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THE INFINITE WAY IS NOT AN ABSOLUTE TEACHING.

(Taken from the class: 1956 Chicago Closed Class... 160A - Infinite Way Is Not an Absolute Teaching)

The first thing that I must talk to you about tonight is this. I see that these questions are principally from the younger students, who have not had an opportunity to find all of the answers in the writings and in the recordings. Most of these are answered in both the writings and the recordings, but I will touch on them very lightly.

But I must say this to some of you: I do not know where the idea has come to you, a few of you only now I mean, that The Infinite Way is an absolute teaching. Several of you speak to me and write to me, as if you believe The Infinite Way is an absolute teaching or is a teaching of the absolute. Please, please believe me it isn't. It has no relationship whatsoever to the teachings that are called "teachings of the absolute," and, for the most part, I might say that it is almost a complete contradiction of them.

That doesn't mean that The Infinite Way isn't an absolute principle, it is. And one would make no progress without

following this absolute principle absolutely. A deviation from it, will not bring about harmony.

But when you speak of the absolute, you are speaking of teachings that are called “absolute teachings.” The Infinite Way has no relationship to those at all, except, if it can be said to be a contradiction of them.

I assume also, that those who use the term “absolute teaching,” do not know that there are two absolute teachings. There’s not just one; there are two. And they are exactly opposite to each other. One of them that is called a teaching of the absolute, is a teaching of affirmations and denials, mental laws, and continuous mental treatment. And the other teaching that is called the absolute, is a reversal of that: it has no affirmations and no denials and no such treatments, but stands on the fact that God is all, and The Infinite Way isn’t like either of those.

Perhaps it would take more...more time anyhow than I have, to go into those differences. But surely, if you read the books seriously, The Infinite Way Books, you can hardly confuse them with what are called the absolute teaching. There are no points of similarity that I have ever seen, but none. I couldn’t call one point of similarity in the teachings, and surely, you must be able to see that when you read it.

So please do not ever refer to The Infinite Way as a teaching of the absolute or one of the absolute teachings, because you'll confuse yourself and you'll confuse anyone else who may be investigating the subject of The Infinite Way. And if you should be asked what relationship it has to the absolute, you can very safely say that it is as near an opposite as you can think of.

Now, I don't have to speak of the one that is completely a mental projection, affirmation, denial and mental laws, because there is very little of that one left around the country. And the other...we differ from, as night differs from day, in this way: not only we don't believe that God is all, but we kind of feel that that is sacrilegious to say, "God is all," and then look out at the sin, disease and death that permeates this world and to say, "God is all and there is nothing else." We do not say that there are no sick people, and that there's no evil in the world. We have no such teaching as that. We don't say, "There are no students" and ... nothing like that enters our work.

On the contrary, we agree with the scriptural passages that reveal that the flesh cannot please God, and that if you are in the flesh, you are not under the law of God, and you cannot please God, and there's no way to bring God into your experience.