

1956 Chicago Private Class
Joel S. Goldsmith
162B - Essentials for Infinite Way Workers

The only value that we are to our world is the degree of demonstration that we show forth in our individual experience. The words of a spiritual message are always beautiful. And as a matter of fact, the words of any metaphysical message can always be made very beautiful. But the question is how much substance they have. And in and of themselves, they have none. They become just pretty words on paper.

The substance is in the degree of demonstration, and the degree of demonstration has to be mine and yours. And the reason is that if through me a message is presented to you, which indicates that it has within itself the substance of good living, spiritual unfoldment, integrity, harmony, peace, abundance; abundance of peace and harmony and goodwill; and then my life doesn't show that forth to some degree, visibly, tangibly, then you have the right to throw the book away and say, "well if that's the best he can show forth with it, it doesn't promise much for us."

On the other hand when, as has been the case with the message of The Infinite Way, that you have seen how the essence of the message has carried it through an unknown individual, without any type of human backing or any weapon of the world: money, influence, pull, publishing houses, reputations. Without any of that, you have seen how it has carried it around the world. How it has been given acceptance in many fine places; how it has shown forth in the ability to maintain itself and carry itself and establish itself; and how at the same time that it has been able to keep me as an individual, active. You might say, active beyond any reasonable degree of men at this stage of experience. You must say, "Indeed, indeed, the message is showing forth in your individual life something that holds promise for my individual life."

If you haven't discerned what the message of The Infinite Way has done for me as an individual, you've really cheated yourself of a great opportunity and of a great joy. I don't publicize it. I don't write books about myself, but I attempt through my daily living to show you what The Infinite Way is doing in me and through me and for me—individually, personally; so that you may see its possibilities and potentialities for every individual in the world.

Now then, if at any given moment you come into an agreement that what you have witnessed in my experience, or what you are witnessing, and on the experience of the unfoldment of The Infinite Way; if you come into an agreement that this is so, then you know the universal nature of it, and you see its possibilities for your self.

Now, having seen some measure of it, you are going to take in the study and the demonstration of it. I use the word demonstration, and I do it without shame, because you know as I do, that I'm not speaking of the demonstration of automobiles or dollar bills. I'm speaking of the demonstration of The Infinite Way that is the demonstration of the presence of God, resulting in the harmonies of human experience. And you have undertaken its study, practice, demonstration,

but surely now, those who come to you will also judge it, in some measure, by your demonstration. If you yourself are not showing forth some degree, some greater degree of health than would ordinarily be expected of a human being at your stage of unfoldment; if you're not showing forth some greater degree of intelligence, of guidance, of inner direction; if you're not showing forth the fruitage of the Spirit in peacefulness, in joy, and even in a lack of those human qualities that are so prevalent: envy, jealousy, hate, malice, competition, so forth and so on; then you hardly can expect that those who are led to you will receive much of an inspiration by your example.

So that you in each group, the few that meet like this, have upon themselves a great responsibility. And that responsibility is not in glorifying themselves by sitting up on a platform, because in the end, they end up in disgrace. They end up by having themselves ashamed of themselves, and everybody else. Success in this work doesn't lie in attaining a platform or preening oneself before the public. Success lies in the ability to raise and open human consciousness to its divinity, and show forth the fruits of the Spirit. And if you haven't been able to do it in a measure for yourself, you cannot do it for others.

So each one then, who conducts tape work, even if they went no further than that, must be showing forth the fruitage of the message to enough of a degree so that those who come can say, "Well you certainly are bearing witness to what you're standing before us with." But it isn't possible that for long, that you'll be able to confine yourself merely to grinding out an organ—tape recorder. That can't go on for very long, because in the very nature of this world, those who come to listen, are bound to come, or want to come to someone for an explanation of this point or that point that they're not catching from the tape itself. Because there are points brought out on one tape, and sometimes they're exemplified or enlarged upon on another tape.

And the message itself can't always be presented in its fullness in one tape. So I would really believe that many people, if they are listening with their ears open, would have questions after they hear a tape, especially after they hear it two or three times. And it is you who are conducting those meetings to whom they would go. And if you haven't the answer, then are they lost indeed. So it becomes necessary that even if you start with no further expectancy than to hold or conduct a tape group, you must behind the scenes, be absolutely prepared with the full and correct knowledge of the letter of the message.

You must be able to answer any questions. You must know the books thoroughly—all of the books, and be able to answer all of the questions that could be asked in those books. And also you must understand the tapes that you are presenting. They must be clear to you. You must know what's in them and why it's in them, so that when someone says, "Well what does that mean?" that you can answer. Or, "Well this contradicts what I have been taught in my former metaphysical belief, or my orthodox church," and you have the answer for that.

In other words, even to do nothing more than to conduct a tape recording work, you must be a walking encyclopedia of the message of The Infinite Way. You must be prepared to agree within yourself that you know what the principles of this message are, what the major points are, why they differ, in what way they

differ from other metaphysical messages, and certainly wherein they differ from theology. And if you aren't that well equipped, it naturally follows that you are offering nothing but a cold machine.

And it wouldn't be any wonder if you couldn't hold fast to the work that you're doing because a cold machine will not, in and of itself, do the work. I've tried to make this plain, that the world received as fine a message from Gautama the Buddha as it can hope to have. It received as fine a message from Christ Jesus as the world will ever need. The message of Zen, when it's properly understood, or the message of Tao, when it's properly understood, will not only save individuals, but could save the world. But it hasn't done it, isn't doing it. Never believe for a minute that The Infinite Way is going to do what they didn't do, in and of itself. Even though the books continue and provide always some measure of light and enlightenment; even though recordings may continue, and this combination of hearing the word and seeing, reading the word, is really a tremendous advance in spiritual study, and has done more to open consciousness than anything that has happened in the past, just as the doing of the daily lesson in Christian Science did more to spiritualize thought than anything that's ever been conceived of before that.

That's the biggest advance in spiritual living and studying that has ever been attained. Just the doing of the daily lesson for ten years; if it were done by people with their minds awake, alert, really seeking to get something, would ... will, and does transform lives; changes whole natures and characters. Just nothing more than forty-five minutes to an hour of abiding in the Bible and *Science and Health*. That will do that. This is even more true now with our tape recorders. This reaching of human consciousness through the eye and through the ear, is as big an advance, if not bigger, than the doing of the daily lesson was. It's just another step in spiritualizing our consciousness.

But, and I say this to you right now, just as the doing of that Christian Science daily lesson can become a bore and a monotony, and ultimately come to a place where you're glad to get rid of it, so ultimately can the reading of The Infinite Way message, or hearing it by tapes, become a bore. There's only one thing can save it, and that is the consciousness of the individuals controlling the situation. In other words, if you have a group coming in to you, and you are spiritually alert, you know your message thoroughly, and to the best of your ability you're living the message, then those who come to you will catch the fire.

And the reading of the books and the hearing of the tapes will become a permanent dispensation that will open and enlarge the consciousness of the world. But if you who sit at these controls go mentally or spiritually dead, then so do your hearers go spiritually dead; because there has to be a spark of fire to ignite even a well-intentioned soul. And that spark of fire must come from the consciousness of the individual. And I've witnessed in the past that where there were Christian Science practitioners and teachers of life, of vitality, of spiritual integrity, that they just fired and inspired their students or patients, and kept their interest alive in the lesson and in all functions of the work.

And where that didn't exist, the church gradually just went down until it was nothing more nor less than a meeting place for people who were superstitious and

afraid to miss a service. Now it is the function of the First Reader and the Second Reader; it is the function of the practitioners and the teachers in the church, to maintain such a high state of consciousness that the membership rise to it. And that's the same thing with us.

It becomes necessary first, that while I'm functioning on this place, that I never become dead to the message, uninspired, monotonous. That the classes and lectures never become a chore or a job to be done; that each occasion on a platform becomes a new experience, a dedicated experience, a ... sometimes a fearful one. Because if you really and truly are alive and afire, you can't rest until you're sure that you're sufficiently out of the way for the message to come through. And heaven help the message if the day should ever come that I stay too long on the scene and get tired of it, and boresome, and monotonous. The message would die with that kind of leadership.

So it is with you. The message cannot go on unless you are lit, really lighted up with inspiration, love for the message, devotion to the message, belief in it, confidence in it, and a showing forth of its fruitage. And then treat it so that every occasion is an inspiration, every occasion is an occasion for healing. In all these years, I have never gone into an office, or gone on to a platform, without the conviction that there must be healing; that this inner contact must result in healing for those who are attuned. And that is why I love it. That is why I'm alive and alert with it. That's why I burn with it.

But you have to too, because this isn't my message; it's God's message, and it's yours in the degree that it ignites in you that same fire. Now assuming that this is true, and that when you conduct your tape recording meetings; that you do not look on yourself as a teacher, the tapes and the books are the teachers. And you are merely there as what it would appear at first, just as the fifth wheel on the cart. Just sitting around to grind the tape out. But you'll soon find that that is really not true. That's really not true. You're really sitting there as the representative of the message on earth, in that particular sphere and area. And those who are listening are looking to you in that way.

They're looking to you first of all to inspire them by your example; secondly, to be able to answer their questions. At first they're not consciously thinking of that. They might even resent your intruding yourself into the picture, because they want their whole attention on the message. But it won't be long until they'll be telephoning you or coming around and saying, "Well please explain this, or please explain that, or can't you give me some help?"

Now wouldn't it be an embarrassing thing if you were setting yourself on a platform to conduct the meeting, and then they ask for help, and you'd have to say, "No, you'll have to go to somebody else. I merely believe in this, but I can't demonstrate it." Oh, you see, that just can't happen. That just can't happen. The very moment that you sit there, you are saying, "I not only believe in this message, but it's done something for me, so that I can show it forth to you." Don't disappoint them then after they have done it, because with all of the classes you have been to, and all of the readings you've done, you surely know this—that no one's ever going to ask you to heal cancer, consumption, polio, rheumatism, arthritis, blindness, or deafness. You know that.

You know that you couldn't if they asked it of you. You know there's only one thing, no matter what language they use, there's only one thing going to be asked of you, and that is "Do you believe that error is real?" Of course they don't know that language, but that's what they're saying when they say, "I have a headache." They're saying, "Do you believe it? I do, but do you?"

And your answer is, "Certainly not; of course not. How can God constitute your being, and your being have a headache? How can God constitute your being, and there be sin, disease, or death in it?" And then they point out all their sins and diseases to you, and you say, "Well, I guess in your ignorance, you see it." Oh, you're not talking this way outwardly, but you are inwardly. "In your ignorance, you really believe you're a sinner. In your ignorance you really believe you are sick, but isn't it wonderful that one of us knows better?" Isn't it wonderful that one of us knows that all of these human appearances are a mental creation of an illusory nature, having no substance, no law, no cause. Just pictures, like skies sitting on mountains, skies sitting on the ocean. They're not there. Nobody will ever ask you to lift the sky off the mountain, or the sky off the ocean, even though they might say to you, "I'd love to get through there, but I can't."

Your answer will only be a smile. Go right ahead. What did hinder you? There's really nothing between you and the other side of the mountain, except imagination. And so it is that you don't really and truly believe you'll ever heal anyone, or even that God will. You have come to the point of discernment of the nature of error. That's what makes you a healer. Not only that; you've come to the point of discernment of the nature of God, something which, so far as I've seen, no teaching on earth reveals. No other teaching than The Infinite Way reveals the full nature of God.

Examine all of them, and you'll find in some of them a trace of punishment, condemnation, withholding of good, all necessitating an appeal to God, or a sacrifice, or giving up of eating of meat, or giving up of something or other... If nothing else, just giving up time to pray. But all of that, in the light of this message becomes nonsense. We live in the word, "Is". God isn't any different yesterday than today. God isn't going to be any different tomorrow than he is today, so there's no use of turning to God for anything. God is about Its business, performing its own functions, and you're never going to influence God to change.

You're never going to influence God in your behalf, so you might as well leave God alone, and begin to know that the nature of God is love. *It is your Father's good pleasure to give you the kingdom.* Your heavenly Father is the infinite intelligence of the universe. It knows your need before you do. Leave God alone. Just worship him aright by knowing that it's the all-knowing mind and the divine life of the universe, and that's all you'll have to do with God. The rest, God will do with you.

Then, when you've established in your mind that the nature of God isn't anything that punishes for sin, or punishes for this, that, or the other thing; nor is the nature of your God a withholding one, that by some abracadabra you can make do something for you that He wasn't doing yesterday. All that you now see is nonsense. Your God is omnipresence, omnipotence, omniscience; needing no help

from you, needing no advice from you and certainly submitting Itself to no influence from you.

So leave God alone, and now get down to the next step, which is: then what is the nature of this thing that's troubling me? And in the end; no matter how many ways you come to it, in the end you'll just be at the state of hypnotism, that was making you see white poodles where there weren't any, or black poodles where there weren't any, or skies sitting on mountains where there weren't any, or lumps where there weren't any, or fevers where there weren't any. You'll see that the whole nature of it is illusionary.

But you'll come to it by growth, spiritual development, step by step. And that's the point, and the major point. See the nature of God, so that you never have to appeal to God, so that you don't have to feel that you've got to get at one with God. God isn't letting you alone, no matter what you're doing to God. God isn't letting you alone, God's right there available, but not waiting for you to appeal to It in any way, shape, manner or form. Waiting for you to recognize the nothingness of whatever it is in life that you're fearing, that's all. Everybody is fearing some effect, and the greatest fear of all is death.

Death never comes to the illumined. I can tell you that. Death is never known by anyone who perceives the nature of God. They may walk out of this world. Certainly. Certainly. Who wants to stay here forever? There must be greener pastures. There must be higher realms of consciousness. Certainly. We'll all walk on ... we'll all walk out. Everyone has, and a man like Jesus, with his tremendous vision, walked out at thirty-three years of age, so it's no disgrace to die young. No.

No, you see, life doesn't mean longevity. Life means spiritual development—like music. Music doesn't mean practicing for twenty years. It means a degree of musical awareness, and if you're divinely inspired, it can come overnight. It can come in a day. There have been concerts, pianists and violinists of three years of age, eight years of age, ten years of age. It wasn't a matter of time. It was a matter of spiritual evolution. And so with us; we don't have to stay here sixty, seventy, eighty, ninety years. All we have to be concerned with is our spiritual development. And when our time comes to walk, let's walk off.

Now the fear is always the fear of an effect, and an effect can't be a cause. And the moment you realize that, your fears are gone. You don't even fear poverty. What possible difference could it make, except human pride, whether you had a lot of money or a little money, or no money? Life is lived, not by what we have, but what we are, what we are in God, and our sufficiency is of God.

And it's really true that no one has ever seen the righteous begging bread. They may not have been riding in Cadillacs. What difference does it make? What difference? We don't live by effects; we live by cause. And yet everything is provided in its line, but not as long as we're going to fear poverty, not as long as we're going to fear to have too little, just because our neighbors are going to comment, or our friends are going to think we're failures. And they measure our success by the amount of dollars, or the quality of clothes. That's nonsense, absolute nonsense.

That's really living, not only in the world, but of the world. So when we stop fearing death, and when we stop fearing lack, we have licked seventy-five percent

of the whole battle of life, because those are the two things that are holding the world in bondage: the fear of death, and the fear of lack. Those are the two great things. When they're overcome, three-quarters of this world is overcome.

Now you are the one then, that shows that forth to your student, or to the tape recorder students, so that in time they become your student—your patient and your student. Because no one has a right to come to you for six or eight weeks, indicating a real interest in the message, without your beginning to teach them meditation. How you teach it is something that's decided within yourself, but you'll have to bring it to their attention. You have to point out all of the chapters in the writings of the books on meditation, the importance of meditation, the why and the wherefore of meditation. First of all, you have to know it yourself. Then you have to be able to show them the why and the wherefore, and how to find it in the writings. And then you have to follow-up to be sure they're practicing it, and then eventually you're going to have to meditate with them, the experience of meditation.

Now why is meditation the important thing in our lives? It is because that every individual on the face of the globe is endowed with a faculty that is unknown to the human world. It is ... this won't describe it—it is a spiritual faculty. It is above the faculty of the intellect. It's even above the faculty of intuition. Intuition is only one facet of the higher faculty. In *The Infinite Way*, I have referred to it as soul faculties—faculties of the soul.

Now your intelligence, your intellect, your knowledge, really, these are the products of the faculty of mind. But beyond that there is a faculty of the soul, which operates intuitively, and through intuition, but intuition is only one of its little facets. Actually, the faculty of the soul is that faculty that maintains the eternality, immortality, and harmony of our being. It isn't what we know with the mind that does that. Otherwise we could give these books to the college professors, and they'd all be the top scholars, because they have the faculty of learning.

It isn't the faculty of mind that redeems us, either from sin, from lack, from warring with each other, conflicts with each other, envies, hates, jealousies, malice, lust. It isn't the mind that does that for us. If anything, the mind is apt to get us more deeply into it. But each of us has a soul faculty, which absolutely lifts us above desire through establishing us in the sense of "is". That is, it establishes us in the realization that God is flowing, God is being, God is supporting, supplying, enriching, enlightening, so forth and so on.

When you're in that, and you realize that your whole needs, mentally, morally, physically, financially, are all being met from within you, by an inner grace, your whole attention is withdrawn from this world. You can love everybody, and everybody can love you, freely, because there's nothing you want of them, and there's nothing, (if they understand it), that they can possibly want from you; because they have the same access to the same source, which is their own soul.

Their own soul, our own soul, your soul is the source of your infinity, the source of your eternality, your immortality. It's the source really, of the intellect that keeps you functioning. It's the source of the intellect that you use in your business or your art or your profession. But behind all of the intellect, and behind

all of the physical capacities, is the soul. Now, the human race hasn't access to that soul. We only attain access to it through inner communion.

Now at first, as you all know, that's a very difficult procedure. And sometimes it appears as if it is going to be an impossible one. But persistence is the only thing that will bring it through, that and the being fortunate enough to have someone around you who has gone a step beyond you in it and can meditate with you. Then they, who have been lifted up a step higher than you, can lift you to them. That is why you can tell the difference as to who sits up here conducting meditation. You can always tell that. You can tell the very depth and degree of their unfoldment by what happens to you. That's easy.

And so it is, every time someone sits in meditation with you, they must get an answering response, if you yourself have touched your inner wellspring of life, the Master called it: that inner wellspring out of which the waters of life spring up. You don't need a bucket to go after it. It just springs up from within you, and really it's life everlasting to those who can receive it from those who have it.

Now then, you who have gone this far must have had some measure of it, attained some degree, or an occasional degree of a response from that within. Well then just keep practicing until it becomes a permanent demonstration, until you can turn within at will, and eventually, to where you don't have to turn within at all. It's a permanent dispensation. Meditation isn't a permanent need. Meditation is only a need until one has so contacted the soul faculties that they're in perpetual operation.

Now I don't know anyone or have never read of anyone who has gotten to the place where they can entirely eliminate meditation. The Master, we're told, went away for periods of forty days, and I think we're pretty certain what he did when he was away those forty days. He communed with the Father. That is, he meditated. He went within. He reached the soul place within himself. He reached that area of his consciousness which isn't human, doesn't live by bread alone, and doesn't reason things out, but receives spiritual wisdom, receives wisdom spiritually, even what we call human wisdom. It even receives the knowledge of inventions to be discovered, or new laws to be found, or new worlds to be conquered.

It is the source of everything divine, everything permanent. Everything eternal abides within our soul, and we don't have to go outside of our soul to find it. If the knowledge is in a book, by going into our soul, it'll show us the book, and it'll practically bring it to us to be read. We won't even have to go to a bookstore looking for it. It will turn up in our mail, or a gift, or at the public library. In other words, we don't have to consciously do anything except follow its lead.

But in our early stages, and I don't have to tell you how early my stage is. I have to meditate twenty, thirty, and forty times a day, so you know that I'm just at the beginning of the road. And I do. I have to meditate. And how many of you have been with me and known that I've all of a sudden stopped whatever we were saying, "come on, let's meditate."

I don't mind what's being said, and I don't mind stopping it at any period, at any interval. When I feel like going within, I just go within, because that's my life. Not bread, not wine, not water, that inner thing is my life. It's the source out of

which came these books. These books didn't come out of school teaching, or book learning; they came out of that inner source. And the fact that they are being published internationally didn't come out of pull, influence, or capital. It came out of that same soul source.

And the fact that you are here, and that in other cities you've seen the people who have been there, you know right well they weren't sent for, advertised for. No human means was used to bring them, not even an invitation; just the announcement that it was to be, and here you come from all corners of the globe. Why? It is that inner faculty that does it. If it is in action, it has something for you. If it has something for us, you, way off in the other end of the country know it, and it draws you there. Don't you see that? Humans can't do that. You wouldn't chase around this country after any human being that ever was.

You are being drawn by an inner light that is within yourself, and it is drawing you to the light that can light the light that is within yourself. That all that takes place.

Now those who are drawn to you have a light within themselves, faintly visible at the present time, but that light is drawing them to a greater degree of the light, which is already awakened in you. And the reason they're coming to you is that your greater lights pour into them still greater light. And that's the way it works. It isn't what you know that does it, although when they ask questions, you'd better know it and be able to answer it. Because that is a, shall we call it a bridge?

People always want questions answered in the beginning. If you notice our class work, you rarely see one of the students who've been through so many classes, ask any question. They know by then that even getting an answer to questions doesn't solve their problems. So all they want is not to have questions answered. They just want to sit in the light, and the peace, and the quiet, and the comfort. By that time we're through with words and thoughts, and we all know that nothing is going to bring us into our spiritual heritage but sharing the light with each other.

And so you'll find, out of all these questions last night, I don't think there was a question from one of our older students. And it's always that way. Whenever I go into a city and conduct the first class, every night I'm piled high with questions. After I've been back three times: no more questions. By that time they don't care whether they know or not; they want to feel.

So then, the first thing, the most essential thing for students who are meeting in these groups, is to be sure that they really know what's in the writings, they really know what's in the tapes they're presenting, so that they're prepared to answer questions. Secondly, that they realize the function, the purpose ... no, no, second, that they know the two major essentials of this teaching: the nature of God and the nature of error. If you don't know that, and if you don't know it so thoroughly that you're living with it twenty-three hours out of twenty-four, then you're really not getting anywhere in this message.

You see the message isn't really as difficult as it seems when you read twenty books, because all those twenty books are trying to tell you is what the nature of God is, and what the nature of the error is that you're dealing with. Those are the

two main essentials of all those books. There are other things in it that are wonderful to know, but the two main essentials for us is what is the nature of God; because if you really know God aright, you've gained life eternal. Once you've learned God to such a degree that you can stop praying to It, asking anything of It, expecting anything of It, you're beginning to understand God aright, and then God can function in you.

Then after you are sure enough of those two points, you'll find that automatically you're doing healing work. Because every time an error presents itself to you, some thought comes to you, either of the nature of God or of the nature of error, and that's the healing agency, that thought that comes to you as to the nature of God or ... I showed you last night. The minute you can laugh and say, "No, God couldn't be guilty of such a thing as that," you've known the nature of God, and you have a healing.

Or on the other hand, if you weren't thinking of the nature of God, if you turned and said, "Why error can't do that, because it's nothing but an illusion," that would be the healing agency. That inner conviction, error can't do that, it's the arm of flesh, nothingness. Those are your two points. Then after that, to so practice meditation that when your student says, "But I can't meditate. All he does is talk about meditation, and I can't do it." Then you've got to be prepared to say, "Well let's meditate together."

Oh, then pretty soon the student says, "Oh, that was fine. I can do that very easily." But then they'll come back and say, "But I couldn't do it when I got home alone." No, that's right. You come back; we'll do it over again. And if you do it over often enough with your students, you lift them to where they are in that consciousness, and they can do it alone. Then after that, they don't need you for meditation, although they will always enjoy meditation with you, because where two or more are in the depths of that consciousness, it's really a whole new world that opens up.

And so I love to meditate with some of our students. I know the depth of them. And there are some of our students that love to meditate with me as often as they can. But I don't need them and they don't need me. They have already attained sufficient depth so that they can go within themselves. And that's where all of us must eventually come to—to where we don't need the teacher. We don't even need the books or the recordings because now we have access to our own soul, and that's our source. And that's the object of the message of The Infinite Way, to reveal that the soul of man is his God, his Christ, his Savior, his support, his maintenance, his integrity, his life, truth, and love. The soul of man is the savior of the world.

That why also, we can't have an organization, because I don't dare tell anybody that you need The Infinite Way. I can't say that. You don't need The Infinite Way; you need a contact with your soul. The Infinite Way exists to help you attain it. When you have attained it, you need nothing. You have it all. You have access to your own soul and that soul is God.

Let's stop for a minute.

I spoke last night about this business of the absolute. You see, there's no error. Error isn't real. But don't be nonsensical and believe that you're going to

demonstrate that by saying it. You aren't at all. It's the degree of your realization of it that does it. And that is why everybody in the world can't be a practitioner or a teacher. They just cannot attain, at least at the present moment, the depth of that realization of the nothingness of error.

When I first presented the book *The Infinite Way*, I received a letter from a lady who told me what a horrible thing I had done, and she was going to pray every day for my death until she heard that I had died. I don't know which one of us is getting there first, but there is a presentation of error. When I was in South Africa on the first trip, a message was sent to me from a teacher that I was that wicked man in Revelation who was so wicked that he could bring down the stars from heaven even. That's being pretty wicked when you can even entice stars out of their courses. And last week I had a letter that there's a group of people who have got their eye on me, and are watching me, and I won't last long.

Now you see, every time that you really take a stand for truth, there's always this thing called error to rise up and say, "I dare you to prove it," or something of that kind we had of a man who went in the desk in his platform ministry one Sunday, and half of the congregation was absent because they had colds. And he said, "Now you see, that can't happen to me." And the next week he was absent because he had a cold. It just seems that you want to be a little careful when you take up the world's weapons like that, because sometimes they turn and rend you.

Now error, in and of itself, is not a power, not even germs, not infection, not infection, not contagion, not even heredity; none of these terrible things that the world is in awe of: bullets, bombs. None of those are really power. They can't come nigh your dwelling place, if ... see that "if?" If so be you dwell in the kingdom of God.

So that, while error isn't real, while it isn't power, just don't stand around on that affirmation and expect all of sin, disease, and death to walk right out of your world. It won't do it. It isn't in the degree of your reading those statements in a book; it's the degree of your realization of them. It's the degree of an inner awareness that takes over through this soul faculty, so that you really can look the lion in the face and say, "I don't think you're the bad type lion; I think you're the good type."

This is what determines the degree of healing power. We all here, equally know intellectually, the nothingness of error. We have even demonstrated it in a measure. But there'll always be some here who'll do better healing work than others. There'll always be some on earth to do better healing work than others. And the reason is not that truth differs. No, no, no. It's the degree of consciousness of the individual.

Now you'll hear statements like this throughout your whole spiritual life, that there's no use going to New York, because they're just not interested in spiritual things; it's a materialistic city. As a matter of fact, the librarian in the public library said they'd discontinued their department of religion, because nobody in New York's interested in religion. Well you know that isn't true. And anybody that goes into the city of New York with a religious conviction, with an inner grace, is going to build a tremendous following.

Emmet Fox did it, right in New York City in its most materialistic age, but he did it because the man had really contacted God. He really was a state of God awareness. He was a deeply spiritual man who had early in life made his contact, and never lost it. When he was overcome, he was overcome with the pressure of the humans around him, that naturally gravitate where organizations come in, and you have to be with them. But he built a tremendous following, not only in New York, but from all over the country. And he did it purely with inner spiritual light. Even though he wrote his message simply, he was himself a profound spiritual light.

Now so it is, you will hear that there is no use going to Los Angeles, or there's no use going to San Francisco. Well if you go to San Francisco today, you'll find there's no metaphysical work going on there. Outside of the Christian Science churches and a couple of small Unity centers, there's really no spiritual work. And so they'll point to that and say, "Why San Francisco can't maintain a spiritual work."

Well don't you ever believe it, because I was there for two years and we had audiences of nine hundred, and a thousand, and eleven hundred. We had classes, closed classes twice a day with over two hundred in them, and that was only limited by the size of the place we had to work in, and that the work was only two years. There's no limit to what could be done in San Francisco, no limit at all. It has nothing to do with a place—nothing.

It has to do with your individual degree of spiritual consciousness. Since the war, there have been four men that I know of from the United States, who have made round-the-world trips with metaphysical messages, and none of them ever repeated it. The one and the only who did, met with very small response on their way—very unsatisfactory response. And this work is just growing and growing and growing by leaps and bounds. It has nothing to do with a place. It has nothing to do with a nation. It has nothing to do with the city. It has nothing to do with its morals or lack of morals, or materialism.

It has to do with the degree of the individual, and that individual attracts to them the few that are in the city, if there are only a few. And there's always enough. There's never been a city, or a town, or village in the world where there wasn't enough people seeking spiritual light to follow those who have spiritual light. Small town, large town, makes no difference.

Wherever you are, there's enough there if the depth and the degree of your spiritual vision is enough. And what constitutes the degree of your spiritual vision? Your devotion to the letter of truth, and the depth of your contact with the Spirit of Truth that is within you. Never blame a city. Never blame a person. Never blame a church. Never blame anything. It is our own individual degree of God contact that establishes our health that establishes our success. And there are no outer circumstances operating against us. You may have no money to start with; you may have no pull.

My first three months in Boston in a practitioner's office, the only furniture I had was a bread board to sit on, on the radiator, and a kitchen chair for the patient. And the superintendent of the building took four gas pipes and put a board on top of them and made a desk for me. And that's what I worked on, in an empty office,

with no curtains, and nothing on the floor; not a thing. I didn't have any money for anything else. That was all I had at that particular time. And out of that, all the rest of this has evolved. And it had to do it, because outwardly there was nothing in the world of effect to help me. But there was something inside that said, "This is the way. You've got to find it. You've got to prove it and demonstrate it, but this is the way." And that was the way. That was my first furniture.

So don't think for a minute that a lack of money will interfere with your access to God, and don't believe for a minute that having money will help you. No, you can set up an office with Oriental tapestries if you like, but it won't bring one patient or one student to you, if you haven't got inwardly, that which is drawing them. Never make God dependent on an effect, and in your practice, don't let a patient say to you, "Well if I didn't have so much pain, I could start to look for God." Or, "If I just had eyesight, I could look for God." Or, "If I just had the use of my arms I could ..." Nonsense.

You don't need anything in the world of effect to look for God. All you need is the inner conviction that there is God, that the kingdom of God is within you, and then the willingness to stick and stick, and stick until the kingdom of God opens out from within you. And it's not dependent on dollars. It's not dependent on your being pure. It's not dependent on your having even enough money to eat. It's just dependent on your determination to reach that center.