

1956 Barbizon Plaza Private Class For "25"
Joel S. Goldsmith
154A - The Nature and Activity of The Infinite Way

Good afternoon.

In the light of this morning's class, it's interesting to read this paragraph in *The Infinite Way*: "*Spiritual illumination reveals that we are not mortals, not even humans, but that we are pure spiritual beings, divine consciousness, Self sustaining light, all-inclusive mind. This light destroys the illusions of personal sense.*" You see, that paragraph sums up the entire lesson of this morning. Because if we accept ourselves as pure consciousness, then fear disappears, which is the basis of all the discords that we can ever know.

There's no fear of the death of divine life. There's no fear of disease. There's no fear of lack or limitation in the divine life. So that, when any sense of fear would appear, it would be a fear for that selfhood which doesn't exist. And remembering that would be the treatment. Remembering that, would be the prayer. The very moment we sense fear in ourselves or another, we could ask that question, "What's the fear about?"

As a matter of fact, even if we felt no fear in the person or ourselves, the mere fact that they had asked for help, or speak of pain, or speak of unemployment or homelessness, or having no companion, that could be the very first thought in our mind: Ah ha! Here's a fear of a selfhood that doesn't exist, and that would be the treatment. Many and many a time when I'm called upon to help, the only thing that comes into my thought is the word "fear," and then I laugh to myself and I say, "thank you," and that ends it, because there is nothing ... there is really nothing to fear.

And going back to Mrs. Eddy's writings, you'll notice that under treatment, she says you only have to handle fear. But the point is this, and this is a point you must remember; we're not dealing with your fear or the fear of a patient. Don't ever try to heal fear in a patient. Don't ever try to get rid of fear in yourself. Personalizing fear is just the same as personalizing good. Fear is not yours or mine. Fear was on earth before we were. Fear will be on earth as long as there is one person believing they're a human being.

So never be concerned about getting rid of your patient's fear. Don't handle fear for your patient. Don't handle it for yourself. Just handle it as a universal claim, just the same as if you caught a man stealing, you don't call him a thief, because he isn't. It's the claim of lack, or the claim of fear, or the claim of a selfhood apart from God. The man is but an instrument through which it is being expressed.

The same thing, and this is probably one of the greatest differences in the work of *The Infinite Way* to any other metaphysical work, that never, never do we seek to correct an individual, any more than we would seek to improve them or heal them. Our effort is in destroying a universal sense, and the moment we've destroyed that, the individual who is hooked into us receives the benefit. The rest of the world doesn't, but that individual does. And so it is, never think that it's your patient's fear of their life that we have to handle. Otherwise you'll never meet the situation. Never think that it's your patient's false appetites that you have to deal with. Never believe that it's your patient's pain you have to deal with. Never.

That is why, first of all, you never need to know the name of a patient or what they're suffering from, whether it's sin, disease, death, lack, or limitation. As a matter of fact,

that's why you don't have to receive the call from your patient. They could cable you, or telephone when you are out, and still get the same help, if you were dwelling in the secret place of the most High. If you were continuously living in the realization that fear is the only evil on earth, and the fear is for a selfhood that would like to perpetuate itself, but which has no existence. If you were living in that all the time, anyone who mailed you a letter could begin to feel the benefit of it before it got into the mail box.

Now I can tell you this from experience that there are people who write to me and throw the letter in the wastebasket, and get their help. But they are the ones who have come far enough so that they know that my humanly knowing they are in trouble isn't what benefits them. It's this state of consciousness, and this state of consciousness is right where they are, because I am not confined to a body, any more than I am confined to a city. I am omnipresent, and anyone who reaches out to me will find me right where they are.

Now in practical experience, some get the benefits in healings, but there are some who have actually seen me in their presence talking to them, teaching them. And others have felt the influence coming from me, and in one case in Seattle, we had a lady come over for meditation, and wake up at four o'clock one morning, and saw me sitting on her bed. And she said, "Oh, I don't want Joel. I want God." And the voice came right back to her, "What's the difference?" And that was the situation.

Now it isn't that I extend myself or go out visiting. It is that I am God, and as you reach out to me, you're not reaching out to a person with a brain ... truly, but you are reaching out to a state of consciousness that in some measure has recognized that fear of personal selfhood is the cause of our discords. Now when you reach that state of consciousness, it's like reaching a mathematician who knows that you want to know about two times two being four, or a music teacher who can tell you about do - re - mi.

And so it is; you are reaching not a person, but a state of consciousness enlightened to some degree on this point. And so you never have to reach my brain to get a benefit, any more than you have to reach my body. There's no benefit in brain or body. On the spiritual path, the benefit is in one's consciousness of truth. Now that is the reason that as we sit together in silence or meditation, that your patients at home can get the benefit of it, because they're tuning in to you, and in tuning in to you, they're not tuning in to you at all, but God.

I will illustrate that with a letter that came yesterday.

"Never have I wanted anything so much as to attend these classes you are having. So when I finally realized it wasn't possible, the next thing to do is to be with you during your hours. Joel, the first two days I sat there, and really it was a complete blank. I couldn't become aware of a thing. During those days I sat in meditation many times, and still the same effect, until I became a little discouraged and thought perhaps it was a good thing I wasn't able to attend the classes, because I wasn't ready. That is one thing I have always held to, was that I must be ready before I have a class. Well on the third day after my discouraged feeling, I became a little numb to everything, and seemed to take the day as it came. I went about doing things I had neglected to do the two days previous. It was in the afternoon I felt a little weary, and decided to sit down. Through habit, I sat in a meditation position, and all of a sudden I felt a tremendous peace. My whole body seemed to be lifted, and all I could hear

was, I am the Lord thy God. Then I sat quietly and lost all thought. When suddenly I realized I was trying to tune into Joel, and forgot God. From that moment on, I have felt quite peaceful, and have not tried to seek for anything, because it is only the infinite withinness that knows all.”

Do you see that?

Now you cannot any more tune in to me personally, than I can tune in to your room over my telephone directly. I have to go to “central” to reach your room. And you cannot tune in to me except through mental telepathy. You can do it through mental telepathy—it’s a very unsatisfactory thing, and it has no spiritual value. But otherwise, you have no right to tune in to me, because I have a right to my own mind and use of it, without anybody cutting in and interfering with it. But you can tune in to me any time you like, by first centering your realization in God.

Then you will find that my state of consciousness will answer you. And the reason is, God is my consciousness. So when you are tuned in to God, you are tuned in to my consciousness, because that is my consciousness. Even though down lower there is a thinking level, nevertheless, to me it is only an instrument for speech, or hearing, or writing, and so forth. Above it, beyond it, is my consciousness, to which I am always in tune, and which is always there.

Some of you have seen in class that unconsciously at times, I’ll turn like that, and then all of a sudden the flow will begin again. I don’t realize I’m doing it at that moment, but it is, because that’s where it comes from, from that higher consciousness, and then it is stepped down through the human mind in speech. Sometimes when you ask for help, I answer you personally, and sometimes by mail, and as you well know, I have offended lots of people that way, without knowing that I had even said anything or written anything that should have given offense.

Their question brought the answer out of divine consciousness. So far as I was concerned, there was nothing personal about it. It was something flowing through, and my mind and my hands were used to convey the message. But if you’d asked me what the message was, five minutes later, I would not have known. And that is why very often people will say, “You wrote me on such and such a day.” I wish you’d repeat what I wrote, because I have no recollection of it.

Now it is the same way, you can reach the consciousness of Jesus Christ, if you like, but first tune in to God and then the moment you have tuned in to God, then comes the realization that that same mind is the mind of Christ Jesus, and you’ll be in touch with Christ Jesus. It may be like this lady. It may take you three days to achieve it, but you will achieve it.

Never try to go in a treatment direct to your patient. That is why we never use the name of a person. You were taught, those of you who came through Christian Science, that if you addressed your patient by name, they would respond more quickly. That is true in mental treatment or mental telepathy, or mental suggestion, which that form of treatment is. Nothing to it. There’s no God in it. There’s no Spirit in it. It is all mental suggestion.

But in this, you never, never touch the thought of your patient; unless you first have reached God. Then, when you reach God, and know that you’re in tune with the infinite, then if you like, you can say, “Well now Mary Jones, what are you going to do about it?”

Or, "This is the truth about you." Or, "Now you are set free through this truth." It isn't that it's necessary to do it, but you can do it, because you are first in tune with God, and God then establishes the contact with them, or it is established.

In the same way, never believe for a moment that the truth you know is going to heal anybody, until you receive the "click." The truth you know up to that minute is merely to help you to be lifted into spiritual awareness. Now, after you're in it, the words that I speak are life eternal. They never return void, if you speak them when you are in the Spirit. Then if you'd like to say to your patient, "Rise, pick up your bed and walk," or if you'd like to say to your patient, "Fear has no power. You are set free in Christ." Or, if you'd like to say to your patient, "Well Mary, you're in good hands now." Anything that you would like to say after you're in the Spirit is the word of God, and it's flowing from God, through you, and through the patient.

But don't think for minute that that same message would have any power before you've made your contact. None whatsoever. You might just as well sit here and read to a room full of people, and one would get it, and one wouldn't, and one would know it intellectually, and one wouldn't even hear that you said it. Whereas if I establish ... and here probably was the beginning of my work—if I establish myself in God before I go on the platform, I am in tune with the consciousness of every individual sitting in my audience.

But they are not all receptive to spiritual things, so they don't all get it. And some are less receptive than others, and they get less. The ones who themselves are the highest spiritually attuned, get most out of the meetings. Do you see that? It is just like Saturday night. Without any question of doubt, last Saturday night was about the most, if you can use the word dynamic, it was about the most dynamic message I can ever remember having spoken. How it ever came out in a lecture instead of a class, I don't know. I have no control over it—it just came.

Now there were people in that room, I know now, who were stirred by it, who got it, who caught the significance of it, and benefited by it. And I know from reports that have come to me from people, that they heard nothing except the fact that I told them they ought to die. So you see, I hadn't reached those who weren't ready for the message. You can't reach those, because you are going across this way, and you have no background. You have nothing in common. You have no meeting ground.

But those who are attuned in the Spirit will catch it. In the same way, during this class week, probably most of the people in the classes this week are aware of the fact that they have received a very powerful message and truth, as it has been seldom voiced, if ever. But I can assure you that there are some there who are still arguing, just as after my spending nearly an hour on "ask and receive, and ask and receive," someone came to me and said, "But he also said desire. Then is it wrong to desire an automobile instead of ask for it?" I mean there's no way to reach that kind of a thought. Do you see that?

But let me tell you that there would be no way to reach any of you with a spiritual message if I were talking to you as men and women. The only way I can reach you is if I first make my contact with God. Some of you will remember in other classes, where I've said please do not come to the class expecting to get something from me. Right? I've said that in many classes. Don't ... I have nothing to give you, to tell you the truth, and I can't give it to you. Come here expecting from God, and then even if I don't voice it correctly, you'll receive it correctly, because you'll receive it on the inner plane from God.

If you come looking to me, it'll be across this way, and it'll all be in the realm of the intellect, and you'll miss the point. But if you make your contact at home, before you come to the class, and realize, "*No, I don't want to be taught of man. I want to be taught of God. If man is to be an instrument for it, that's fine, but that's all. I want to be taught of God. I want direct contact with God. I want to be illumined, not by man—but by God.*" Then you come in that expectancy that God is to talk to you, and you'll find that if the man doesn't get to the platform, you just sit there and your message will come to you directly, within yourself.

The whole secret of this work is the same. Never give a patient a treatment until you're in the Spirit, because your treatment ... oh, I won't say it has no value. It has some, because you are always to some degree in the Spirit, if you're this far along in the work. But the real depth of the treatment, and more especially if it's a serious thing, don't be too expectant of it except in proportion as the word you speak is spoken from the Spirit, the same mind that raised up Jesus Christ from the dead will quicken also your mortal body.

Now remember that, it isn't my mind or yours; it's the same mind that was in Christ Jesus. If you are not in that mind, don't expect a result. It is the God of Abraham, Isaac, and Jacob that enabled us to raise up this man at the Temple Gate Beautiful. Therefore it couldn't have been John and Peter. It was the God. But supposing John and Peter didn't have God. Then there would have been no raising up. Well as human beings, none of us have God. That's what makes us human beings, is that we're cut off from God. The moment we begin to have God contact, in that degree we are no longer human beings. We are pure spiritual being.

Now as pure spiritual being, any word that you utter will not return unto you void. It will do that whereunto it is sent. So never give your treatment until you are in the Spirit. If you are beginning your day at home, don't start out writing letters to your patients. Don't start out giving treatments to your patients. Don't start out trying to help your patients. Give those first hours to yourself. Get yourself established in the Spirit. Let your patients wait.

It may seem cruel to remind you of this, but when Jesus went away for forty days, a lot of people died and had pains, and he paid no attention to it whatsoever. He could have stayed down there and helped some of them, or saved some of them, but he just let them go about being sick and dying, if they wanted, because he had business on a mountaintop, establishing himself in God. Then, it says, when he came down to the valleys he healed the multitudes. Only after he came down from the mountaintop.

So it is with us. As human beings, no matter how much zeal you have, no matter how much love you have for mankind; don't think you're going to benefit them. Not very greatly. You're going to benefit in proportion as you are in the Spirit, and the Spirit is speaking through you.

Now, if you will disregard even the mail that comes in, or the people who telephone to you for help ... disregard them, let them alone. If they have to die in that hour, well that's their demonstration. They should have been taking more care of spiritualizing themselves before they got to that point. But don't you sacrifice your demonstration by trying humanly to do something you won't succeed in anyhow. You get your first hour alone with God.

Get yourself into the Spirit. Be immersed in the Spirit. Be sure that the Spirit is talking through you. Be sure that you are permeated with an inner glow, a feeling of Immanuel, God-with-us. "I live, yet not I, Christ. I have all this work to do today, people to be healed to sense, and so forth, but thank God I don't have to do it now. The Spirit of God is upon me, and I can comfort the sick and heal the weary, and visit those that are in prison, and so forth and so on." I can do that, why? Because the Spirit of God is upon me.

But don't think you can do it without that. You can't. You can be a philanthropist, you can be a do-gooder, you can go to the hospital and bring candies and fruit, but you cannot lift up the material thought, the sick thought, the weary thought, unless you are in the Spirit, and the Spirit of God is working in and through you. Then you can say, The Spirit of God is upon me, and I was sent to comfort the comfortless, to visit the widow, to clothe the naked, to feed the hungry. I was sent to heal the sick, raise the dead, open the eyes of the blind, and unstop the ears of the deaf. And the Spirit of God is upon me, and I can do it. But don't do it without.

In the same way, don't go to a class and think that you are going to benefit anyone by what you know of truth, because you're not. You can only benefit them if you are in the Spirit, and that Spirit working through you lifts them up. That is why the greatest healings are accomplished when you do not even know that any healings are going on, when the Spirit is working through you and doing its work without any conscious thought or direction on your part.

When you are dwelling in the secret place of the most High, and the Spirit is upon you, you could just walk up and down the streets and people would get well, those who were receptive. They would get well. Whereas you could walk up and down, consciously directing your thought at them and just antagonize them. So remember that for all who are actively engaged in this work, whether they are teaching or healing, lecturing, or whether they are conducting a tape recording meeting, or whether they are writing or correcting a manuscript, or typing out a manuscript; remember, the human work is of very little value. We can hire all that done for dollars.

And there's no need then to burden our students by asking those things of them, because it's so easy to hire somebody to do it. But even the typing of our manuscripts, taking them off the tapes where necessary, or conducting tape meetings, is not a human task. When a person does them in the Spirit, whatever correction is necessary comes to light. Whatever error is in them comes to light. Whatever needs to be changed comes to light.

And if you were doing nothing more than sitting at a tape recorder here, and watching it while students listened in, and you were in the Spirit, they would get more of the message than if you were just sitting there leaving it as a matter between the recorder and the patient. Do you see that? Everything that we do must be done as if in the Spirit. Then whatever we do is correctly done.

Now this is a subject that I'm coming to, that I have never talked about, because I have never had a group like this before. This is the first time. This is the first week that a group like this has ever been together as united Infinite Way workers. And what I'm going to say has nothing to do with the public, has nothing to do with those who are reading the books, because first of all they may not believe. And secondly, if they did it would make no difference. They wouldn't understand.

But I'm going to say this to you, that the message of The Infinite Way is deeper and has more significance than appears on the surface. For instance, so far as you have ever been able to see or know, it is merely things that have been written and spoken by a man who has had some experience in the practice. And it has value to that extent. But now I'm going to tell you that there must be something deeper than that to it.

A few weeks ago, among my books there appeared a paper, which was a piece of scratch paper off of my desk. And it was dated 1940, November 20, 1940, 1:45 PM. And going back, it is evident that I was sitting at my desk in Boston, because I was then First Reader of Third Church in Boston, and I was also Associate Reader and substitute Reader at Norfolk Prison Colony, and active in the practice. And I had never written a line, except some letters to my patients. And here's what the note said: "My task will be to gather those around me who understand truth as it is presented in my writings." There weren't any writings, and there weren't any students, and there wasn't any task. But I wrote that down, and only here last month, or month before last, in going through my papers, that turned up.

Now that's somewhat in the nature of a prophecy, isn't it? Something of a forecasting of something to come, that there are to be books, and there are to be those gathered around me, and it has been. Most of you here have been gathered around me with these books for quite a few years. But now, in 1946, sitting at a desk in Santa Monica, California, when the original manuscript of The Infinite Way was just coming into form, I found another piece of paper from evidently that same pad, dated 1937, and I liked it so much that I put it in a book, *The Infinite Way*.

And here's what it says.

"Illumination dissolves all material ties, and binds men together with a golden chain of spiritual understanding; it acknowledges only the leadership of the Christ; it has no ritual or rule but the divine, impersonal, universal love; no other worship than the inner Flame that is ever lit at the shrine of Spirit. This union is the free state of spiritual brotherhood. The only restraint is the discipline of soul. Therefore we know liberty without license. We are a united universe without physical limits, a divine service to God without ceremony or creed."

How could a Christian Science practitioner ever write a thing like that? How could he ever dream of such a thing as breaking material ties, or spiritual brotherhood, or a united service to God? Those thoughts just do not enter one's mind, and yet it came out of the universal, was written down, and never seen again until 1946: from 1937 to 1946. Then it pops up three thousand miles away. And certainly I didn't understand it, but I liked it. And so I stuck it in on page 40 of this manuscript.

Now watch this that happened. As the book is ready for press, this same passage comes to my mind again, and I said to the publisher, "I want that passage put in the front of every book or every manuscript, or every pamphlet that may ever appear with my name on it." You think I knew why then? I had no more idea of this day here, or the many days we've had in other cities. No such thought of that. So it wasn't I that did it. The same thing that wrote, or that sent that message in '37, that sent it in '40, that wrote the book, that prepared us, that gave me the cue for the whole Infinite Way work throughout all time in one paragraph.

Now do you see that the recognition came ... well I knew nothing about it, that the recognition came that we could sign any kind of membership blank, any kind of oath to each other, and it would be as meaningless as any other membership blank, or any other oath that anybody took. It would be fine as long as we both meant it. When it wasn't, one or the other would break it, or both.

But when there is no tie binding us together, and the only tie that unites us is the Spirit, now tell me whether God or man could destroy it. Tell me what could destroy the relationship of these students. There isn't a thing in the world, because nothing's drawing them but their own Spirit. They came together through their own Spirit; they united through their own Spirit; they'll keep on going through life in their own Spirit, for the simple reason that there's no other tie binding them, and we can't break the tie of Spirit.

Now you see, "Illumination dissolves all material ties." And that's fulfilled here. We have no material ties between us; nothing of any nature; but illumination "Binds men together with the golden chains of spiritual understanding." That's what's brought us together; that's what's kept us together; and there isn't any doubt that we'll have differences of opinion; we may even have fights, but we are bound together, and we will remain together, not because of my will or yours. Not even through my physical presence on earth or yours.

It'll make no difference whether we're on earth or not. Many times you've had people ask you, "Well, will I ever again meet those of my loved ones who have gone on before?" I don't know how you answer them, but I'll tell you how I answer them. They will if you are one with them in Spirit, and they are one with you. But if not, you'll never see them again, and they'll never see you. You may never want to see them again; they may never want to see you. Because we have friends and relatives on earth that we don't see. They live around the corner and we don't see them. They're no part of our consciousness, and the mere fact that we're both on earth in the flesh is meaningless.

On the other hand, there are people with whom we are united in the Spirit, and you cannot get us apart. So it will be in whatever phase of life we go into. Those that are a part of our consciousness can never be taken from them; those that are not can never get in. And so it will be with us. We were united in a spiritual bond, and there will be no separation here or hereafter. And the union will not be for anybody's good, but for Good Itself.

Now "It acknowledges only the leadership of the Christ;" that is, illumination acknowledges only the leadership of the Christ. Throughout all our experience together, you have become aware of the fact that at no time have I asked anything personal, or wanted any personal allegiance or loyalty, because I don't deserve it. It's the message, if anything, that does. And illumination will always acknowledge Christ as its leader.

Now then, humanly I can do nothing for you, but Christ can. Therefore you must make a contact with Christ, the Christ of your own being, and then you will find that that is the leadership that will take you throughout the world. Don't place your leadership in a man, and don't try to be a leader to your patients or students. Be a servant, but don't be a leader. Even if they give you the title of leader, and out of common courtesy you have to accept it, don't accept it inside of yourself.

One of the tragical things that I have witnessed since I am on this path outside of organized movements, is that there are many people in the world who would like to be a spiritual master, because they've read in books about spiritual masters, and they wonder

how they can attain mastership. And when I say to them, “Do you know what a master is?” Well, they think so; they’ve read about it in books. “No,” I said, “You couldn’t read about it in books, because those who know what a master is, won’t put it in books, because they don’t want to discourage you from trying. But I can tell you—a master is a servant.”

A master is a servant of everyone on earth who is seeking spiritual good. They’re a servant in time, in effort, and labor. They have to heal the sick, raise the dead, they have to feed the hungry; they have to share everything they’ve got. They have to sit up nights with them. They have to teach them morning, noon, and night. and you’ll find that the only thing they’re master over is just about nothing.

They are servants to all who come to them. And no person can take care of a student body except by serving it. Not by bossing it, and not by being a leader over it, and not by being a dictator. Nobody can be a master, or a teacher to a spiritual group, except by being their servant. Being willing to do everything within their power for the good of those seeking the good.

So don’t be in too much of a hurry to be a master, and don’t be in too much of a hurry to be a leader; but let the master and let the leader be the Christ of your own consciousness. Also, “Illumination has no ritual or rule.” Well, in the ten years that we’re in existence, we haven’t yet formulated one single rule for anybody’s conduct. Now we have never yet formulated one bit of ritual for any purpose at all. Try to think of that, that in ten years, you have never witnessed a sign of a ritual, nor have you ever been given a rule.

The only thing that has been shown you is the principle of healing, and the principle of spiritual living, but never have you been asked to live up to any rules. Never have you been asked to go through any form of ritual. Watch that; how this has all been fulfilled; something that came ten years out of time. “Illumination has no other worship than the inner Flame that is ever lit at the shrine of Spirit.” Never have you witnessed the worship of person, of object, of thing, of anything beyond Spirit Itself.

Now “This union is the free state of spiritual brotherhood. The only restraint, the only rule that we have is whatever us given to you from within, from your own soul. Therefore we know liberty without license; we are a united universe without physical limits; a divine service to God without ceremony or creed.” Never has that been changed in the ten years since this work is in existence. That’s why I wanted you to see that this work is not the work of man. It has followed out the exact pattern of this paragraph that was given us in 1937, ten years, nine years before the book was written. And then just think how this next sentence puts the capstone on our morning class. “The illumined walk without fear, by grace.” Do you see that?

Now the next step is, of course, in recognizing that to keep on—maintain your own freedom, maintain your own identity. Unite with us spiritually, but don’t ever permit anybody to come along under any guise, under any promise or under any threat and organize you into a material relationship. Because it isn’t for your spiritual good. It’s far better to make mistakes and suffer a bit under spiritual freedom than it is to avoid some of the things through organization.

One of the things is this. As an organization you could get legal protection, so that, oh, you’d find a lot of benefits in organized activities. You could have titles, and if the

patient passed on and you were called to court, you'd just have to show your degree from the organization, and you'd be absolved. Whereas this way you might have to explain to the coroner about prayer. You could get, I think, forty percent discounts from the railroads in traveling. And lots of human benefits could come through a legal organization.

But in this way, you are compelled to place your complete reliance on your spiritual consciousness. And we have witnessed in our ten years of work that not a single soul has ever gotten in trouble through this work. Not a single soul has ever had a difficulty through this work. And probably it's because we don't foist it on the public and try to make them accept it. We sit back and let only those be led to us who seek us.

I have told some of you before, one of my very happiest thoughts is that in all these years, the Christian Science movement has never once objected to our work, or fought it, or done anything about it. Some local branch churches have, merely in their zeal and lack of knowledge, but headquarters never have. And when anyone writes to them for information about Goldsmith or The Infinite Way, they write back that Mr. Goldsmith is no longer a member of the Mother Church, and that his books are not authorized literature, which is absolute truth. And that's as far as they have gone to my knowledge, because many, many people have written me what answers have come to them, and so forth and so on.

Sometimes, when they withdraw from the movement, they will receive a letter saying that if they would like help or guidance, or to see wherein they have failed, it will be offered them. But everything in a cooperative spirit, in a good spirit. And why? Because that's the spirit they've met from us: love, understanding, gratitude for Mrs. Eddy's work, gratitude for the Board of Directors' work. The Board of Directors have a hard time governing a quarter of a million people, and they cannot make rules for you or me. They have to make them for the masses. And some of those are insulting to our intelligence. But we have to suffer it for the sake of the masses.

And so it is that I have watched them in Boston for ten years, and I can tell you that they do a magnificent job, a wonderful job, with adverse circumstances meeting them every single day in the week. And though a lot of things we might not do as they do, nevertheless, they are guided by their prayers. They are guided by their intuition. And knowing that about them, I appreciate their work. I appreciate the difficulties that they have, and I can excuse the faults or blunders that they have. And evidently they have been just as liberal in their attitude toward me.

But so it will be with all of us. As long as we don't attack anything or anybody, we will not be attacked. And we have no reason to attack anyone, for we understand that whatever anyone does, even if it's robbing a bank, they're doing out of their present highest sense of right, and so forth and so on.

Now I said this morning that these "Wisdoms of The Infinite Way" came over a period of two or possibly three years, and they came in little dribbles. And they came not through conscious thought, but usually by being awakened out of night and having them unfold. And so it is that each one of them conveys a message, although usually two or three come very close together, and therefore have some united thought behind them.

I would like that when you are doing your ... having your tape recording meetings or any other type of meeting, that part of your preparation be the study of one or two or three of the *Wisdoms*—that when you go into a recording or any other type of meeting, that you

read one or two or three. If you feel led to do as I did this morning, and enlarge upon them, do so. If you don't, just read them and leave them alone to operate in the consciousness of the student. Because even without explanation, if they're read often enough, the meaning will unfold within the individual.

But sometimes some of these are seemingly so contradictory to what we know that a little explanation might be helpful. As for instance this morning, *Begin your spiritual life with the understanding that all conflicts must be settled within your own consciousness.* There are times when you will feel led to explain that, and say, "We know that you are up against a nasty mother-in-law, but don't try to correct your mother-in-law. Let's see if we can't find the correction within you." And give a lesson in how that can be done, as it was worked out this morning.

And so it is ... here is one that is a very difficult thing. I know that. These weren't given me in the early stages. They're difficult. *When living out from the center of being, you are untouched by the thoughts, opinions, laws, and theories of the world. Nothing acts upon you, since you do not react to the world of appearances.* And you know that's a difficult one. And what does it mean? It means actually, when you have lost your fear of persons and conditions; when you are at the center of your being and have had the "click," and you realize, "Oh, just think, the Spirit of God is pouring through me, that guarantees the eternity of my life. That guarantees my supply. That guarantees my human relationships." Then at that moment the whole world could be hating you and calling you dead, but it could never touch your consciousness.

Now you're living out from the center of your being, and the center of your being is the bread, the meat, the wine, the water, and the spiritual armor. All of that flowing from the center of your being, so how could anything come nigh your dwelling place? So it wouldn't make any difference whether thoughts were thrown at you, or bullets or bombs, or poisoned food, it would not come nigh thy dwelling place. It may be necessary to explain that, because this is just concentrated dynamite in its present form.

Now here is one that's almost an impossibility for your students to understand. *In a spiritual life, you place no labels on the world. You do not judge as to good or evil, sick or well, rich or poor. While appearances may show forth harmony and discord, by not judging, you merely know Is. And let that which truly is, define itself.* Well now, I'm sure that you're not going to find one student in a hundred to understand that, and so the day is going to come when you will have to explain, in the spiritual life, you place no labels on the world. All right? Is this a good hand or a bad hand? And there you have the answer. It's neither good nor bad—it's just a hand. And if it has any qualities, I must invest it with qualities. If it's to pet, I must do the petting. If it's to punch, I must do the punching. If it is to be generous in giving, I must do that. If it is to be tight and withholding, I must do that. There's no use saying the hand is that. Do you see?

Is a rose beautiful? No it isn't. There never has been a beautiful rose. A rose is a rose is a rose is a rose is a rose, we read in poetry. A rose is just a rose. As a matter of fact, to some people a rose is very evil, because it causes rose fever, and to other it's very beautiful, and to other it is very colorful, and to some it is very full of perfume. But a person without a sense of smell, it has no perfume. The person who's colorblind, it is not colorful. Do you see that? So that the rose, in and of itself may not be called good, bad, or indifferent. It is called a rose. Then it cannot react on you.

Then you can say, but you are the law unto the rose. You are the beauty unto the rose. You are the color, the grace, and the perfume unto the rose, because in and of itself, it is nothing. All right, you get a call and your patient says, "I went to the bathroom and swallowed a bottle of poison instead of a bottle of castor oil." And immediately you say, "Is that bad? Is that bad? Well is it good? No, it isn't good. Well if it isn't good, it isn't bad. What is it? It's nothing but a bottle of something, and that's all it is. But it has no qualities. It has no action of its own. It has no power of its own. It isn't a cause of anything. Therefore it cannot be an effect," and you have nothingized it, and it won't be many minutes till you get a call, "It's out of my system." Do you see that?

Why? Because you put no label on it, good or evil. Do you see that? You have got to go all up and down every object and experience of life as it comes before you, and realize, "Oh, now I know. This person isn't good and this person isn't bad. This is just a person. *I* invest them with whatever qualities they possess, and *I* is God." Do you see that? If you think "I," Joel, invest them, then of course Joel has the right to give them good or give them evil qualities. But if you say *I*, you've taken all power away from Joel, the same as you've taken all power away from the object itself. Do you see that?

If I say, Joel has the power to move this hand, Joel can pet, or Joel can punch. But if I say *I* have all power, there's neither a good action or a bad; there's only a spiritual one. Do you see that? Now just think what you have to do with one of these paragraphs. One paragraph like that can take a whole year before it is worked out so thoroughly that you are able to look out at this world and say, "Oh, it just is." Not it is good, not it is bad, it just is. Any quality it has isn't a quality of it; it's a quality of *I*. Well you just watch as you spend weeks and months working with that what happens in your world.

To live spiritually is to know that all is. Then do not name, label, define, or judge what is. That was put to a very practical use when a lady came to me in Hollywood with a husband who was an alcoholic, and he had gotten to the point where he was spending all of his time in bed, except twice a week that he got up to go down and buy liquor, with her money. And she was getting to the point of impatience, because with not only supporting herself and him, but supporting his whiskey appetite, there was just nothing left of her whole week's labor. And so she came to me to see if there were any help.

And I sat and I listened. It's an old story, but there's a different answer to every story. You can't just jump and use yesterday's manna. Every time a case like that comes, or any other case, you have to sit patiently as if you had never heard it before, and wait for God to give the answer—and I did. And what God said was, "You know, it isn't your husband who's alcoholic. It's you and me."

"What?"

"Yeah. You see, you came here hating that whiskey, and you almost got me doing it too." But I said, "Let's see this. Has whiskey any power?"

"Well certainly."

"Well then, what becomes of our God that is the only power, and the all power?"

"Oh..."

"Yes, the way I see it, if God is the all power, whiskey has no power. Now is your husband suffering from a belief that whiskey is a bad power? No, if he had that belief he wouldn't touch it. He's suffering from the belief that it's a good power. He needs it. He wants it. He desires it. To him it's good. To you it's evil. Now we're both confused, aren't we?"

Then I said, “Let us see this. Let us not hate that alcohol. If your husband wanted that many bottles of Coca Cola you’d tell him to go out and buy it, and you’d bless him. But you don’t feel that way toward whiskey, because you think Coca Cola is all right, but whiskey is bad. Now suppose you turn around and let him have all the whiskey he wants, because if it has no power, what do you care? Costs a little more? Well you love him. That’s why you’re sticking with him, so buy him what he wants. Make him happy.”

Well, it was kind of revolutionary to that lady, and at first she couldn’t see it, but before she left the office she caught this: that whiskey just is, that it isn’t good and it isn’t bad. It just is, but we give it power. He gave it power for good, and we gave it power for evil. And five days later, that man said to his wife, “You know, there’s no use drinking this stuff. They’re making war whiskey now.” And that was that.

So you will find that in almost all the cases you have to meet, you yourself are fearing the condition as much as the patient. You’re fearing it. You’re as eager to get rid of it as they are. And the solution lies ultimately in the realization that it might exist as an “it,” but it hasn’t any powers or qualities or activities or laws, because *I* am the only law.