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Joel:

BEGIN PRAYER AND TREATMENT WITH THE WORD, GOD

There is one principle of Infinite Way treatment, which no student should never forget: Never under any circumstances give a treatment to a person, a condition or a disease. Never take a disease into a treatment; never take a condition into a treatment; never take a person into a treatment.

How is this possible? How can you avoid taking persons and diseases and sins into your treatment since every call that comes to you is from a person about a disease, a sin, or some kind of a condition? If you understand that a treatment is a statement of spiritual truth, and that there is no truth about a person, a disease, or a sin, you will not find it too difficult to practice this principle because inasmuch as there is no truth about any of these there would be no possible way to give a treatment to a person, a condition, or a sin. The only truth there is, is about God, so the only thing you could ever treat is God.

Let me illustrate how this is done: Suppose that I receive a call from Mr. Jones who explains that he has bad digestion. Immediately there is just one word that pops right into my thought – just one word. It would make no difference if the call were not from Mr. Jones, but instead were from Brown, Smith, Blue or Purple. Moreover it would make no

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difference, if it were indigestion or it were polio, cancer, unemployment or a contemplated divorce. There still is only one word that comes into my consciousness, and that word is God, G-o-d. No matter who the person is who calls and no matter what the nature of his claim may be – the house is burning down, the children have fallen in the lake – the answer is the same: one word – God.

Right in front of me is the word, God, And what do I find as I look into that word? I find that God is infinite; therefore, ever present; God is omnipotent, therefore, the only power; God is omniscient, therefore, the only wisdom and the only intelligence; and God is grace. If I were giving a treatment and it came to me that God is grace, the treatment would be all over at that moment, because such a flood of warmth goes through me when I contemplate God as grace that it would spell the end of the problem, and that is what happens in a treatment when we keep our mind stayed on God.

Scripture says: “Thou wilt keep him in perfect peace, whose mind is stayed on thee.” How else are we going to find peace? Have you ever thought about how difficult it is to find peace when you are thinking of the Joneses, the Browns, and the Smiths of the world? Have you ever found peace while you were thinking of sin and disease and death and poverty? Has anyone ever found peace while he was looking at the discords of the world? No, there is only one way to find peace. “Thou wilt keep him in perfect peace, whose mind is stayed on thee... lean not unto thine own understanding/ In all thy ways acknowledge him, and he shall direct thy paths.”

Students frequently say: “I haven’t enough understanding to heal” and I usually reply: “I haven’t either, but I see a good many healings take place.” It is not your understanding that will ever heal anyone.

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“Lean not unto thine own understanding.” Even if you are a practitioner or a teacher, in every case that comes to you, lift your thought to God, acknowledge God’s understanding and grace to be sufficient. Do you not see that no persons’s grace is your sufficiency and n o persons’s understanding can help you? God’s understanding and God’s understanding alone, is your freedom: God’s wisdom is your guidance; God’s love is your protection; God’s presence is the harmony of your being. So with all your getting, get God. Forget about yourself; forget about your understanding and hop right up there into God.

GIVE UP ALL ATTEMPTS TO DEFINE GOD.

There was a time when God was a meaningless to me – just a three letter word, G-o-d. and those three letters did not spell a thing for me because I could not visualize God or understand what God meant. So, because I could not understand what God was, I preferred to use such terms as divine Mind, Principle or Law. There are still many people in metafysics who are in that same position today. But I found that after having gained some conception of God as Mind, Life, Soul or Principle, I came back to the word, God and realized that because it is a word that cannot be understood, it is the very best word of all.

Anybody who has a concept of God is praying to his concept: he is not praying to God. Anyone who thinks of God as Mind is thinking of an intelligence, probably a little superior to human intelligence, but nevertheless a kind of human intelligence. Anyone who is thinking of God as Love is thinking of love on some human plane. True, it may be pure like mother-love or father-love, sister- or brother-love, but nevertheless it is a human sense of love. The love which is God is not that kind of love at all. God as Love has no relationship to anything that

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any human being can possibly think of as love; and so, until a person transcends all sense of human love, it is utterly impossible to understand God as Love.

Most of us are likely to entertain some idea as to what God is and then when we pray to that concept we wonder why our prayers are not answered. It is unwise to pray to any concept of God. It is far better to divest ourselves of all concepts of God. For example: in thinking and looking upon God as Love, we may turn to God and ask what I love is, and in acknowledging that it is not anything like mother-love, fatherlove, husband-love, wife-love of child-live, like love for nature or love of beauty, finally we reach the place where we are willing to admit that we do not understand what love is on a God-level since we have never been God.

What is God as Mind? Quickly it comes that Gd is intelligence. Intelligence? How do we know that God is intelligence? What makes us call God, intelligence? To most people intelligence is considered or thought of as cleerness, as knowledge, or as the capacity to act in certain ways under given conditions but is God anything like that? What right does anyone have to limit God and certainly if it possible to know what intelligence is that surely is limitation. No, we do not even know what God is as Mind.

God is Spirit, but what is Spirit? That we can never know. As a matter of fact, how can we really know anything about God since our knowledge must of necessity be infinite? How can finite knowledge embrace the infinity and allness of God? Why not be honest and confess that we do not know what God is, and with that admission, we are really beginning to understand God because the minute we realize that we do not know or understand God, we are getting closer to It.

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When we arrive at the place where we are absolutely stripped of every concept of God, every belief about God or every theory about God, then we are drawing close to an actual God-experience. As long as there is any concept in our mind about God, it is finite, limited and circumscribed. And therefore cannot be God Itself. We only find God when we drop our concepts and thoughts about God and are honest enough to admit:

“There is only one thing that I can be sure of concerning God, and that is that God is. I don’t know why God is; I only know that I have a feeling that there is a God. “

If we were to try to define God, we would fail, because none of our definitions would satisfy us. We do not know why we know that God is; we just know.

When we reach the point where we acknowledge that God is and when we are willing to stop there and not try to define what God is, we are at the most wonderful point in our experience for what we are virtually saying is:

“Father, I know that Thou art, I know that there is a God. I know that there is Something beyond human selfhood, but that is all I know. Now, Father, reveal Thyself.”

At that moment, we are at the point of highest treatment or prayer. Our thoughts about God, our opinions and theories, all are dead, and we are a state of aliveness waiting for God to tell us what God is. In that state, God can reveal Itself. God can always reveal Itself to the expectant and

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receptive consciousness, the consciousness that is willing to annihilate its human wisdom. And in true humility acknowledge:

“I know God is, but I do not know what God is or why God is, or where God is, or how God functions. I know not how to go out or how to come in.”

\ Scripture says that we do not even know how to pray but that we must let the Spirit bear intercession within us- let the Spirit pray. I learned in 1932 that it was absolutely impossible for me to know how to pray without usurping God’s place, but in the acknowledgement that all I know is, that God is, gradually over the years there has come the conviction that if I turn to God, and keep my mind stayed on God, the correct treatment, the correct prayer, the correct communion, the correct meditation, the correct way to heal and the correct way to teach - all of these things – unfold from within.

For a long time to come it will not only be legitimate but essential in your treatment to know all the truth that you can possibly know, as long as you are knowing the truth about God and not about man – not about person and not about condition. Keep your mind stayed on God. The Browns, Jonesses and Smiths, the cancers and polios will try to penetrate into your thought, but the ability to prevent their getting in is what makes you a practitioner.

“What have I to do with thee- Jones, Brown, Smith, sin, disease, death? My work is with God. I shall keep my mind stayed on God – God, God, God.”