

1958 Chicago Private "25" Continued
1958 Chicago Private Class for "25"
Joel S. Goldsmith
Tape 215B

Good morning.

You know, this is a good class we're having here this week, and it's good in two ways. It's good in three ways. The most important one is a very high consciousness, so that anything that comes out from that high consciousness is with power. Otherwise, words may come out with no power, but in high consciousness it comes out with power. Secondly, because the class has developed into the subject of mysticism, it really takes some of the mystery out of that word and out of the subject, and it makes it clear to us that actually living the spiritual life means living the mystical life. Living the mystical life really means living the spiritual life. And what do these mean? What does this mean?

It means actually that we have come to a place in our consciousness where we have seen clearly the entire issue of life. In other words, is there a material, physical, mental power or powers or is really Spirit the only power? Now, here is, if you want to call it that, the whole battleground. Is material force power? Is mental force power? And, it's on that point that you leave humanhood to enter your Christ identity. As long as you use Spirit to combat material conditions, you've no theology, whether you have a God and devil, or whether you have the good and evil of philosophy, or whether you have immortal mind and mortal mind of metaphysics, you're still in humanhood. It is only when you come to a specific place in consciousness where the issue is sharply drawn, where you actually see that what you're dealing with in your consciousness is merely: Is mind or matter power, or is Spirit the only power?

Then you rest, because now that if you've come to that place and there's no longer any question in your mind, and you know that Spirit is the only power, but you haven't yet grasped it to the point of facing the issue with every claim. One person comes with a physical claim, one with a mental claim, one with a moral claim, one with a financial claim, and when you reach this point that this class is at this week, and more especially I'm speaking of those members of the class that have been with us long enough to know, then the issue is clearly defined within you. You're no longer in doubt about what is Truth. Such a question now must be nonsensical to you. I know what Truth is. It is that there is no material force or power. There is no mental force or power that is really power. They're only powers as long as we can be made to accept them. *Spirit is the only power.*

Now, I've brought this up many times. You see the proof of this in the fact that all of these black magic outfits—the hexes of Pennsylvania, or the black dark, the evil Kahunas of Hawaii, or the Aborigines of Australia—none of them can operate unless they can

make their people believe in the power of witchcraft. Otherwise, witchcraft just doesn't operate.

Now then, it is in the same way that laws of matter and laws of mind, mental laws, can operate in the consciousness of those who can be made to believe them. If you can drill into the public mind hard enough the stupidities of psychology and psychiatry, you can have them accepted, and then they become the laws unto the people. Anything that you can convince somebody of, even that there's a ghost in a cemetery or that they can get healed by going to some bones that are in a graveyard, if you can just make them believe it hard enough, you can have an effect in the human world.

Now, we at this stage of our spiritual unfoldment have come to where the issue is clearly drawn. What am I to do when somebody comes to me with a physical claim, a mental claim, a moral claim, a financial claim? Outwardly, I say, "I'm with you." Inwardly, I smile. Is there more than one power? Do you see that? Is there a material force? Well, no, no. *I* am the only power, Spirit, which is the *I* of my being, but it's the *I* of your being. That's why I can go away and not have to sit home waiting for you to telephone me, because it isn't only the *I* of Joel that's God, it's the *I* of you, wherever you are. So when I say, "I will be with you," I am with you every time you say or think *I*, and therefore, I just don't have to sit in one city waiting for the mail to come in or the telephone calls that come in, for wherever *I* am, you are. Wherever you are, *I* am. There's only one *I*, so I'm not bound down then waiting for the call of human beings to tell me they're sick. They'll reach me wherever *I* am. But so will my realization of Spirit alone reach them wherever they are, for there's only one Consciousness, and *I* am that Consciousness.

Now, just see how simple this makes spiritual living and spiritual healing. It is true that occasionally you have to use contemplative meditation, that is, you have to sit down and if you like to call it that reason things out with yourself, go over some Bible passage, or some principle of The Infinite Way, ponder it, until you come up to the point of conviction; because after all, the only power is after you've reached the point of conviction, not when you're just declaring this with your mind. So that we do have to sometimes lift ourselves by our bootstraps. We do sometimes come down and believe appearances.

I was caught in that last week. A letter came in from a student having marital difficulties, and it was quite a story about his wife's conduct; and, of course, I was very spiritual and very absolute. And, I realized quickly that none of that was, had anything to do with the subject at all if we were dealing with a spiritual universe and so forth; but the next day I had a letter from her. Of course, her story was entirely different, and I got caught because for a moment I thought, "Uh-oh, it isn't that way at all." But, you see, I wasn't quick enough to say, "It isn't either way at all," and so from, I will say for six hours, I was caught until all of a sudden it banged into me. "What is this? One of these people right and the other one is wrong?"

You have to do that, too. You'll get caught sometimes. Your human sympathy with a child perhaps will make you say, "Poor dear." But, and it is for that reason that we have the letter of truth. It is for that reason that we have so many books. We can pick up one here and there and catch something and then go back to ponder it. You can listen to a tape. All of a sudden something will come through, and we'll ponder it. We may even think we were just led to that tape. As a matter of fact, you'd have found the same thing on every one of the tapes, because I don't believe there are any of the tapes that haven't got the whole message on them.

Now, it's true that every tape has some particular thing that may not be in that way on other tapes, but so far as our use is concerned, we will always find a truth on any one of the tapes or in any one of the books upon which we can hinge our contemplative meditation. But, what I want you to see this morning is this. You have no further excuse ever to say what is Truth, or do I understand Truth, or do I know Truth, because that's all nonsense. You may question sometimes the degree of your realization but no longer can you doubt what is Truth. You know what Truth is. The truth is that we're dealing with world belief of mental and physical powers and as against that the understanding that Spirit alone is power. "Not by might nor by power, but by my Spirit." The battle is not yours. Stand ye still and see the salvation of the Lord. See really that Spirit alone is the only power.

Now, as you go into your meditation or treatment or prayer—whatever you call it—for yourself or your patient, that's what you have to do. You have to state the Truth to yourself. "Now, wait a minute. Do I understand my basis? This is a physical claim, mental, moral, financial, but all they are saying is that there is a power other than Spirit. And, can I believe there is a power other than Spirit? Can I believe there is a power other than God? Can I believe that man whose breath is in his nostril is a power? Can I believe that even legal law is a power? Can I believe that the government is a power? No, I can't believe anything like that. I can only believe that Spirit is power." Then, when you settle down into your inner peace, then that feeling comes over you, "*I am with you.*" It may not say it in those words, but there'll be that feeling. "*I am with you. I am on the scene. There's no powerful thing. This is my beloved child.*" Something will come giving you the assurance.

Only do not ever, do not ever again wonder what is Truth or do I know what Truth is. Do not ever again question yourself about that. It would be no use going out and telling the world we've discovered the whole Truth. It wouldn't believe it. A letter the other day from someone said, "Of course, no teaching has the whole truth." How ridiculous can a statement be? Actually, every teaching has the whole Truth if you can dig it out and find it, but in this one we're emphasizing the whole Truth. And, I believe Jesus when he said that you have to become as a little child to be able to accept it, because there's nothing complicated about it.

Here's your issue. Are there physical, mental powers? Or, am *I* alone power? Is the kingdom of God within me? Is the entire power of this universe embodied within me? Has God given me dominion over all that is? That then is the issue. And, that's the full

and complete Truth. Everything else are just the stepping stones leading up to the final revelation. On this side of the battlefield, we have the belief that man whose breath is in his nostrils is a power, bombs are a power, medicines are powers, germs are powers—physical, mental, moral powers over here. And on this side, we have a smile. “Thou couldst have no power, unless it was given thee of God.” “All power is given unto me,” the hymn says. All power is given unto me by virtue of God’s grace. I have dominion over all. I have dominion, the *I* of my being, which is the *I* of your being, has dominion over everything.

You see the only reason some of these religious teachings have gone astray is that they have embodied the *I*, either in Buddha or Jesus, or in somebody else, saints, seers, instead of embodying the power in *I*, which is the *I* of me and the *I* of you. It was the *I* of them, and it will be the *I* of all that come to the future in proportion to our recognition of it.

Now, you can never again question the efficacy of this message, because all you have to do to demonstrate and prove it is to set yourself on one side with Spirit as the only power maintaining and sustaining Its own identity and withdrawing from the battle and letting error destroy itself. Let the arm of flesh destroy itself. Sit by and be a beholder.

Question: “I can understand that supply must always flow out from you. It can never flow to you. It seems so clear how to open out ways for the imprisoned splendor to pour forth when dealing with supply. Will you please explain what you said last night that health must flow out from you? I do not understand how one can open out ways for health to flow from you. If a person is bedridden with, for example, arthritis, how can they open out ways for health to flow from her?”

Answer: “Well, I’m glad you asked that question for the simple reason that that is again bringing to a sharp issue something that I have been saying now. Well, it came to a head. I’ve been saying it a long time, but it came to a head in Toledo. Tell me if I’m wrong when the subject of the lecture was self-purification.”

Now, if you think that a bedridden woman with arthritis is ever going to be healed from outside means, you’re absolutely wrong. There’s nothing from without her that entered to defile or make a lie. It was what proceeded out of her mouth that did it. Now, I’m not going to go back to the old type of mental treatment of looking within them for their personal errors, because what proceeded out of her mouth was the universal belief of which she was ignorant and permitted it. And, so I’ll illustrate to you.

If you yourself completely purge yourself every day so that you have—and at our stage remember we must do this—we must spend at least an hour a day with ourselves, because if we don’t, we have nothing to offer the public. You see one of the faults of our students, of all students, is that as soon as they hear a little truth they want to get out on a platform with it. They want to save the world. Everybody else is going to be saved. They haven’t been saved. They’re going to save the world. They’re going to give this away right away. Now, because they’ve got nothing to give, words in the book the other people could have found for themselves.

Don't think for a minute that I have anything to offer you, except the hours that I spend in my inner meditation, so that when I come here I come not with words but with conviction, with demonstrated consciousness. And, those of you who have been around me have seen how many hours I give to that. That's why I don't go out for meals when we're in class work. That's why, even in our home, we never have guests in our home. Never, never, and we are never guests of anybody. There are only two couples in all Hawaii that are received in our home as guests. They're both couples of students. One of them comes in once a year, and the other couple may come in two or three times in a month for a breakfast on Sunday or a Saturday night supper or something. But, they're students, and that's our entire social activity in Hawaii; and we never visit anybody but those same two couples, and one of those couples we visit once a year, and one of those couples we visit maybe once a month. And, you can be assured that the conversation is at all times strictly Infinite Way. And, that is why we can be in our home and be in this consciousness morning, noon, and night.

Now, there are a few local students there that drop in sometimes every day. We have a meditation, or we have a lesson. Sometimes, two or three or four come in at one time, and we'll have a meditation, or we'll have a lesson. There are always people coming over from the mainland, probably every week. There's one or two, and they will come in for half hour, three quarters of an hour sometimes and have a lesson with me or a meditation and leave, even though they've come all the way from the United States. We don't entertain them, and we don't permit them to entertain us, because if I am out in the world, I'm not inside in the Spirit, and I have nothing to give you.

So with you. You have nothing to offer your world, your practice, your students. If you think for a minute they're interested in your bodies, you're soon going to wake up and find out that they aren't; and if they were, it would be so very temporary that you'd be very sad about it. Nor are they interested in your mind or what education you had. Nor are they interested in the furnishings of your home. Those are all momentary things. They are interested in your developed, spiritual capacity, and that's all. How did you get a developed, spiritual capacity? Well, since we're Christians or rather have taken the Christian Master as our wayshower, we have developed our spiritual consciousness by following his teaching.

Now, what is his teaching? That we pray for our enemies. That we learn how to forgive seventy times seven and maybe start all over again then seventy times seven again. That we take no thought for our own lives. That we serve God by serving man, whether we visit them in prison, whether we heal them, whether we feed them, whether we comfort them, whether we do it materially or whether we do it spiritually. We have to do a little of each. By praying in secret. By doing our alms in secret. In other words, by negating the self. Every time we pray in public, we're glorifying the self. Every time we give alms in public, we're glorifying ourselves. Every time we sit around just knowing the truth about our friends, we're just glorifying ourselves. It is in those silent hours when we're praying that the mind of the enemy be opened to God. But actually, we realize there is no enemy, because the mind of man isn't power, only the mind of God. That's

praying for them when we know that the mind of man isn't power. It's the mind of God. That is man-whose-breath-is-in-his-nostril mind.

Now, when you follow out those programs, when you sit in the silence and you say to yourself, "I have naught against any man. I realize God to be the life of individual being. I realize God to be the soul, the presence, the spirit of individual man, woman, child, every color, race, creed. There is no such thing." Let's see this for a minute. Ask yourself this question now. "Is there a God?" Well, where is God located? In the white race, the black race, the yellow race. And, that makes it ridiculous. Is God on the American continent, African continent, any other continent? That's ridiculous. If there is a God at all, all you can say is God *IS*. But, that must be just as true when you're on the Zambezi as when you're on the Hudson. If that's true, you understand what the Master meant when he said, "Call no man on earth your father." There's only one creative Principle. What's the use of fooling ourselves, and when you know that inwardly, you're purging yourself of hate, envy, jealousy, malice, bigotry, bias; and you are purifying yourself. Now you can say, "I have naught against any man." Now, you can say, "I have made peace with my brother. I can look all over this globe, and I can't find a single person I'm in disagreement with. I can feel that my conscious union with God constitutes my oneness with *all* spiritual being and idea, and now I can pray, and my prayers will break through at the very center of my being, because there's nothing interfering with them."

Now, as I live in that consciousness, I wonder if you think that rheumatism or arthritis can take hold of that consciousness. Is there any rheumatism going out of my consciousness? No, there's life, proof, and love. Now, nobody got the rheumatism or arthritis outside their own being. They got it from accepting the world's way of life. One person got rheumatism, another one got cancer, another one got consumption, and another one got polio. How? Accepting the world's estimate, and having a specialized God over here, and having certain brothers and sisters over here, and entertaining their world animosities, their world beliefs, or individual or collective. By having a selfhood apart from God, having a God apart from God, having love apart from God.

Now, it isn't this lady's fault that she has rheumatism. But, if she's ever brought to Truth and continues with it, it's her fault, because she can get rid of it. All she has to do is sit down every. To begin with, you can get rid of it for her. If you are living this life, you are such a clear transparency that with a little patience, no matter how severe the case is it'll be healed. But, that won't constitute any favor to her, because next year she'll come up with a cancer. The year after, she'll come up with old age. The year after with something else, because she's going back to her sins. "I forgive you but sin no more, lest a worse thing come upon you." Don't go back to the same state of material consciousness.

Now, the material state of consciousness brought on the disease—the belief in infection, the belief in contagion, the belief in weather, the belief in climate. That's the material state of consciousness. That brought it on, so even if you get rid of it for her, it won't prevent it bringing on something else tomorrow or next year. So, if she wants to be

healed and remain free of disease, that's when she has to open out a way for the imprisoned splendor to escape. And, she has to sit down every single day and start to pray in secret, start to do some alms in secret, start to forgive her enemies, start to pray for those who spitefully use her, start to forgive the Germans and the Japanese and the Hindus, and so forth and so on. She has to purge herself of her prejudices against her mother-in-law or father-in-law, daughter-in-law. She has to come to a place where she is no longer hating, fearing, or loving ever. She has to come to that place when she is in conformity to the principles taught by Jesus Christ. She has to learn to forgive seventy times seven. She has to come eventually to a place where she can say, "I wouldn't care if you struck me dead. I couldn't get mad at you. I'd still say, 'Father, forgive you, you know not what you do.'" She'd have to bring herself to the place where all the people who talk scandal about her that she can just look at them, and smile, and say, "Neither do I condemn thee. I forgive you, and I'm going to pray God forgive you double."

You see that's purging oneself. And, your prayers never reach the center of your being until you're purged. That's the whole meaning of the New Testament. There is neither Greek nor Jew, neither bond nor free. There's only One, and we are one in Christ Jesus. Neither circumcision nor un-circumcision availeth anything. Any form, ceremony, doctrine of the outer plane is nothing. It is the *circumcision of the heart* that is the purging, the purifying, the cleansing, the cutting out of everything unnecessary and unclean of oneself. Not that you and I are evil, not that she's evil, but every single one of us is evil in the sense that we have accepted two powers. If she doesn't get purged of that, how's she going to get purged of disease? You, through your consciousness, may free her, as Jesus freed everybody and then said, "Go and sin no more, lest a worse thing come upon you." In other words, there is only one reason. This whole morning's lesson is that. *There's only one reason why we're sick—material sense.* We believe in material and mental powers, infection, contagion, this, that, and the other thing, weather, climate.

Now, *if material sense makes us ill, the antidote for it is spiritual consciousness or the realization that Spirit alone is power.* If I say that Spirit alone is power and I don't love God and man, I'm a liar. So I'm full of rheumatism, or cancer, or consumption, or something else. So, I have to open out a way for the imprisoned splendor to escape. I have to open out a way for forgiveness to flow out from me, prayers to flow out from me for the good and the bad. Why should I pray only for the moral people on earth? It's the other ones who need it most. Why should I only pray for my supply or your supply? It's the poor people who don't know how to pray who need our prayers most. Therefore, if I understand the message of Jesus Christ and live by it, if I give my first fruits to God, but remember that I can't withhold them from my fellow man. You can't give to God while withholding from your fellow man. That's a lie. Now, I'm opening out a way. Now, my whole system is being purged, purified. Disease can't, you know disease can't come to a body. A body is really a corpse. It's just dead matter. The only thing alive is one's consciousness, and that's what governs this body. Take consciousness away from the body, and the heart can't function.

Now, *it isn't the body that gives us life. It is our consciousness that gives life to our body.* Now, what have you in the house? What have you in your consciousness? A

realization of Spirit alone is power, or a fear of material powers, or a fear of mental powers, or a faith in material powers, and a faith in mental powers. Well, that's what you have to be purged of. You have to draw this issue clearly. So it is, we don't condemn a person because they committed adultery. They didn't really commit it at all. That's nothing but a universal sense, which at that moment they accepted. There's no condemnation in that. That's ignorance. Therefore, what do we do? We forgive ignorance, don't we? But, to the individual committing adultery, we have to say, "Go and sin no more." Do you see that? Because that opens it again to every single, same thing that happened before. So it is, if I say, "Forgive seventy times seven," and I do it, but the 491st one I don't do it, well, I've got to go back. I've accepted that state of consciousness.

Now, all these people and this is true especially in England. There is more arthritis in England than all the rest of the world put together. And I know that, because I've been all over the world, and I would say there's five times, ten times more than any place else. The reason for it is the climate. You have the worst climate on the face of the globe so far as health is concerned, and for those who believe in weather or climate as having to do with health, you really have a nasty climate over there. It doesn't bother me. I like the cold weather and the hot, and I like the wet and the dry. It really doesn't bother me, but I do know from observation that it's pretty bad. So, the result of it is that all of these people who have been told by their doctors that climate and weather does this, they're all in bed with arthritis and rheumatism. Well, they've seen past generations go to bed with it and so naturally that's the pattern in their mind; and, of course, they can stand the British climate until they're 40. It's really after that that they're not strong enough to take it anymore. I mean that's all the human belief that's been poured into them. Their grandmothers and [grand]fathers had it, their mothers and fathers. Of course, they're not going to escape it either. That's the pattern in their mind, but if you can bring to them the awareness that these mental beliefs are not power and the material weather isn't power, but that *I* am power. Spirit is power. God is the only power. Pretty soon you get them to where there is neither good nor evil in effect. God is the only cause. Then, their disease will start to leave the body. You see that?

Now, the disease never was in the body. It was in the mind. Nobody ever gets a disease in the body. *You can only get a disease through taking it in the mind.* A doctor came to me in Boston in the early days of my practice. He told me that he was practicing on the very next block to my office, told me that I had two or three of his patients that he couldn't help had come to me and been helped or healed. And, he was curious, because he had lived in that neighborhood a long time, but he never really believed that those people across the street were doing what they say, but here he saw it. Could I explain it to him? "Of course, I can't explain it to you in a visit, but I can give you enough to carry away with you, at least give you a point of thought to begin with."

Now, he was sitting in our office, and here's the window, and here's the door. And, this was in winter. So, I said to him, "Let's open this window, and let's open this door, and what's going to happen to us?" "Oh, we're going to catch cold." "No, we're not. You are, but I'm not. I've left one thing we proved here. You go across the street there you'll

see there 4,000 people every week, and you won't find four of them with a cold. But, you go right across the street to that other church where there's 2,000, and you'll see 500 of them with a cold. That's the difference."

"Now, tell me why you are so sure we'll catch cold." "The draft." "Yes, where will we catch cold?" "Well, it could be the chest; it could be the head, lungs." "Then, you mean that my lungs know that we've opened the door and the window?" "Lungs, no, they don't know." "My chest knows it? My head knows it? My nose knows it?" "No." "Well, how's my body know that that door and window are open?" "Oh." I said, "Yes, you see my body has to know it. Now, how does my body know?" "No, your body doesn't know. Your mind knows." "Well, you can't catch cold in the body. You have to catch cold in the mind. Now, take that one home and think that one over."

You see what I'm getting at now? She can't have rheumatism in the body, can she? No, there's no way of the body knowing what the weather is, or what the climate is, and more especially if you dress properly, the body doesn't know the difference, and you're still all at the same temperature. So, it can't know anything, but the mind does. Do you see that? And, the mind is reacting to impressions, and it's malpractice it's called, and those impressions have been given by seeing father, mother, grandfather, grandmother, aunt and uncle, cousins, and so why not me? You see that? So, if this lady is to be healed of rheumatism, she's got to open out a way to overcome the belief that there's power in either belief or matter. And, she'll have to accept in her consciousness the fact that Spirit alone is power but that may not be enough, because it isn't only that that she's suffering from—the universal hates, animosities, antagonisms, which she is building up in her system. Everybody has prejudices, you know, biases, bigotries in the human world, and they're not their own. They're just brought on us. If you happen to be English, you just don't like the Germans, or the Japanese, or the Hindus. If you're Americans, you probably don't like the Filipinos or the Cubans. Each one has their national prejudices and so forth and so on. We have a man here in Chicago who's still fighting King George, or he was until recently. You don't get those things out of your system. Do you see?

Now, it all boils down to: Is there mental power through belief, or is there a physical power, or is Spirit the only power? And so, you'll find that everybody on the earth is suffering from beliefs, accepted and entertained, not consciously but merely by the fact that they're born into the human world. So, when you begin to purge them as I purge myself in my daily work, and as you must purge yourself, and as you must teach others to purge themselves. In the beginning when you're healing, you don't burden them with it. You take up the burden of the work and give them some measure of freedom, but the minute they start to experience freedom, that's when you begin to say, "Look, you'll have to read these books and learn these principles. You will have to hear these tapes and learn these principles. Then, you will have to take them into your consciousness after you have learned them and begin to work with them. You'll have to sit down every single day and not pray until you have made peace with your brother all over this globe. You will have to learn not to pray unless you are learning to forgive every offense, not only against you, against your nation, your church, against the peace of the world, against the integrity of the world, and so forth and so on."

And then you will find that if I come to my platform, my desk here, and I'm not looking out at you as a male or a female. I'm not seeing you that way, and I'm not seeing you as rich or poor or having titles or no titles. I'm not seeing you for your clothing. I'm not even seeing you for your education. It doesn't make any difference to me. If I sit here and see you as I have been trained to see how God constitutes your being, God is the life of you. Now, I sit here with no judgment, no criticism, no condemnation, no praise, no flattery. See that? You don't know what it is, but I know what you're feeling out there. I know it, and I know it in classes in the beginning didn't feel that way the first, second, or third night. They did by the fourth night, when we had more mixed groups than we have now in our classes. That first night bristled in the classroom, the second night started, well, just calmed down to suspicion. The first night they were waiting for me to either condemn Mrs. Eddy or the Board of Directors, or somebody else was out there waiting for me to say something about Unity or New Thought, and they're all sitting on the defensive, because I was just smiling inside. By the second night, they commenced to feel, "Well, he isn't doing any of those things." Fine. "Well, how can you tell? Well, I'm not going to judge that quick." But by Thursday night, that's why in those days we had to have ten nights for class. The first four nights were just spent trying to get ourselves together to be of one mind and love one another. And then after that, the teaching began, and we had six good nights. See that?

Now we don't have that because most of our classes are made up of people who've read the books, and they already know there's no antagonisms in there or no judgments and many of the students who have been through class. And, they know by now that I have pets, but my pets aren't just the wealthy people, or the prominent people, or the titled people. The pets are always those who are devoting their life to this message. You see that? And in one way or another, they feel it. They know that they're pets. They know that I'll share anything, give anything. There's no limit. It isn't always evidenced by giving time. I remember one time when Lorraine felt left out in the cold. She made the trip all the way from Chicago to New York to see me and didn't even get an appointment, but she was my pet, and I showed her that.

Now, you see, if I sit here really and truly with no condemnation and no praise and no flattery, then I have no idea of you as either good or evil. I don't make it my business whether you're robbing banks at this moment or committing adultery at this moment. That doesn't bother me, because I'm not sitting in judgment on your humanhood. I don't care whether you're sick or well, rich or poor, high or low. I am sitting here completely in one way—God constitutes individual being, and my conscious union with God constitutes my oneness with your spiritual being, all spiritual being. And, that's the only part of you I want contact with. Now, you don't know this, but you're not feeling any condemnation or criticism from me. You see that? And, you're not getting any flattery, so therefore, you're sitting there at peace. If I was sitting here flattering or condemning, you'd feel it. See that? So it is.

As you go into your practice, as you go into your student body, you have to develop that same state of consciousness in which you don't care whether your students are right or

wrong. You're not judging them. You're not taking part of whether they're sick or well. If they're sick, sometimes you can even see the things that are making them sick, but you're not going to tell them about it, because you'd be judging, criticizing, and wouldn't be helping, because they can't help it. They can't change. The only thing can change is you can change them by holding them in spiritual realization of their true identity. See that? Oh, that doesn't mean that after they get to be serious students that you don't here and there correct their line of either thought or their line of conduct, because you're doing that out of the greater experience that you've had before; and you're going to just save them a few steps. They would eventually find it out for themselves anyhow. I did. They would, too. But, I don't really believe it's necessary for every generation to make the mistakes of the generation before. They do, but they really don't have to. It shouldn't be necessary. The lessons of one generation should be able to go down to the others. In the human picture, they very seldom do. But, in the spiritual picture, they can if the student is sufficiently un-selfed to take it. That's the point. I don't dominate students, and I don't control them, but I'm certainly going to give them the benefit of everything I've got, whether they can accept it and use it. That's up to them. I'm going to give it.

Now, here is your patient then, and in this case it may be arthritis, and in the next case it may be polio, and in the next case it may be cancer, and actually you're not holding them in bondage to that disease, because you yourself are continuously working from the standpoint of "Yes, this is just another claim of material power or mental power, belief, and, of course, I'm not accepting that." And, therefore, you are each day bringing better sense of health to that patient until eventually they'll be completely healed, but while you are doing this you are also going to enlighten them so that they will know how to go and sin no more. See that? Now, they don't know now. The woman taken in adultery did. She knew he meant just don't commit adultery anymore, but when you say to your student, whose sin wasn't adultery, "Go and sin no more," well, they don't know what you're talking about. They say, "I don't rob banks. I don't steal. I don't defraud."

Ah, that isn't what you meant. You meant: "Now, begin to pray in secret. Give alms in secret. Pray every single day for your enemies. Search your entire mind from A to Z to be sure that you have forgiven any and every offense of the past, present, or future. Be sure that you never hold any person in condemnation for the sins of the past, present, or future. Purge yourself. Purge yourself. Purge yourself." And, you teach them how to do it step by step with every one of these principles. Do you see that? You even remove fear from them. The secret of the 23rd Psalm—"The Lord is my shepherd. I shall not want. He leadeth me beside still waters." And, you bring them back into that atmosphere in which they do rest in the Lord. Do you see that?

Now, our major sin is that we put power in effect. We put power in money as supply. We put power in germs and infection as a cause of disease. We put power in weather and climate as a cause of disease. We put power in so much, even in our art treasures. We put power in them as if they themselves were, had the value or the beauty, whereas we are learning in this work that everything that exists as effect is wonderful for use, for joy, for pleasure, for practicality but not for putting our faith in them. *Our faith is in the invisible, always in the invisible.* Money isn't supply. The consciousness of God's

presence within me is supply. Money is a symbol of supply that will appear outwardly in proportion to my understanding of the nature of supply as Spirit. Therefore, if you like getting, get Spirit, not money. You see that? In the same way, our faith, our belief, our antagonism is to germs and infection; therefore, come to the realization that germs aren't power. Weather isn't power. Climate isn't power. *I, I* am power. The Spirit of God in me is the power with complete dominion over weather, over climate, over storms, over hurricanes, over tidal waves. The Spirit of God in me is the power unto them. Do you see that?

Now, as this woman with arthritis commences to learn these lessons, you don't think that arthritis can stay there. In order for it to stay there, she'd have to prove that two objects can occupy the same place at the same time. Why every automobile crackup is proof that that can't happen. Just can't happen. You can't have two objects occupying the same place at the same time, and so we purge ourselves of sin-filled thought. Only our sense of sin isn't quite the same as the Orthodox sense, because I don't think we have too much of sin-filled thought in that direction, but we have lots of sin-filled thought in the degree of our faith or confidence in two powers and sometimes believing that material power is even sometimes stronger than spiritual.

Now, as I see this, it all hinges on a point that we've been making every single night this week in class. It isn't a matter that Spirit has greater power than mind or matter. It's that mind and matter isn't power. That's really been the essence of this whole week's class. At page 13 of the book, "The Letter," "How far have we come out of Orthodoxy?" Well, we believed in God and evil, the devil, good and evil. How far have we come out of metaphysics when we believed that divine mind overcame mortal mind into The Infinite Way, which is a revelation that everything that's embraced in what we call carnal mind or mortal mind is not power. And, therefore, we don't even have the power of God on our side. We don't have any side, because there isn't any other side. Do you see that?

Well, I'm going to say to you, and I hope you will say to those who come to you that while I would not like to hear that anybody turned these tapes on at night and had them going while they were asleep, I do hope that the tapes of this Chicago class—and for you the tapes of this—will be kept pretty busy until these principles are clearly stated within you. If I've learned anything at all in my work it is this: That a teacher can only play a small part in the student's unfoldment and that is, first of all, lifting them to where they can apprehend a principle and then giving them the principle to apprehend, but that is about the limit. It's what the student does with those principles after they've gotten them that makes the difference in their demonstration.

And so it is, you have seen this week in that Chicago class, you've seen in this one tape here, that there are enough of those spiritual principles so that you can really say the whole Truth is summed up in them. Don't let anybody tell you that we haven't got the whole Truth in this teaching. We have all the Truth that's ever been revealed in any of the literature there is in the world and some of it that hasn't yet been written. We have it, but I don't believe it's going to save the world. I believe it's going to save me, because I know it is, because I'm living with it as faithfully as God gives me the grace to do it.

And, I know that it will do the same thing for those who will give it as much as I'm giving it. It won't do for you any more than you will do for it. You are the one who determines to what extent you will embody these principles and practice them, and even in this morning so much has been said but hearing it ten times isn't going to give you all these principles.

So, it may even be necessary to play these for 10 minutes to catch a principle and go away and say, "That's enough. That's enough. I'll work with that principle for two, three, four days." Play it a little more until you hit another one, "That's enough. I'll live with that principle." Because we're not dealing with 60 or 70 minutes of tape here. We're dealing with 6, 8, or 10 principles that are on that tape. It doesn't make any difference if you don't hear the end of the tape for two years, if you have been doing enough with each of the principles that you come to. It's the same with the books. The most ridiculous thing in the world are these people who read the Bible all the way through from cover to cover once a year. There's no value in that. The person who takes the Bible and really works with a scriptural passage, a principle. In the course of a year, they may only have four or five principles, but their lives will outshine anyone who's reading morning, noon, and night in it without seeing that we're dealing principles.

Now, a major principle is. Here it is. Over here is mental and physical power. Is it or is it the arm of flesh, nothingness? That's the end of our principle.

Well now, this concludes our "special work" but with this just added, reminder. These are the principles you are to think of when doing your work for the world. These are the principles you are to remember when you sit down and take up this matter of subliminal perception in the world, or communism, or whatever it is that appears to our world as the operation of the carnal mind. These are the things.

Now, you'll be handling epidemic one day. The season comes when there are colds, grippe, flu, the season comes for polio, the season comes for hay fever. You are working with these principles on those specific subjects. There are other days when you have no specific subjects in mind. There are other days when forcibly brought to your attention is the subject of totalitarianism, or government by man who breath is in his nostril, or there are other days when...