors that we have all witnessed: in industry, national as well as international industry; in the relationships that have existed between nations since you and I have been on earth. And, materialism has not answered any of the immediate problems of existence with which we are faced today.

Now... the question has arisen many, many times, “Is there another way?”

In the old days, when there were bows and arrows, that was the way. Later, when there were rifles, that was the way. And still later, cannon, that was the way. And then blockbusters, that was the way. And now, nuclear weapons, that is

the way.

And the question is, “Is there another way?”

And some scientist will say “Yes, we’ll discover something still more destructive than anybody has ever found before. . . this is going to be the way.”

Yes, but it isn’t going to be the way to peace, it isn’t going to be the way to life eternal, it isn’t going to be the way to prosperity—it is going to be the way to more destruction.

When our particular work began in *The Infinite Way*, it began in much the same way as many of the metaphysical movements began—with the idea of “healing.” That is, of bringing mental, moral, physical and financial betterment to the individual. But because that was not my original idea, my original idea was to discover whether or not there is a way to remove sin, disease and death and warfare from the face of the globe.

I used this beginning of just individual healing as a starting point and a proving point, to prove first: that it is possible to heal mental, moral, physical and financial conditions by the power of the Word. Not by using any might, not even by using the power of thought—but by becoming receptive to the Word of God, which is to be heard in the *still small Voice*.

Then, as this proof spread, I was given further opportunities in larger events—one of them the handling of a contagious disease that struck a city—and I had the opportunity of witnessing it dissolve in 24 hours.

Then came the opportunities to work with corporations, management and labor. And I have had the opportunity of witnessing that

wherever we have been given the opportunity of work—there are no more strikes, there is no more strife between management and labor. There are only harmonious relationships, and some of these been going on now for 12 years.

So that, we have been able to prove in larger ways that this ability to practice a mystical way of life is indeed a practical one. We have had the opportunity of having one of our members sitting as... sitting as a member of a United Nations committee—and bringing about a harmony that never before had been obtained on that committee.

We have had the opportunity of witnessing, and are now witnessing a student of this work, bringing forth a plan in the common market—the very first one found practical in this department. And, that is being used as a basis for other departments that will come up in this common market work.

In other words, wherever this way of life is applied understandingly—it has proven to be practical in the earning of our living, in the conduct of business, now in the conduct of big business, and even in government.

But I will admit this, that until there are more of us proving in our daily lives that this is a practical, a healthful and a prosperous way of life, that we are not going to make much impression upon the rest of the world, in convincing it that it should solve its larger problems in this same way.

It is for this reason that I have spent 17 years traveling the world, trying to find a hundred here and a hundred there who would diligently apply themselves to this practice—until they could show forth,

in their individual lives, the practicality of this way of life.

Now, the basis of the materialistic way of life is that we have little or nothing, and therefore, we go out here to get more. In other words, if I haven’t enough of what I need, I go outside of myself, and first I try to earn it. And if I can’t earn it, I start to cheat about it or lie about it. And if I can’t get it that way, I end up stealing it. And if I’m a nation and I can’t get it, I go to war with my neighbor—and take what he has, unless he can take what I have.

Now, in this mystical way of life, you start from the opposite standpoint. You start from the standpoint that “*I and my Father are ONE!*” Because you must remember that all mystical teaching, whether it is the Christian mystical teaching, or the Oriental mystical teaching, or the ancient Hebrew—you find that it all has its basis in the **ONENESS** of God and man. “*I and my Father are ONE, thou seest me thou seest the Father that sent me.*” Or, “*Son, thou art ever with ME, and all that I have is thine.*” Or even back in the Hebrew Scripture, “*what have you in your house?*”

Now, when you start with the premise that “I and the Source of life are **ONE**”. . . I and the Father, or I and the Source, or I and the Kingdom of God. Yes, there’s another point, the Master said, “*the Kingdom of God is within you.*” And, the Kingdom of God must be the Kingdom of All-ness, the Kingdom of God must be the realm of completeness, it must be the realm of perfection. Therefore, if the Kingdom of God is within you—then All-ness, completeness and perfection are within you!

And now you'll have a premise that contradicts all appearances, because to all appearances, each and every one of us lacks. One lacks one thing and another lacks another, and some of us lack a dozen things. But the point is, that to all appearances—we lack, and we lack a great deal!

But the Master says *“judge not by appearances, judge righteous judgment.”* And by “righteous judgment” or “scriptural judgment,” “judgment of Truth,” you must go back to the origin, which is: *“that God created us in HIS image and likeness, breathed into us HIS life.”* If HE breathed into us HIS life, HE breathed into us immortal life—because HIS life is immortal. And it also must be eternal, and it also must be infinite, and it also must be omnipresent, and it must be omnipotent, and it must be omniscient.

Therefore, just think, that if God breathed into us HIS BEing, HE breathed into us—infinite BEing, infinite-eternal-harmonious BEing. And that means that at this moment—regardless of any appearance to the contrary—at this moment we are complete in God. We are not only complete in God, but in HIS Presence—and that's the Presence of HIS life in us—there is fulfillment, there is the fullness of life.

Again, the Master in revealing the mystical teaching, made it very clear. You have to listen to this carefully, and let it sink in, because while you heard the words before, you may not have grasped the implication of them: *“I will never leave thee nor forsake thee.”*

Has it ever dawned upon you that the Christ, the Son of God, the

fullness of God, has actually uttered in words that this completeness, this Son of God-ness, this Godliness. . . *“will never leave you nor forsake you,”* it is with you and will remain with you unto the end of time.

Now you must think this over, because this is more than a statement, this is a principle of life that anyone at any time can declare to themselves. Think of this, think of it, I have forgotten that it was said unto me: *“I, the Son of God, am with you;”* and, I, the Son of God, the fullness of God, the Presence and Power of God, the healing power of God, the raising of the dead power of God, the feeding power of God, the forgiving power of God. . . *“I am with you, I will never leave you, I will be with you to the end of the world.”*

Now... what more was revealed than this? This “I,” that remember is with us here in this minute, that has never been away from us even though we have forgotten IT—that will never leave us nor forsake us. You know what it is? IT is the bread of life, IT is the meat, the wine, the water, the resurrection. And I will tell you one thing more that IT is, that will shock you: *“I have come in you, that you might have life and that you might have it more abundantly.”*

Just think now, that all of this has been within us since before Abraham was. Not merely since Jesus came on earth, for his revelation is very clear: *“before Abraham was, I am with you; and I have never left you; and I will never leave you; and I will be with you to the end of the world; and I am your meat, and your wine, and your water; I am the resurrection of*

your body, I am your life eternal; and I am come in the midst of you that you might have life, and that you might have it more abundantly.”

Do you see now, that only in the power of relaxing from taking thought—that you can become aware of the Word that was spoken by the Son of God, and that is still being spoken? For this reason, just as Christ was before Abraham was, believe me it's still true that Christ has never left us and never will leave us—therefore, Christ is Omnipresence.

The religious world has lost all of this. The Hebrew world lost it, because it said, “the Christ, the Messiah has not yet come.” The Christian world lost it, because it said, “the Christ came for three years and went, and we're sitting around waiting for it to come again—therefore, we are without it.”

Whereas, the mystical teaching is: *“before Abraham was, I am with you; and I will never leave you, I will be with you to the end of the world; and I am come among you, that you might have life and that you might have life more abundantly.”* Without might, without power, without competition, without warfare, without. . . *“put up thy sword!”*

Put up thy sword, put up this desire for victory, and turn within and let the Word be spoken in your ear, the Word that says: *“fear not it is I; fear not it is I, and I will never leave thee; fear not, I am with thee.”*

Was that spoken in a certain year? Was it meant to last for that particular year? Was it spoken to the Hebrews, only for the Hebrew

era? Was it not repeated later, into the Christian era? And you may be assured of this, it will still be spoken in the ears of men when the Christian era has changed its way—and accepted a living Christ, not a crucified Christ for whom we are waiting to come back.

But when the church world changes and acknowledges that it is true: *“before Jesus was born, before Abraham was, Christ is in the midst of you, and Christ has never left you, Christ was never crucified, Christ has never left the earth, Christ has never ascended.”*

“Christ is in you”. . . as “Christ” was named in Paul, 40-50 years after the crucifixion, Paul could say: *“I can do all things through the Christ that dwelleth in me.”* Not up in the sky, in me!

And so it has been throughout all time that the mystics have revealed that when you hear the Word in your ear, it tells you whether to turn to the right or to the left, it tells you what direction to take. And not only that, but it asks you to *“rest in MY Word.”* Rest in the assurance that *“I go before you to make the crooked places straight.”* Rest in the assurance that even though invisible and intangible to human sight, nevertheless there is an “I”: an “I” that is your meat, bread, wine and water; the “I” that, if your body is torn with death or disease—**IT** will resurrect you. But there is only one way.

There is only one way, and this is part of the revelation of the message of The Infinite Way. Hear it well please: “nothing can happen to you, except through an activity of your own consciousness.” Therefore, Christ may fill this room, and

yet be of no avail to the individual who does not open his consciousness to receive Christ. The Word was given to us, *“I stand at the door and knock.”*

Was that in a certain year, or was that said for eternity?

“I stand at the door of your consciousness and knock.” What good is it if you do not open your consciousness and admit **ME**, if you do not admit that Christ has been with us since the beginning of the world, and will be with us to the beginning of the world? And that this Christ, call it by any name you will, “Messiah,” “Brahmin,” “Buddha,” anything—call it what you like. That this Presence and Power of God is with you, *“that you might have life and that you might have it more abundantly.”*

And what is more, that should you suffer poverty, lack, sin, disease, death itself, that by the recognition of this “Omnipresence”. . . **IT** will resurrect your body from its tomb. **IT** will resurrect your self from the tomb of poverty, it will resurrect your body from the tomb of disease, it will resurrect your mind from the tomb of sin. But only by the activity of your own consciousness—no one can do it for you.

In our modern world as in the days of Jesus, there are those illumined ones who can temporarily bring health to others, or supply, or companionship, or harmony. But remember it is a temporary relationship, no one can enter the Kingdom of God—that is, no one can enter the Kingdom of Divine-Infinite Harmony—except by the activity of their own consciousness.

Therefore, if you say to a practitioner or teacher, “heal me,” the

chances are that with any degree of receptivity—you will be healed. But that isn’t going to save you from being sick next week or next month, or next year.

The activity of receiving “Life and Life more abundantly,” the activity of receiving “Life eternal”. . . is through the opening of your own consciousness to the Word. Now, *“man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God.”*

Therefore the mystical practice, as it is taught in The Infinite Way, is this: that by means of meditation, we open our inner ear. *“Do you have eyes and do not see, do you have the ears and do not hear?”* Well, we have to open that inner eye and that inner ear—in order that we may hear the *still small Voice*, that we may receive within us an impartation of the Spirit.

And so it is, that in our particular work, we have developed this ability to be illumined, this ability to open our spiritual center—through meditation. In our work, we have evolved a dozen different forms of meditation, suitable to the different states of consciousness of individuals. But, the most effective one that we have discovered is one that we took up in our last lesson, and I’ll be glad to take up with you now. If you would like to practice in this moment, and catch just an idea of what can happen to you.

Supposing as I give this oral meditation, that you close your eyes, and merely try to follow what I am saying. God—and all of this remember, we learn in Scripture, no man made this up, this is spiritual revelation in Scripture...

“God is Omniscience”. . . this means that God is the All-knowing. Therefore God, *“Thou knowest my need before I do, and it is Thy good pleasure to give me the Kingdom.”* Therefore, I do not ask anything of God, I acknowledge the ALL-knowing, the ALL-wisdom of God. And I trust that this ALL-knowing, ALL-wisdom is, like the Master says, *“of the pleasure that gives me the Kingdom.”*

“God is Omnipotence”. . . the Infinite power, the ALL-power, the only power. Therefore, I do not seek God to do anything for me. I acknowledge God as Omnipotence, I acknowledge God as the ALL-power. And thereby acknowledge that God has no power to overcome, no power to destroy, no power to remove. That in God’s Omnipotence, in my recognition of God’s Omnipotence—whatever has appeared as a negative or destructive power, must in and of itself be dissolved.

“God is Omnipresence”. . . that means, *“God is here where I am, the place whereon I stand is holy ground,”* because the Father is here. I and the Father being ONE, wherever I am God is—this might temporarily be in prison, it might temporarily be in a hospital, it might temporarily be in poverty, it might temporarily be in sin. But it makes no difference where it is that I happen to be at this moment—God also is. And in my acknowledgment of this Omnipresence, be assured that I will be lifted up and removed from whatever particular tomb I am in.

Ahh, but, the point is—I must open the door and admit this Truth. I must consciously declare, “God is Omniscience and knoweth my

need”. . . I therefore need not ask God for anything, at any time. I must open my consciousness to acknowledge God as Omnipotence, and declare: “that any negative or destructive influence or power that may appear to be in my experience, is hereby and now nullified by my realization of God’s Omnipotence.”

I open my consciousness to acknowledge “Omnipresence”. . . that I can be in no place where God is not. If I make my bed, if I travel up to heaven—God is there. If I make my bed in hell—God is there. If I walk through the valley of the shadow of death—God is there. But, I must know this Truth!

The Master taught this, *“ye shall know the Truth and the Truth shall make you free.”* The fact that all this is Truth will not make you free. It is your “knowing of the Truth,” that makes you free.

“I stand at the door of your consciousness and knock.” And if you do not open the door of your consciousness and acknowledge: *“that I in the midst of you am mighty; I am come that you might have life and that you might have life more abundantly; I have meat the world knows not of; I am thy meat, thy wine, thy water; I am the bread of life unto thee; I am thy companionship, I am thy maker, I am thy husband, I am thy wife—for I am all things to you.”*

If you do not open your consciousness specifically to this Truth, you are not admitting ME—the “I” that has been with you since before Abraham was, the “I” that will be with you unto the end of the world. Therefore, remember: nothing can happen in your life, except that to which you open your consciousness.

Very soon it will be New Year’s Day and thousands of people will say to you, “happy new year.” And they’ll mean it, because they’ll wish it for you. The sad thing is, they can’t make it for you. No one can make a happy new year for you, but you. And no one, no one! not one of you can make a happy new year for yourself without opening your consciousness specifically to the only thing that can make “a happy new year” for you, and that is the Divine Power of God, manifest in and through you, [since the] through the “I” that I am; through the acknowledgment that there is within you this [that God] that Jesus called “the Father,” this that Paul called “the Christ,” this which other people have given other names to. Acknowledge, openly, often, acknowledge: *“that I am in the midst of you;”* and that this “I” is the Christ of God, the Son of God, the indwelling Spirit of God.

And that ITS function in you now is the same as the Master’s function 2000 years ago, when he said: *“I am come that ye might have life, and that ye might have it more abundantly.”* *“I came to do the Will of my Father,”* and the Will of my Father is that you have health—therefore I came to heal you; that you might have life eternal—therefore I came to raise you from the dead; that you might have a sinless life—therefore I came to forgive you; that you might have peace that passeth understanding.

And remember, that that message and that mission, which was acknowledged on earth 2000 years ago—has never left this earth, has never left your individual consciousness! And, if it hasn’t operated for you, it has only been for

one reason—you have not known this Truth.

Once you know this Truth and practice it, you are no longer living by might, or by power, or by the sword—you are now living by “the Word,” by *“every Word, that proceedeth out of the mouth of God.”*

And as you learn each day to keep your ear open, practice keeping that ear open—as if you were expecting Jesus Christ to speak to you, now as 2000 years ago—keep that ear open so that you may receive Guidance, you will discover that it is just as much here today as it was 2000 years ago.

And that when the Master said *“I will never leave you,”* he was telling the Truth. When he said that *“I am come that you might have life,”* he was telling the Truth. When he said *“I am your life eternal, only I stand at the door and knock, and you must admit me,”* you must acknowledge that *“I am your life eternal.”* You will also discover, this is a way of life, a way of life through “the Word.”

We are living now, not by bread alone. Oh yes, we continue eating food, we continue working for a living, we continue wearing clothing, we continue doing all of the things that the world does. But one additional thing, that at the present time the world isn't doing: we keep our inner ear open for “the Word,” and then we let that “Word” feed us, clothe us, house us. We let that “Word” go before us—to cement our human relationships with each other.

Now... can you imagine—and in this case you'll have to use your imagination for a moment—can you imagine that if each one of us

in this room were living by “the Word,” were keeping our ear open to hear the Word of Christ, can you imagine that any one of us could fight each other, sue each other, harm each other, destroy each other? Do you believe it?

Or can you not see that with each one of us living with this “Word” in our ear, that we would be what in Reality we are—spiritual brothers and sisters. We would literally be of the Household of God! There'd be no warfare in this room, there'd be no warfare between any one of us, there couldn't even be arguments or lawsuits. Why? We are of the one spiritual Household, that lives *“not by might and not by power, and not by the sword”*. . . but lives by the Word that we hear within ourselves.

We would be so much brothers and sisters, that the world would look on us almost with suspicion—they hardly could believe that humans could live in this relationship. But I may say this to you: that I have been traveling the world 17 years with this message, and that in every part of the globe, there are hundreds of us living in just this relationship, without ever once knowing discord, inharmony, trouble among ourselves of any name or nature.

True it is, there are some who come, and some who leave this message, because it isn't one for everybody. You see the responsibility that rests on each one's shoulder to keep their ear open, to be willing to live this type of life—and all are not yet ready for it. There are those who cannot yet lay down the sword. There are those who cannot at the moment

relax in the Word: that I in the midst of me is the spiritual Presence and Power of God; that I am never alone, that I am never forsaken.

Uh, there are times when we all seem to be very forsaken. There are times when it does seem to us as if God had forsaken us. But it isn't that way at all. It is only in some way, that we have found a way to sin, and forsake this Presence that is within us.

But it's a very temporary thing. No one who adopts the way of life of living by the Word can sin so deeply that they will divorce themselves from God for any great length of time...

As you read this in my writings, or [hearing it] hear it in my recordings, I ask you, I caution you. . . “please don't believe a word of it, until you yourself adopt it into your consciousness, and can live by it.” Because as long as it remains a message in my books, or on my tapes—it's as valueless as the wonderful Truths that are in the Bible. And you know how valueless they've been to this world, as long as they've been printed.

The reason is that people believe in the Bible, in a book, and do not realize that you've got to take the words out of the Bible, into your consciousness—and live by the Word. Not by that book out there, that's a printed piece of paper. But by the Book of Life, the Word of Life, which you take into your consciousness, and which becomes blood of your blood, bone of your bone, flesh of your flesh; it becomes the Word, really becomes flesh—and it becomes your body.

And as you have seen in so many cases, in the experience of

our students, it gives us years and years and years and years of freedom from sin and from disease.

And when here and there something out of the blue strikes us—it also gives us something with which

to resurrect us again.

Thank you, until we meet again.

Thank you.