

## 0504B Love Expressed

Now you can begin to see why, if you have some other metaphysical background, that making the transition to the infinite way is not easy. It is not easy because now you're going to have to reverse yourself. It isn't the truth that you know that's going to make you free, so much as the truth that you let God know in you.

It's not so much the truth that you declare, it's the truth that you begin to hear in your ear. And so it is, it is not so much what you are going to get, and that's where metaphysics seems to have got stuck on the demonstration of getting something. But the real secret is when you begin to understand that the secret of supply is not getting, but letting flow out from you.

Whether you tithe with money, or whether you tithe with time, effort, service to somebody, whether you tithe with forgiveness, in some way or other you have to tithe, because that's the only way you get your supply. Now, the master made some statements that I suppose centuries ago shocked the world because they crucified him. They don't shock the world today because nobody repeats them anymore.

But he did say this, it profiteth you nothing to pray for your friends, you must pray for your enemies if you would be children of God. Well, many times I've tried to find out how many churches stayed open during the wars so that we could go in every day and pray for the enemy, but I haven't come to one yet. And yet there it is, in plain English, in all of the Bibles, it profiteth you nothing to pray for your friends.

You must pray for your enemies if you would be children of God. You must pray for those who persecute you. You must pray for those who despitefully use you.

Well, I know as well as you do how hard that is. Believe me, I know some people that I wish God would let me out of having to do that about, but he doesn't let me off any more than he's going to let you off. It's very clear in Scripture that if you cannot pray for your enemy, pray that they be forgiven their sins, pray that their eyes be opened to the spiritual light, pray that they be divinely guided, pray that they be relieved of even the penalties of their sins.

Unless you can pray this way, you're not entering the spiritual life at all. You're still trying to add to your good humanhood and just make it a little bit better or a little more prosperous. Whereas if you would enter the spiritual life and be a child of God, an heir of God, joint heir, you have got to sit down and find a way every single day to pray for those who are persecuting this world, pray for those who are despitefully using this world, pray for those who are misusing their power.

You've got to do it, because the only hope that their nature will change is through our prayer. Their nature isn't going to change by our hating them, it's going to make them worse. Our nature isn't going to change by fighting them, it's going to make them worse.

The only way their nature is going to change is if we pray for them. You can prove this in your own home. If you have an obstreperous child or if you have an obstreperous cat or dog, try praying for them until you've changed their nature, and then you'll see that the only way in which you can change their nature is by praying for them and stopping the criticism and condemnation of them, the judgement of them, the calling them bad, and begin to see the innate nature of you is the same as the innate nature of me.

God made a tree as the same as God made me. It's the same life that flows in the tree that flows in me. It's the same life that flows in my enemy that flows in my friend.

It's the same life, it's the same mind, it's the same soul in the heart of the dictator. The only thing is at the moment it's adamant and at the moment it's in self-defence and fighting the world, and the only hope of change is if you can bring about a change of consciousness. The only way you can do them is to love your enemy.

Oh, isn't that a heart? Love your enemy. Love them and pray for them and forgive them, and then see how we change the nature. Well, I don't like to bring it down to personalities, but I will say that I've seen these changes right in homes between husbands and wives and parents and children.

The minute instead of living like human beings and finding fault with each other, even though the fault may be justly due, but instead of that, trying to pray for them, forgive them, begin to perceive the spiritual nature that lies buried under that harsh exterior, and then watch the change of consciousness that takes place, and then you'll see that it'll work in your home, it'll work among your animals, it'll work among your farm products, and it will not be long until you see that it begins to work in our communities, in our states, in our nations, and in our international affairs. Each one of us has the right in praying for wisdom to vote, to vote in accordance with what seems to us to be the highest and nearest right. That is one of the blessings of the ballot, that at least we do have the right to pray for guidance and then to go out and vote according to our conviction.

But in your prayers, you don't have that right. In your prayers and in your treatments, you do not have the right to judge which one is right and which one is wrong and which one is best and which isn't. When it comes to your prayer and your treatment, it has to be along this line.

God constitutes the mind of man. God constitutes the life of man. God constitutes the soul of man.

And there's no right or wrong in man, there is only God in man. And then you'll find not only that you will be led probably to make the best choice in your balloting, but what's far more important than that, it really won't make any difference who's elected. The prayer is going to bring out the spiritually best in whoever it is that's elected.

That is the point, that when you are living the spiritual life, you don't have to be so particular

whether this man, that man, or the other man is elected, because you are seeing God working through every man. And eventually you bring that out by forgiveness, by praying for the enemy, by not judging, by not criticising, by not condemning, but by seeing through to the spiritual core of the individual. Well, you see that this brings about a state of consciousness that you haven't heretofore consciously thought of.

And that is that the responsibility for your life rests with you. It is you who are making the choice whether you will serve God or mammon. It is you who are making the choice whether you will continue to live the life of taking in or the life of letting out.

It is you who are making the choice as to whether you are going to learn how to forgive your enemy and pray for them, or whether you are going to continue the human satisfaction of judging, condemning, criticising, and even crusading. Now, when you have made your choice and you learn to retire to the centre of your being, you will be surprised how different this world begins to appear to you. This took place during the very early years of our American Depression in the 1930s to 1940s, when it was brought home to me that people not only were praying, but churches were being opened for people to go in and pray for supply.

And you know, one day it dawned on me, there's just as much grass, there's just as many apples on the tree, just as many fish in the sea, just as many birds in the air, just as many crops in the ground, but for heaven's sake there's no lack at all. There is just as much abundance in 1930s as there was in 1920s, and people were praying for more supply. Now, where do you think God would find the room to put that supply? The earth was already full of God's abundance, and the thought came to me, you know, they don't realise it.

They're not praying for supply because the earth's already full of it. They're just praying for God to back it up to their back door. And that is what happens when anyone prays for supply.

They are ignoring the fact that there is just as much supply this minute as there was at any minute in the history of the world. Just as much oil in the ground, or gold, or diamonds, or silver, or platinum, or uranium. There's just as much vegetables and fruits, just as many animals, just as many fish, just as many birds.

Supply is as infinite this minute as it ever was before. Then you have to say to yourself, well then why haven't I got it? And if you're studying the infinite way, you'll come face to face with the fact that you're trying to get it instead of give it. You're trying to add to the infinity that is already yours.

The whole kingdom of God is within you, and you are virtually saying God add more to it. And if you can't say God add more to it, you are trying to get your parents to do it, or your friends, or your husband, or your wife. And all of the time the kingdom of God is within you, and it's never going to increase or multiply until you start to put it out.

Now, it is with everything the same thing. No one of us really knows how to forgive. Not one of

us.

We pay lip service to it sometimes by saying I forgive you, but we remember the offence tomorrow just as much as we did the day before. Very often we think we forgive. We make up as it were, but the hurt is still there.

We never are going to know how to forgive until we make a practise of forgiving about every day of the week for two, three, or four, or five months, until the activity of forgiveness flows constantly, constantly, so that every time that anyone offends, the forgiveness is there as quickly as the offence is there. In the same way, we are accustomed to really having favourites to whom we give, with whom we share, instead of learning that everyone is a child of God, whether or not they know it, and becoming more universal, more impartial in our giving and forgiving. In every way then, as you study the infinite way, you're going to see why it's difficult and why many fall by the wayside.

It isn't a teaching that says that you can sit back and let God do it. It's a teaching which says that you must be reborn. It's a teaching that says that you must die.

You must die in order that the Christ in you may be born. It is a changing of your own life by an act of your own consciousness. Your practitioner can't do it for you, your teacher can't do it for you.

All they can do is point out these principles, and then you have to go home and work with them. And that's what makes this difficult. And that's why, well, the Master said, many are called, few are chosen.

And for that reason, well, you saw him, he stood up there, oh Jerusalem, oh Jerusalem, I would, I would take you under my arm, but ye would not. Sure, sure, because the Hebrews had been taught that all they had to do was go to synagogue often enough, and sacrifice, and give tithes, and go through ceremonies, and rituals, and prayers, and God would do all the rest. And Jesus came along and said, uh-uh, God has no pleasure in your sacrifices.

God is not in that holy temple. God is not in these ceremonies, or rites, or rituals. No, ye shall know the truth, and the truth shall make you free.

You shall forgive your enemy, you shall resist not evil, you shall not take up the sword. Oh, he put it to them straight, that all of these ancient Hebraic teachings, an eye for an eye, and a tooth for a tooth. No more of that.

Forgive. No more resenting the man that steals from you, but ask him if he wouldn't like a little more too. I know it's difficult, sometimes impossible, but it's the goal that we have set for ourselves, because the revelation of the infinite way is this.

God constitutes your being, therefore your being is infinite. Now you have to accept that. First of all, you have to feel a rightness.

You have to feel that this is the truth, when you hear it, when you read it. You have to feel, first of all, yes, that's true. God breathed his breath into me, therefore God's life is my life, therefore my life is as infinite as God's life.

God is the mind of man, God is the soul of man, God is the life, God is the spirit, even my body is the temple of God. Know ye not that ye are the temple of God, and in the infinite way, you must, by an activity of your own consciousness, accept this. Not merely read it and say how beautiful it is.

Oh no, as a matter of fact, I know only too well how easy it is to put some of this in poetic form. You'd be surprised how I break down some of the poetry so that it won't sound so poetic, because it soothes and puts one to sleep. You'd be surprised how easy it is to talk in terms of quotes, so that your patient can just quote you all the time.

I stop that wherever I catch it and put these things in words that the student can't quote. They've got to learn the essence of it. They can't repeat the statement.

I'll never forget. One of those quotations hit me one time so hard that it changed a good part of my life too, especially in my relationship to patients. I was sitting in a Christian science church one night, and if ever there was an uninteresting reader reading from the desk, they had picked the mostest.

I just couldn't listen to them. So my eyes went up there to the left wall, where that sign always is, divine love always has meant and always will meet every human need. Well, it just so happened that probably 20 percent of the people in that church were my patients.

So I just had a look at that sign again. I thought, oh, Mrs. Eddy, there's something wrong about this. Divine love has not and is not meeting the needs of a lot of people in this church that I know.

Now, why did you pick that particular sign up there? Why did you say that that should be in every one of the 3,000 churches in the world? What's so nice about this sign? Divine love always has met and always will meet every human need. And then I looked around the church again. Something wrong somewhere.

Well, fortunately, this man kept on being uninteresting. I didn't have to listen to him. And all of a sudden, I caught what Mrs. Eddy meant.

The divine love that we express, the divine love that flows out from us, is the divine love that always has met and always will meet our human need. There is no divine love out here. And I want to tell you that as I began to teach that, all of a sudden divine love did begin to meet some human needs around there that had been in need for a while.

And since then, I have used this example in nearly all of our classes around the world, and as you hear tapes, you'll notice it. In this room, before we came into it, there was neither good nor

evil. There was just a blank room and nothing else.

If in this moment, there is love in this room, we brought it here with us. If good takes place in this room, it's because we brought it with us. If any healing takes place in this room, it's because we are expressing truth.

We are expressing love. We are expressing life. It isn't hanging around in the air.

It isn't hanging out up in the sky. If there is any good going to be released in the room, we are going to have to release it. And if we release it to each other, you can be assured of this.

Anybody and everybody with a receptive mind can be healed of anything. If the rest of us are sitting here in truth, in love, in forgiveness, without judging each other, without criticising each other, without judging or criticising or condemning each other's appearance, if we are sitting here loving the true nature of the individual out there, then you can bet healing is taking place because the divine love that is flowing out from us is meeting the human need in this room. You know, one time, I was a first reader in a Christian science church.

And one Sunday morning, about, oh, just about three minutes before we would go on the platform, all of a sudden a cold developed. It came out of the blue. There wasn't a sign of it before.

And all of a sudden, I had one of these horrible colds where you have to have handkerchiefs all around you. And, well, the second reader looked at me and said, don't you think you better call a substitute? I said, heavens, no, I'm the reader. I'm going out there.

So we went out on the platform, me holding two handkerchiefs this way and holding one this way while I turned the pages of the book. Well, I could see the board of directors sitting over there. They were just laying for this service to be over.

They were ripe for me. This went on for 50 minutes. And about the 51st moment, it disappeared just like it had come.

No place. It was nowhere around. I just put my handkerchiefs in my pocket.

I was as clear as a bell for the last 10 minutes. And the moment the service was over, everybody gasped. And I said, for heaven's sake, what are you gasping about? There's 240 of you out there.

Weren't you treating me? If I can't get healed with 240 Christian scientists sitting out here of a little cold, what good is this truth? Well, I'll say it to you too. If there's one of us that is one with God, and pouring out love and truth, not looking at a human and trying to see whether they're good, bad, or indifferent, but who cares whether it's the woman taken in adultery or the thief on the cross. If we're looking out here with divine love, only one of us, then every one of us should get healed.

But oh, if there should be two or more out here, letting divine love flow out from them, every single one of us should get healed. And if by chance there should be 10 people in this city, brave enough to acknowledge their infinity and let it flow out from them while they are forgiving the wrongdoer. Can't you see that it has to save the city, the community, the nation, whether it's your nation or my nation, who cares which nation it is.

In the end, every nation, you know, has to be saved. Every nation has to change its government from human to divine. Every government on earth.

I had a letter today from a man high in the English government, answering a letter of mine in which I said that the United Nations ought to be thrown in the bottom of the ocean for all of the purpose that it was serving. That there never will be an organisation that will do this world any good until the organisation is built on integrity and justice. Now, well, integrity and justice happen to be spiritual qualities, not human ones.

Now, when that day comes that men meet, whether in this room, just we, or in that big United Nations building or some other similar one, when they meet with the idea of divine love, not coming to me to meet my human need, but flowing out from me to meet your human need. When we begin to meet that way, whether in this room or that room, I can assure you there are going to be healings. There are going to be healings, national and international, but not while each one of us is sitting around hoping that the other one is treating us so that we'll get well.

But when we can forget our personal problem and say the divine love that flows out from me, the infinite truth that flows out from me, even the little that I know, it might be as little as a couple of drops of oil. It may be as little as one Bible quotation, but let that little flow out of your consciousness in my direction and I'll be healed, and let it flow out of me in your direction and you'll be healed, and we'll all be healed because it'll be this kind of a flow, this kind of a flow. Divine love flowing back and forth from consciousness to consciousness, then we're all healed.

You see, healing, whether it's physical, mental, moral, financial, or human relationships, healing of any nature isn't something that man can do. It's something that man can become aware of. It's already established in him.

Health is established in everybody. But as we've seen, we can all escape it. We can all get away from it.

We can all miss it by some human act of disobedience to the spiritual law. But we can all get back to, very quickly, the moment we remind ourselves that the kingdom of God is no further from me than my breathing. It's established within me.

Now, instead of trying to get it, I've got to start to think out how to give it. And don't think for a moment that during this present experience of mine, I still didn't have to take care of a practise all over the world. And I'm sure that that helped as much as anything else to put me back on

my feet quickly.

The fact that I didn't have time to think of myself, but I had to think of the thousands of people who are writing me, and at the moment expecting that I'm giving them a treatment, and then doing it. Now, let's remember, in this work, you are starting from the standpoint that because of your oneness with God, you are infinite. Now, not that you separate and apart from God or anything, because separate and apart from God, you're like an electric bulb that's separate and apart from the electricity.

But, in your conscious awareness of your oneness with God, all that God is, you are. Son, thou art ever with me, and all that I have is thine. Very clear statement.

And the master makes one in the 15th chapter of John. If you abide in this word, and let this word abide in you, you'll bear fruit richly. Do you see, it's what takes place in your consciousness.

It isn't a God out here. It isn't a power out here. It isn't anything you pray to.

It's an activity of truth in your consciousness. And that activity of truth must be an outside flow, an outpouring of love, an outpouring of forgiveness, an outpouring of praying, an outpouring of giving, an outpouring of sharing. Then you find that the bread that you have cast on the water is the bread that comes back to you.

And that's why a lot of people get their fingers burnt. They're trying to take the bread that the other fellow cast on the water. You don't get away with it for long.

Because the only bread that's intended for us is the bread that we cast on the water. That's the bread that is supposed to come back to us with butter and sugar and honey on it. Now, until we can accept the truth, that I and my Father are one.

Thou seest me, thou seest the Father that sent me. For I and the Father are one. I am in the Father and the Father is in me.

Therefore, I am infinite. Therefore, I can heal the multitudes. I can feed the multitudes.

I can forgive the multitudes. And until you can accept that and act on it as an activity of your consciousness, you're wasting your time in truth. Just wasting it.

Imbibing a lot of poetry or pretty words maybe, but getting nowhere. Because truth must be kept active in consciousness. We must pray without ceasing.

Morning, noon and night, we must acknowledge that it is my oneness with God that constitutes the infinite nature of my being. It is my oneness with God that constitutes my oneness with you. It is my oneness with God that constitutes my oneness with publishers and booksellers and whatnot.

It is my conscious oneness with God that brings my supply into my experience. But if I am not consciously aware, if I'm not knowing the truth of my oneness with God, nothing's happening. Nothing.

It's like this room. There is neither good nor evil in this room. And if we all sit here thinking nothing, there's still neither good nor evil in this room.

It is only when we begin to consciously think, consciously pour out love, consciously pour out forgiveness, consciously, then something's happening in this room. The room becomes vibrant with divine love. It becomes filled with the Holy Ghost and the Spirit.

But who put it there? The activity of truth in your consciousness and mind. Then, do you know that if we were to meet in this room a half a dozen times, that the very walls of this room would be just as healing as Jesus garment? That is why in the Orient, and we follow this custom in Hawaii, no one would ever think of moving into a home or a flat without calling in a man of religion to pray in each room. No one would ever think of doing that.

If it is an ordinary home where they do not know metaphysical truth or spiritual truth, they will call in one of the Hawaiian ministers. If a public building is dedicated, you will never see it dedicated without the Hawaiian minister there to give his prayer. Among those of us who are engaged in spiritual activity of our own nature, the same thing is true.

Let any one of our students have a new home or a new apartment or a new flat, and you will hear the call, come on, and then we will have a little gathering there, and a dozen of us will meet and meditate. If necessary, we will go in every room in the house and meditate, and out in the garden, in order to fill the place with divine love, with that Spirit of God, to loose it, because it is locked up in you. It is not in the room, it is locked up in you.

But when you consciously open out a way for the imprisoned splendour to escape, you have the Christ in this room. Then let somebody try to come in this room and do wrong, and watch the Christ take care of it for you. You do not have to do anything, just be a beholder.

Loose the Christ in this room, and then let someone try to touch it, or you, and you too will find out that the Christ takes care of its own. But Christ cannot be a word. Christ must be a released presence from within you.

Christ is locked up in your breast. The Son of God is incarnate in you. That is God's gift to you from the beginning.

Before Abraham was, I am with you. Therefore, in the beginning, before time was, the Christ was incarnate in you. Now, keep it locked up there, and it will do nothing for you.

Or try to get a Christ to come to you, and it will do nothing for you. But loose this hidden splendour. Loose this imprisoned Christ.

Take Christ out of the tomb in which you've got him buried, and let him loose in this room by means of praying, by means of forgiving, by means of not judging, by means of not condemning, by means of blessing. I have witnessed people take this practise that we use at home and change their life. We take a passage of the Master's, My peace give I unto you, not as the world giveth, but my peace, the Christ peace.

And I have witnessed students take that into their consciousness and then start out in the morning, whether in their bus trip, or their auto trip, or to their office, or to the market shopping, or whatever the nature of their work may be throughout the day, and wherever they go, carry this message silently, secretly, My peace give I unto you, the Christ peace. And watch within a few days or weeks how the people change toward them. Can't help it.

You can't help it. You're releasing the Christ, and they can't help feeling it. They can't help feeling it.

They can't help feeling it any more than you can help feeling whether or not I love you. And you know right well that I can tell in a second whether you are loving me, whether you're receptive, whether you're responsive. I can tell that in two minutes.

And so it is that as we go out into the world, if only we carry that one message with us, My peace give I unto thee, the Christ peace, the spiritual peace, and whisper it. You must remember this about prayer. Jesus was very careful about this, that you must never pray to be seen of men.

Don't pray aloud. Let your praying be done in the inner sanctuary of your being so that man can't hear it. And then the God that seeth in secret rewardeth openly.

And so if you make a practise of no matter where you go, even when you're reading your newspaper and reading some bad news in it, even then declare My peace give I unto thee, God's grace give I unto thee, the peace that passeth understanding give I unto thee. And as you learn to let that flow out from the eye of your being, you'll find that everyone who comes in contact will know that you're blessing them. They don't know how.

The world doesn't understand how. They merely think you have a good disposition or they just think that you're a nice person. They don't know what it is, but they feel something.

And you'd be surprised at the fact that between 80 and 90% of all people that you'll come in contact with are receptive to it. There are 10 or 20% so adamant in their humanness that you could love them to death and they wouldn't even know it. But between 80 and 90% of all the people in the world are receptive and responsive to spiritual truth.

And if you are living in the atmosphere of My peace give I unto thee, God's grace be with thee, you'll soon find that they're receptive and responsive and then soon they're asking for help and they don't even know why. But just see what you've done. You've kept truth active in your consciousness.

You have spent divine love. You have given divine love. You have cast your bread upon the waters and that's what's coming back to you.

But you see, if you are looking for good to come to you, if you are looking to demonstrate good, you're outside the infinite way because you're outside of the acknowledgement of the already infinite nature of your being. But once you acknowledge that because of My oneness with God I am already infinite, now I can begin to pour out. And it doesn't make any difference if I start pouring out the two drops of oil that I may have at the moment.

Be assured of this, that the act of pouring is the multiplying. The act of giving is the multiplying. The act of sharing is the multiplying.

That's the Christ that does the multiplying. And it does it within us and then it begins to appear outwardly as form. Now if the kingdom of God, or let us call this hidden manna, the Christ, if it is hidden within you, do you not see that you cannot begin to pour it merely by making statements of truth? You can only begin to pour it when you have become a listening agent and then let it come up and then you let it flow out.

If you try to make up the words out of your head or take them out of your memory, you're living only in the intellectual plane of imagination. It is only because you have developed the meditative attitude of listening that these words pour into you and then out through you, silently of course, secretly, sacredly. But because they pour in, they pour out.

Then you find that the kingdom of God is really expressing itself in you and through you and out from you and then back unto you. Now starting with January, I know that you're going to have an arrangement here in Cape Town where you will have at least once a month for the study of the monthly letter so as to take these particular principles that I've been mentioning today and others that will keep coming each month and put them into practise as an activity of your own consciousness. In addition to that, I have several tapes on the 10-second and the 10-minute meditations to show us, teach us how to begin this process so that we develop the listening ear and the ability to receive impartations.

And then beginning with the January letter, we are including a one-page of a lesson. Many of you who may be familiar with Christian science will see perhaps a similarity to that old Christian science lesson, only it will differ in this wise. It will be a bible passage with its spiritual interpretation as given in the infinite way literature.

So that you'll have the benefit of the bible passage and what the infinite way teaches. We are very fortunate that we have a teacher in Los Angeles who is not only a tremendous bible scholar but she has been studying this subject for so many years that she knows every spiritual interpretation in the infinite way literature. And she's a tremendously developed soul, a wonderful practitioner and she is preparing this lesson every month.

She's using it herself in her own work in Los Angeles and it's been so successful that she's given

us permission to use one of these lessons every month. And you'll have a few bible passages and then a few statements from the infinite way writing and be able to see how they correlate, how they interpret each other and then you'll have to work with them to learn how again to apply them. Because you will notice that all I have done today outside of the explanation of the beginning of our work, all I've done today is show you the practical application of a few principles.

Now just think when you have the practical application of a dozen principles how your entire nature will be changed because this up here will always be working. It won't be still, it won't be still for a moment. The only time it'll be still is when you're in that receptivity.

I can tell you right now that all through the night this thing was going on through my mind that was going to happen here today. It wouldn't stop going through my mind all night. It wouldn't let me sleep and it happens sometimes that way.

Other times I feel that God has a grudge against me and he doesn't let me know anything till I get up here on the platform and then it pops out and I get kind of mad at him because you get anxious you know for fear that you'll get up here and look foolish. Nothing's going to come out. It hasn't happened yet but you never can tell it'll be a first time.

But this time he was kind to me. He kept me awake all night with this programme. Well I suppose I can say the rest you'll have to find out from the writings and the recordings.

I'll be a salesman then and tell you to buy the writings and the recording so that you'll know about all the rest. But really it isn't half as important to know that as it is to know a dozen good principles and work with it. That's far more important than all the books and all the tapes and all the teachings that ever invented because it's the activity of truth in our consciousness that does the work.

It's the divine love that flows out from us that comes back to us to meet our need. It's the truth we express that does the healing work. And never forget this that there has no right really to be sin disease or death among us to any great extent.

We should be able ourselves with what we know to keep this so under control that every single one of us is 80 or 90 percent free of the discords of this world. We won't be 100 percent free because each one of us has some left in us. I think you'll find in the Infinite Way Wisdom where the question was asked why is it that spiritual or metaphysical teachers and practitioners of long standing sometimes have serious problems? And the answer I gave is because every one of us has some of human who had left in us and as long as there's humanhood left in us it's going to express itself and you can't stop it.

And so it is that as long as you find us somewhere or somehow under the spell of the illusions of the senses please believe we haven't yet attained full Christhood. Of course let's not blame ourselves because brother Paul had the same trouble too. He had to finally say that I do not

claim to have fully attained but forgetting the things which have passed at least I'm trying to go forward and attain.

And so we'll all have to make that statement too. We've said a lot of absolute truth today but none of us have attained fully all of the truth that we know. Well until we meet again.

Thank you.