

**Q: Will you please repeat the nature of specific treatment work, specific treatment? (11-15-25)1**

**A:** Now this is a subject that too many of our students know too little about. And it is probably one of the most important subjects that's included in all of The Infinite Way teaching, because everything that takes place in our experience has to take place through our own consciousness.

You can't live outside of your own consciousness. You can't even die outside of your own consciousness. Anything that transpires in your experience, you wouldn't even know about if you weren't conscious of it, and you wouldn't be conscious of it if it weren't an activity of your consciousness. So that everything from birth to death, and before birth and after death, is an activity of your consciousness, and will be in proportion to your consciousness, or your conscious awareness of any particular subject.

So that it is safe to say that no treatment you can give will be any better than your knowledge of treatment. No treatment that you ever give will have any more power in it than your own consciousness of truth, because all a treatment is is your consciousness of truth, and that is why Jesus Christ will give the best treatment, because he has attained the greatest awareness of truth, and maybe John will give the next best treatment, then Paul. In other words, it will be in direct proportion to your consciousness of truth.

Now, that can't be something fuzzy, and it can't be generalities like "God is all." It can't be that. It has to be specific. Therefore, whether you know it or not, every treatment that you ever give has to be a specific treatment, even if it has no words or thoughts. It has to be specific, because if it has no words or thoughts, that is only because having the awareness, you don't have to put it into words or thoughts, but that doesn't mean you don't have to have it.

You say, "How much is twelve times twelve?" I don't have to think or say a hundred and forty-four, except if I have to impart it to you, but I mean for my own sake, I don't either have to think it or...because I know it! So why do I have to think the numbers "a hundred and forty-four"? Or why do I have to say them? I don't have to. But if I don't have the knowledge of a hundred and forty-four, then I don't have the answer, and I'm in trouble.

Now, let us see how that operates in practical experience. I said a moment ago that in our highest spiritual realizations, we need no words and thoughts, and then if you called on me for help, I would not have to think a thought or declare a truth, but be a perfect vacuum. Now, why would that be? Why and how could that be accomplished?

Because I know that I am, and if I am, thou art, and all that I am thou art, but I know that! I know it through all of these years of demonstration, so why do I have to think it now, or declare it now? That truth is embodied in my consciousness, and the minute you hit me with two times two is five, I don't have to say anything. I only have to smile, and I don't

have to think four. Do you see that? The smile is enough. That means that you're not fooling me, because I know it's four.

All right, but now, as students, we do not know four, so we're going to have to put down a two and a two and then do a little adding up and thinking about it, and repeating it, and affirming it, and then write down—Oh, four.

Well, so it is when we are called upon for help. In the beginning, we will assume that you ask for help and say nothing further, so we don't know whether it's physical, mental, moral, financial, or whatnot—the problem. But as students, we turn within, and if we have learned to take God as the first word of our treatment, which we should learn to do:

*"God. God, the substance of all form. God, the source of all activity. God, essence, substance—Ah, Ah, Ah! Yes, all health, all action, all harmony, all supply is in cause, not effect."*

And then: *"All harmony, peace, jurisdiction, good, is in God, the Cause. The earth is the Lord's and the fullness thereof."*

And maybe now you're satisfied. Now you've declared the "four." Now you can sit back and go to the second part of the treatment, where you wait for the confirmation from within.

But suppose someone has called and asked for help, and they have mentioned that this is a physical disease. They might even have mentioned the name. All right, and they may even have mentioned that it's flu, grippe, one of these winter diseases, germ diseases, contagious diseases. And then you start with God, and you come to realize that every quality and activity emanates from God, so if there were such a thing as infection and contagion in the world, it would have to emanate from God. God would have to be the infector.

What is it that would emanate from God as an infection or as a contagion but the qualities of God—life, truth, love. And then all the children of God would be infected with the qualities of God, and these would be contagious. And so, there is no infection to fear, no contagion to fear, for all of this operates in the spiritual realm, in the realm of good, in the realm of incorporeality. That's the word that just came in—incorporeality. So, infection and contagion, if they're incorporeal, we don't have to fear them, and that gives us a sense of satisfaction. Then we settle back, a deep breath comes, or our click, our release, and we're finished with that.

Another call comes along, and somebody is paralyzed. They've had a stroke, or paralysis, or an accident, and they can't walk, or they can't move their arms. And quickly it comes—quickly, instantly after you've had a little experience— "Well, of course, the body can't move. How can the body move? It's dead. That's a dead arm. That arm can't move. I have to move that arm. I, I have to do that. The arm can't. The arm left to itself will

stay here for a thousand years. There has to be I. Oh yes, but I is God. Well then, God is no respecter of persons. Well then, there's nobody's body that can't be a body. There's nobody's body that can't be a right body, for I is the source, substance, and activity of body. I is the activity and the being of body. I is the only law unto body." And there, you're at peace again. Now you get calm. You wait, you get your click or your deep breath, and you're free.

Next call: Somebody's having financial troubles. It doesn't make any difference why or how. It could be unemployment. It could be their money tied up in property. It could be any kind of economic trouble. It makes no difference what it is. You'll pretty soon find that almost instantly, it will come to you: "The earth is the Lord's and the fullness thereof." Certainly, you haven't got any; nobody else has any either. The earth is the Lord's and the fullness thereof. Ah, but "Son, all that I have is thine." Well, was that addressed to one son? Why no, that's been the infamy of religion—the belief that God spoke that only to one person. God couldn't be a respecter of persons. That couldn't have been addressed to a person. That had to be addressed universally to the children of God.

God is the same yesterday, today, and forever; therefore, the same as he was to Jesus Christ, he must be today to you and to me. The earth is the Lord's and the fullness thereof. All supply belongs to God, and Son, all that I have is thine, and that's a universal truth. And again, you go into your silence, you get your peace, your quiet, your click, and you're through with that. All of this you see is specific.

You get a call, or you have your radio on, and you're told that a hurricane is on the way. Start with the word God. Well, the first thing that pops in is "God is infinite." Well, there isn't any place where God is where a hurricane can be operating, unless it's a very spiritual hurricane, and that would be a blessing. You see that? There can't be. If God is infinite, there cannot be a place where the infinity of God is not in expression. Therefore, nothing destructive can be there. That's all, so then you get your silence, you get your click, and that's complete, and that's specific.

Now, I don't mean that you always get these answers that I've just given you, because you have to get a thousand different kinds of answers, but you'll get some specific thought as to each specific problem. Do you see? A specific answer will come to every specific problem; just like if your problem is eight times eight, you're not going to get four, and you're not going to get one hundred and forty-four. You're going to get sixty-four. There is bound to be a specific answer to a specific problem. See that?

It is only when you have gone through that ten thousand times that you'll finally arrive at a place where it isn't necessary anymore, because that's so established in you that you don't have to sit down consciously thinking it up. See that? You'd know it. It's established. It's what you already are. It already constitutes your being. Well, yes, the only way to explain it is if I sat down to a typewriter, I've got to sit down and look at every key and

watch out that my finger hits the right key. I can't help that. I must do that, but I know the typist doesn't have to. You can blindfold a typist. They know they've hit the right key. They know they've got the truth, without thinking it, without seeing it, without assuring themselves of it even. They know that. See that?

Same with piano. What kind of a pianist would it be that would look at a keyboard? My kind. See? But not a pianist. A pianist knows those fingers automatically hit the right place, the right spot, the right thing, and so it is with this. After you've done this ten thousand times; after you've handled enough colds, flu, grippe, pneumonia, consumption; after you've handled enough of these things, you know them so thoroughly that when somebody says that, you smile. It seems ridiculous. Seems ridiculous.

You'll hear somebody say: "Well these are very bad times," and then you almost laugh out loud because you've watched so many millionaires being made during these very bad times, and then you'll hear somebody say: "Oh well, these are unusually good times, boom times, and right down the street are families that can't make ends meet," and you laugh at all of those things. Do you see what I mean? Because you know the times are in His hands. There's no such thing as good times or bad times. It's either God times or those who are living without God. And so it is. It gets to a point of discord being plum ridiculous, so that the only answer you can give to almost any problem or every problem is that inner chuckle, that inner smile. As much to say, "I know what's really so." See that?

Well, you never give a treatment to Mrs. Jones, or Smith, or Brown—or Mr. You never give a treatment to an old lady, or an old gentleman, or a baby. You don't give that kind of treatment, and the reason for that is something that no religion recognizes outside of The Infinite Way, and that is this—that two times two, if they're four, are four about apples, peaches, pears, plums, pineapples, dollars, donuts, millions, or billions. See that?

Whatever truth you know is a *universal* truth. It's not just a truth about you or me. That's the sad part of religion—that we believe that we can ask God for something for you or for me, and God couldn't any more do that than He could give us two times two for peaches but not for plums.

When two times two is four, it's four—universally, impersonally, impartially, for saint or sinner! Whatever the truth is that I know when you present a problem to me isn't merely the truth about you. It's *the* truth! It's *universal*. Therefore, I don't have to direct it back to you just because you asked for my help, because any truth I know is a universal truth; it's got to be the truth about you. And that's why we don't have to have the name of the patient. We don't have to even be told whether it's a cat, or a dog, or a human being, because any truth that we know is truth.

Now, the less experience we have with healing work, probably the more we should know about the claim, because the more specific we'd have to be in answering it, in

treating it.

Ah, I'm thinking of several things. The first one that came to my thought was a call that I had many years ago that had to do with an infant, and it was an infant illness of some kind or other, or infant trouble. And the very first thought that flashed in my mind was "There are no infants." God can't ever be an infant, and God is the only being there is. That's the only life there is, the only mind, the only soul, the only Spirit there is. And that ended the treatment.

But it was good for somebody to say it was an infant at that point of my development because it gave me a chance to know the truth about infants, and the truth is there aren't any. See? Well then, I remember that Mrs. Eddy wrote in one of her books that she cured or healed a woman of a very severe female ailment just because it flashed in her mind that there aren't any females. There just aren't any. There is only God being, and God being is male and female in qualities. But again, there is no corporeality in God, so if God is male and female, it isn't a corporeal male and female; it's male and female qualities of being. See that? And by knowing there is no female, she healed that woman. All right, in that case, it was good for her to know that it was a female or to know that the disease was a peculiarly female disease.

Now, in that part of your ministry which comes later, after you've had ten thousand cases to work on, it would really make no difference whether it was male or female, or what it was, infant or animal, because you instinctively aren't in "this world," where there are those distinctions. Your treatments aren't on the level of this world.

I've said this on some of the tapes—the most powerful teachings in The Infinite Way are these: "My kingdom is not of this world" and "Man shall not live by bread alone." They are two of the most important teachings in the whole work, because the minute a problem is presented to me and I can realize, "My kingdom is not of this world," that's the end of it. That's the end of it. I'm not patching up this universe. I'm not healing bodies. I haven't got young bodies, or old bodies, or change of life bodies. See that? Or the problems of puberty, or the problems of adolescence, and the problems of youth, and then the problems of middle age. All of that's eliminated.

The minute I realize: "My kingdom, the spiritual kingdom, is not of this world," then I don't have to come down to here to any of those specific treatments. See that? And yet I'm doing specific work because I am answering the claim of this world. In other words, I never get so high that I don't give specific help, even if that specific help may only be addressed to a "this world."

Now I don't think our younger students can stand on that high a plane, because to them, this world is too real, and even if they intellectually said it wasn't, they're lying to themselves, and the treatment won't encompass it. Your treatment will not be effective if it contains a lie; that is, if it contains anything that would insult your own intelligence.

See that? It has to satisfy your level of consciousness. Therefore, be as specific as you find necessary in your treatment, but don't stop your healing work with a treatment. Take that second step of getting still and waiting for the seal to be placed on it, for that click, for that inner release, because that's the major part of the treatment, and even if there have been some mistakes in your treatment, it won't harm if you've had that click from within.

<sup>1</sup>*This copyrighted excerpt is from Recording 253B: 1959 Halekou Special Work, "Specific Truths for Treatments." It is posted with the kind permission of the Estate of Joel S. Goldsmith, which holds the copy protection on the recorded classes and the copyright on the transcripts. The full transcript of this recording is available from [The Infinite Way Office](#) or by calling **1-800-922-3195**.*

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