

Every Word – Language in the Infinite Way

*“Man shall not live by bread alone, but by **every word** that proceedeth out of the mouth of God.” (Matthew 4:4.)*

Our study of spiritual healing emphasizes the application of the four core principles of The Infinite Way and teaches the practices of impersonalization, nothingization, and treatment. One theme that recurs throughout is the careful use of language that supports the healing consciousness, both in internal thinking and in external speaking. Joel has mentioned this in almost every recording we have heard in this series, as referenced at the end of this review. In practicing spiritual healing, it is helpful to review the language being used and make adjustments where necessary.

Changing one’s thinking and speaking in spiritual healing work is similar to what happens if we move to a new country where the citizens speak, and even think, in a different language. In spiritual healing, we are moving from “this world,” a world of belief in two powers that holds concepts of both good and evil, to “My Kingdom,” our true state of Being in Spirit. In My Kingdom, there is no discord or inharmony. The individual dwells in his true identity as the pure expression of God and God’s omnipresence. In My kingdom, we live and move and have our being in God, and the nature of that God is love, harmony, wholeness, and completeness. If we move to that new country called “My Kingdom,” how will we think and speak there? Here are some ideas that we can practice.

- **Be content to turn within and listen.** In “My Kingdom,” we listen to the inner voice, so silence is an important part of the vocabulary of spiritual living and spiritual healing. We learned that the nature of prayer is listening, so “pray without ceasing” means listening continuously. We are also taught that “Man/woman shall not live by bread alone but by every word that proceedeth out of the mouth of God.” St. Francis is quoted as saying, “Preach the gospel at all times; when necessary, use words.” The point is to listen to your inner voice, the voice of Spirit, before and during any spoken activity. When words are necessary, use as few as needed to communicate clearly.

Joel also teaches that in healing, we must “drop the name and drop the claim,” and then turn within in contemplation and meditation until we have the realization of the omnipotence and omnipresence of God, Spirit, governing all life and being. This realization can remove any sense of discord or inharmony and reveal the truth of being.

- **Use the word “I” appropriately.** The word “I” can be used, and often is used, to mean the false personal sense of I. If we think or use the word in that sense, we open ourselves to a sense of separation from God. Using the words “me” and “mine” increases that sense of separation; that sense that God is separate from the individual. But that is not true. Those words are the language of “this world,” the world of two powers, illusions, and appearances, and they reinforce the erroneous belief that health or sickness, wealth or poverty, happiness or sadness “belong” to the individual.

Using the words “she,” “her,” “hers.” “he,” “him,” “his,” “they,” “them,” and “theirs” can also foster the sense of separation from God and from each other, when the truth is that all

individual being is in and of the One; in Oneness. Being careful with these personal pronouns can also help us refrain from judging others. It will help us remember that every other person has the same Christ within them and is the same God expressing AS individual being.

How can we practice shifting our thinking and language as we move into “My Kingdom,” the Universe of Spirit?

- See if you can go through the day using the word “I” to mean only God, Spirit, the Christ that IS within AS individual being. Try to refrain from using the words “me” or “mine,” and, as you progress, try to avoid personalizing those with whom you speak. For example, you can simply observe the fact:
 - “There is a diagnosis (or claim) of a disease,” rather than “I have a disease.”
 - “That situation can be disturbing,” rather than “I am disturbed by that.”
 - “Peace and harmony are available,” rather than “I’m upset.”
 - “A storm is forecast,” rather than “I believe a storm is coming.”
- Try to see the progression of life as an expression of God, rather than a personal accomplishment. Joel often quotes Paul: “I live, yet not I, Christ liveth my life,” where Paul makes it clear that the “I” that is living one’s life is the Christ within, not the personal sense of I. When speaking of things that you “do,” or that happened “to” or “for” you, try using phrases such as these:
 - “How wonderful to behold this expression of Grace,” rather than “Look what I accomplished!” or “Look what I have.”
 - “It is always a joy to behold the presence of the Christ” rather than “Look what I did!” or “How fortunate she is to have that ability.”

This practice minimizes personalizing the activities or events of “this world.” It develops a stronger sense of living in “My Kingdom” and of observing “this world” as impersonal and without power.

- **Choose words carefully when you describe the mesmerism, or dreams of “this world.”** If an appearance or illusion seems to be happening and a person says, “I **have** {the name of the appearance or illusion},” or refers to a claim as “**My** {disease, lack, limitation, etc.},” the person has taken ownership of the appearance or illusion and given the appearance or illusion a reality in their life.

Avoid recounting personal human history as a factor in matters of Spirit. Reciting stories of past behaviors—especially negative behaviors—to yourself or to a practitioner can make you feel guilty or unworthy. Talking about how others have harmed or limited you and thereby contributed to the claim can create a barrier to healing rather than an environment for realization and the experience of harmony.

- **Impersonalize:** It is particularly important to disconnect an appearance or claim from the person presenting the claim. Any claim of inharmony—sin, disease, death, lack—is a dream picture formed in “this world,” where there is a belief in two powers.

The principle of the nature of individual being tells us that God is appearing—uniquely and infinitely—AS each individual life. No appearance can be *in* or *of* the individual, so we must separate the claim from the individual, set it aside, and recognize it to be part of the human dream. Believing that the claim originates with the individual reinforces the sense of separation from God.

A useful practice is to avoid saying, “I have [name of a claim],” or “My [claim],” or “She/he has [name of a claim],” or similar phrases. Refer to the claim as something that *seems* to be, or *appears* to be, though it has no real existence. You might say something to the effect of:

- “There’s a report of [name of a claim].”
- “There’s a diagnosis of [name of a claim].”
- “There are rumors of [name of a claim].”

In each of these cases, you can add silently within, “Yet, that is not true of God, so it cannot be true of God’s expression, the individual.” Of course, if you are speaking with a fellow Infinite Way student, you could say this aloud.

You can also develop the ability to impersonalize by often remembering that no individual is, or could ever be, separate from God or from the Christ of their being. The Master spoke of this when he said, “Take no thought for your life (i.e. a life in “this world,” separate and apart from God), what ye shall eat, what ye shall drink, or wherewithal ye shall be clothed, but seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.” If we think and speak of our lives and the lives of others only as expressions of God’s life, and not as “my life” or “your life,” we will come to realize that we are in the Oneness of God, Spirit, which IS, AS our own being.

Practicing this way of thinking and speaking helps us impersonalize appearances or illusions and nothingize any seeming power in appearance.

- **Be aware of implied duality.** English and many other languages use vocabulary and syntax that imply duality. It is normal to use plurals (“we”) and references to others (“she,” “he,” “they”) in daily conversation. However, even though we use these words, we can recognize silently within that we are one with every individual because every individual is God expressing Itself.

On the spiritual path toward realizing our oneness with God, it is important to avoid creating a sense of separation through the language we use in daily conversation. Throughout the day, we can turn to Bible quotations that remind us of our oneness with God, such as:

- “I live, yet not I, Christ liveth my life.”
- “Thou seest me, thou seest the Father that sent (or IS) me.”
- “If I speak of myself, I bear witness to a lie.”

When faced with a problem, we can remind ourselves: “The Christ within me (or ‘the Christ of my being,’ or ‘the Christ that IS me’) provides guidance regarding this issue.”

It is interesting to notice that English translations of the Bible quote Jesus saying, “I and my Father are one.” Sometimes, Joel rephrased this as “I and my Father **is** one” to avoid implying duality while asserting oneness with the Father, God, Spirit.

- **Non-reaction and nothingization:** When an appearance or claim is presented, it is essential not to react, since the appearance has no power. Reaction engages us in a battle with the appearance and makes it a reality to be overcome. As we develop spiritually, our immediate response to an appearance can be the realization that the appearance has no power, since God is Omnipotent; that all power is in God, and God never created a discordant appearance.

As a practitioner, when a claim is presented, our response might be something like this:

- “Let’s turn within to know the Truth of this situation.”
- “Let’s pause, meditate, and listen for a few minutes to realize the Truth.”
- “What is the Truth?” or “Is that claim the Truth? Does it reflect the nature of God?”

In other words, we “drop the name and drop the claim” right from the beginning, rather than discussing the claim and then trying to drop the name and drop the claim only later in treatment.

However, at times in ordinary daily conversations, someone might describe a discord of one type or another. While we understand the discord to be an illusion, it is usually not helpful or appropriate to say that to the person. But we can use phrasing that does not acknowledge the claim as reality and gently suggests truth. For example:

- Instead of, “Oh, how terrible that must feel,” or “So sorry you have that,” we might respond, “Thanks for sharing that [situation, diagnosis, etc.] with me. I will be sure to hold the [individual or situation] in an awareness of [love, harmony, healing].”

In this way, we have supported the person with love and recognition, and yet we have not agreed that the claim is real.

In conclusion, the language we use in spiritual healing, whether talking to ourselves or to others, can shape how we hold a situation. Using the language of “My kingdom” rather than the language of “this world” helps keep the mind stayed on truth.

What we say reflects what we think and what comes from the heart and reveals the degree to which we know the truth and apply the principles. When speech is of “this world,” the words are not of truth, and they can amplify fear, the belief in two powers, and the sense of separation from God. However, when speech is of “My Kingdom,” the words can be a light and a blessing. Paying attention to language may be difficult at first, but with practice, it becomes more natural. When you speak the language of “My Kingdom,” you remove a barrier to living in Spirit.

Joel Speaks about Language

The listing below highlights places in the recordings from our study program where Joel discusses the importance of language. If you begin listening at the “start time” for each of these recordings, you will recognize that Joel has been giving us lessons on “language” throughout this series on spiritual healing.

You can listen to these in several ways:

1. If you click/tap on the recording number, it will take you to the page for that recording on the Goldsmith Global website. You can move the playback indicator to the start time.
2. To hear these excerpts on the telephone listening line, call 1-614-715-3900, enter extension 605837, and get the extension for the recording. Once the recording begins, pressing the 3 key on your phone will jump the recording ahead 30 seconds. Thus, to get close to a start time of 03:42, you would press the 3 key 7 times.
3. If you have a subscription to the Joel Goldsmith Streaming Service, you can click/tap on the start time link to go directly to that place in the recording.

| Recording | Start time | Reference to Language in Healing |
|-----------------------|---|--|
| 477B | 03:42 | Focus on the word “I.” |
| 261A | 44:17 | Prayer has nothing to do with words or thoughts. |
| 120B | 43:44 | Turn within without using words or thoughts. If words are needed, Grace will provide them, and the Christ will be made evident. |
| 645AB | 00:00 09:13 | Lesson on the key words of The Infinite Way: AS, IS, AM. Use of the words I, me, and mine creates a sense of separation from God. |
| 264B | 32:37 | Contemplative meditation or treatment without words or thoughts. |
| 171B | 28:14 | In healing meditation, never use the words “you,” “he,” or “she.” |
| 498A | 23:47 | We are safe in saying that disease has no law to support it. |
| 901A | 00:00 05:41 46:36 | One actual treatment would be better than ten thousand words talking about a treatment. The ultimate treatment uses no words. Begin every treatment with the word “God.” A guided meditation which, if practiced, can ensure that the word of God will proceed out of your mouth at all times. |
| 203A | 20:58 | Acknowledge that you have no lack; rather, “I <i>have</i> meat.” |
| 613A | 7:52 27:06 | The very subject of (the personal sense of) I is the devil. “I” is God’s presence; be careful not to personalize it as I, me, or mine. |