

1958 Chicago Private "25"
1958 Chicago Private Class for "25"
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Tape 216A

Good morning.

This group was started in New York City a couple of years ago, and it was called the "25," the group of "25," because there were 25 in that original group. The group is now about 250, and it is located around the clock; that is, just as we are here at 10 o'clock in the morning at this moment, it's probably 11:00 in New York, and there's a group there; and at 3 o'clock in London, and there's a group there; and it's 4 o'clock on the continent, and there's a group there; and it's probably 6 o'clock over on Africa, and there's a group there; and 9 o'clock down in South Africa—all at this minute—and in Australia, and all around Honolulu; so that, at this minute, all around the clock, regardless of what time it is anywhere, there is one person, or two, or more gathered together for the same purpose that we meet.

The work of this group is entirely secret. It's as secret as it is sacred. No one is to discuss even that there is such a group as this. No one is to discuss the purpose of this group. It is strictly *a spiritual underground*. It was brought into being for certain specific purposes, which I will outline, and it functions for those purposes for that purpose. The work is conducted by you individually, or, if in your vicinity there is someone else who belongs to this group, they can unite with you in this work. It makes no difference whether it's carried on individually or with two or more, as long as they are already members of this group, know its activity, the why and the wherefore and the purpose of it, and are agreed on its sacredness and its secrecy.

From time to time, students are invited to become part of this group and that is all done by virtue of their consciousness. In other words, by their indicated readiness, not that I can sit in judgment of everybody's readiness, but there are those that I come in contact with that I can see; and their readiness consists not merely in knowing the principles of The Infinite Way and being serious students of it, but what fits them more than anything else is the fact that they have recognized that The Infinite Way is not merely a collection of principles that were invented or discovered for the particular benefit of their bodies, or their business, or their families. No, the principles of The Infinite Way are universal principles that are meant to, well, act as the second coming of the Christ; in other words, to bring peace, harmony, wholeness to human consciousness. It would be a very stupid thing for us to add another religion or religious teaching to the world just based on the saving of our souls, or our bodies, or our health, or our supply.

And so it is that while admittedly 90% of our students have no thought of The Infinite Way beyond the fact that it promises to heal them physically, mentally, morally, or financially. Nevertheless, that's the smallest part of our activity. You might say that that is only the "decoy," because once they become interested enough in the activity of The

Infinite Way, they will soon discover that its major purpose is breaking down the causes or activities of world tragedies, which really means, in the last analysis, destroying humanhood, causing man to die daily, and ultimately to be reborn of the Spirit.

Now, it would be folly for anyone to attempt to benefit a community or a world, if they did not know the principles themselves sufficiently to be able to demonstrate them in individual experience. So it is for this reason that those who are invited to become part of this group are those—number one—whom we know to be sufficiently serious in their study so that we know they do know the principles. Number two, who have given some indication of an awareness of a world responsibility, a greater responsibility than just their own bodies or business. And then thirdly, those who have given some indication that they have the necessary time and the willingness to devote some of that time to purposes other than that of themselves.

Now, in one sense, then, you might call this “around-the-world prayer group,” but it would have no more relationship to what is understood by around-the-world prayer group than light has to darkness. The only similarity is that we have the same purpose and then not wholly so, because we go far beyond any desire for world peace or world prosperity. Our ultimate goal is the destruction of material sense, even the nice harmonious material sense, even the healthy, wealthy material sense. And that’s a goal that has never even been dreamed of outside of mysticism.

We are not crusaders. We are not for something nor are we against anything. We do not indulge in any crusades to make the world vegetarians or to stop their animal experiments, noble as those things may be. They have nothing to do with our work. We are neither for anything nor against anything. We do not indulge in any crusades. We are not out to destroy any evils. We are not out to promote any good causes. *The object of our work is the destruction of material sense.*

Now, let us understand this correctly. In the physical realm, you have physical good and physical evil, and you have physical remedies for physical discords. We hear a lot about the fact that there’s far less disease in the world than there ever has been, but the real truth of the matter is that in the same length of time in which the population of the United States has increased 70%, hospital beds have increased about 400% and still not enough. In the same way, we’re supposed to have risen into an era of the knowledge of mind and its activities. We have now psychology and psychiatry, in addition to all these science of minds and so forth, and actually we not only have more mental institutes than we ever had, but we don’t have 25% enough to take care of the cases that are waiting to be taken care of.

And the answer to that is this. Every aim at the destruction of error, whether of sickness—physical or mental sickness—or sin is always gone at with some weapon of this world. In other words, it is fighting the error or fighting the condition trying to engage it in combat, and overcome it, and destroy it, or remove it. And, that isn’t the way it’s going to be done. You’re not going to cure material evils with matter. You’re not going to cure mental evils with mind. You’re not going to cure material discords

with mind. You are never going to substitute right thinking for wrong thinking. It can't be done. It never has succeeded, and it never will, and most of the organizations that started out so nobly 40, 50 years ago to change the world by right thinking are almost out of existence today. For this reason, that the very points in which I'm doing right thinking you can't convince me that I'm wrong. The very points in which I'm doing wrong thinking, you can't convince me that I'm wrong. It's on that very point that I'm sure I'm right, and I've seen that in all these 28 years.

In the beginning when I would detect something wrong in the patient and I would call it to their attention, always they look at me in amazement, "Well, that's the very thing that's wrong with this world that I'm trying to correct." It's always been that way, and I know that it's true of you, and I know it's true of me. If I could tell you the one thing that I see in you that needs correction, you'd be bound to come right back at me and say, "Why, you're just seeing your own thoughts. That's in you. That's not in me. That's the one thing that I am clear of." I've watched it too many years. I know that you can't change wrong thinking into right thinking, because you'd first have to make someone admit they're doing wrong thinking, and you can do that as long as you don't pick out the thing on which they're doing the wrong thinking. Try it sometime, if you don't think so. Tell your wife or your husband what it is that they're doing the wrong thinking on and see where that gets you.

And, as a matter of fact, it goes even deeper than that. If I am doing wrong thinking on something, it isn't because I consciously want to. It is something that's so deeply ingrained that even I, if I could detect it, can't get it out. For instance, have you ever tried to tell a patient to stop fearing? Have you ever succeeded? I can make people stop fearing, but not by telling them to stop fearing, and have courage, and have hope. I can make them stop fearing. Well, I've tried two ways. One, I can just close my eyes and realize within myself that since there's only one Power there's nothing to fear, and as I attain that inner realization, their fear drops away. The other way is to tell them that they're absolutely wrong about wanting to stop fearing, to go right on fearing all they like, and that it's a very good thing.

I had a concrete example of that many, many years ago when I was in the practice in Boston, and a mother called up from the Benevolent Home and said that her child had a very high fever, getting higher all the time, and practitioners have been working but they couldn't stop her, the mother's fear. "Course, with my fears, how can the child get well?" And I said, "Oh, yes, your child can get well. Your child probably has a God and you haven't. So we'll forget you and take care of your child." "Well, can the child get well if I'm sitting here fearing?" "Yes, indeed, it can. As a matter of fact, I've learned in my lifetime that the most natural emotion for a mother is fear for her child, especially when anything's wrong. So, there isn't anything wrong about it. That's a sign of mother love and who would want to stop mother love. Now, since you can't get coffee up there at that Benevolent Home, I would recommend you go to the drug store on the corner and get some coffee, black coffee, keep you awake and sit up by your child and worry and fear all night. Love that child as much as you can. Show her how much you love her by fearing for her and get it all out of your system, and I'll take care of the child." Well, of

course, she had never heard of anything like that. She was taught to fear, fear and that a child can't get well while the parents fearing. And, here was a new note. She could go on fearing all she liked, and it wouldn't harm her child, and within the hour she phoned and said that the child was completely normal.

Now, it works sometimes, not always, because really that's nothing but psychological healing, not spiritual. Nobody fears if there is no power to fear. We only fear when there is something that we discover has a power. If it didn't have a power, why would we fear it? We only fear germs, because we think germs can make us sick. We only fear bombs, because we think they can destroy us. You can't make the Tibetans fear the Russians. You can't make the Indians, the Hindus, fear the Russians, because they have no fear of death. They don't believe that death is the end of life, and so there's no terror in India, and there's no terror in Tibet. What can you do to me? We're told that not to fear the one who can destroy life but the one who can destroy the soul, and they know literally from their thousands of years of spiritual teaching that what we call death is the beginning of life. It isn't anything to be dreaded. If anything, when it comes along, be grateful that the change has come for the better, and so they feel no fear in Russians or in bombs. So it is, we only fear something that we believe has power, and, in our case, the thing we dread most is disease and death.

Now, you will not change the conditions of this world either by might or by power. You might as well make up your mind to that. You will not change the conditions of this world by physical might or by mental powers. It won't ever be accomplished. You can win wars by being stronger in weapons than the other fellows but that doesn't establish peace. Right on top of the peace comes more wars. You can get rid of one disease with a remedy, but you can't prevent another one taking place tomorrow; and if you could prevent all the disease, you wouldn't stop time wearing the body down and finally resulting in old age and all that goes with it. So neither—you mark this well; this is the principle we're coming to—neither physical might nor mental powers are going to change any of the so-called evil conditions of this world that need changing, and I'm including now disease of all kinds, physical and mental. I'm including economic cycles of depression and boom. I'm including wars and rumors of wars. I'm including the evils of false ideologies, even the evils of the church world, for they're evil keeping people in spiritual darkness.

But, you are not going to touch those, or move them, or overcome them by having around-the-world prayer movements, because there isn't any power, there isn't any presence listening to those prayers or going to do anything about them. It is just like this movement, which in its way is good, probably a steppingstone, you see it all the time now these movements around the world of Jews and Christians. Jews, Protestants, and Catholics sometimes. They're all right, but what happens after every meeting? Aren't they still Jews, and Protestants, and Catholics? Aren't they still Jews and Christians, and as long as they are, the basic discord has not been removed. The Christian is going to look upon the Jew as his natural enemy, because he killed Jesus Christ. Happened two thousand years ago but let's not forget it or forgive it. They are natural enemies, and so Christianity is going to ever be at war with Judaism; and the Jew is going to look on the

Christian as his natural enemy, because the Jew has always been persecuted, held down, repressed, driven from pillar to post. By whom? By Christians. So, the Christian is his natural enemy, and it's hard for him, except in those cases where he has personal friends. It's hard for him to look upon the Christians as a whole as friends. Oh yes, you've heard the Christian say, "Oh, one of my best friends is a Jew." Yes, and you'll hear Jews sometimes say, "Oh, my best friends are the Christians." And that's right. They're full and complete trust goes to those few, but as far as Jew and Christian is concerned, they remain Jew and Christian. And why? Actually, they're not Jew and Christian; they're sons of God.

Now, you're not so familiar with this, but there is even a more difficult relationship than that of the Jew and Christian in the world. That's the Muslim and the Jew, and the Muslim and the Christian. Now, the Muslim and the Jew are natural allies and friends. The Muslim and the Jew left to themselves would be allies and would be aligned against the Christian world. The only reason they're not is that there are those in high places who know that, and they keep this wedge between them. They keep this enmity of Israel between them, and they won't let that die down because that would bring the Muslim and the Jew back to their normal relationship, which is friends, pals. They've lived together in the Holy Lands for 2,000 years, side by side, without ever a quarrel. And, the only thing that separates them now is this artificial issue of Israel. The Muslim and the Jew is one relationship that at this moment is very, very upsetting to the world because of that false issue that's been injected. But, the serious thing is the Muslim and the Christian. There are the two natural enemies of the world. A Muslim would consider the killing of a Christian a passport to Heaven. He's actually taught that. Killing a Christian is a sure passport to Heaven.

Now, you don't heal those breeches by trying to reason this thing out with them. How can you reason religion or politics? You can't do that, and so it is that you have religious differences that left to themselves would always promote wars and discords in the world; and then you have the barriers of trade. You'll always have countries that have to war with each other on account of business reasons, and all the prayers to this mythical God are going to avail nothing. And so it would seem that the world is helpless. Well, the world has been helpless now for 5,000 years. Whenever these inner conditions, either of racial, religious, or commercial differences arose, wars followed and with them famine, discord, disease, poverty, starting all over again.

We come to a new era. We come to a new era, which The Infinite Way is introducing. It cannot introduce it openly through the press. It can only introduce it through a spiritual underground. Why? Because the things of God are foolishness with man, and there is no way to tell the world that they are not going to solve their problems by more and bigger bombs or by more and better distribution of dollars to the have-not countries. They're not going to believe that you can't buy friendships, that you can't buy allies. They're not going to believe that you can't win by having a bigger and better bomb and getting there first with it. There's no way of convincing the world of that; and if you were to make some statements public that we make here in this room, it could be construed as pacifist tactics; and, if it were wartime, it could even be construed as treason. It is neither of

those things. It's violently aggressive in a non-resisting way, and that's what you have to understand. It isn't that we don't use weapons, but we don't use the weapons of this world. We do not use carnal weapons. We do not use injections to prevent epidemics. We do not use a million dollars placed here or there to salve over this condition or that condition, and we do not use bombs to settle or even lawsuits to settle our personal differences. We do not use material powers or mental powers.

Now, we have to go back to our individual selves to understand this. Nowhere in The Infinite Way writings do you find any excuse for using material remedies in your own particular case or mental remedies. You are told distinctly that the Principles are: The battle is not yours. Stand ye still. See the salvation of the Lord. Resist not evil. *This is the greatest of all our Principles—resist not evil.*

And so, it comes to this. We renounce the use of temporal powers. Now, if necessary, look it up in the dictionary to see all that's embraced under "temporal powers." We renounce, for our own individual welfare and for the collective welfare of the world, we renounce the use of temporal weapons. We don't recommend that our neighbor should give up medicine. We don't recommend that the government should give up its armaments. That's its demonstration. We are trying to introduce a new era through our individual experience. The major Principle is we renounce the use of temporal weapons. Why? Because we will not use temporal force—material or mental forces or powers—because we have recourse to the Spirit. The Spirit is our life, our principle, our law, our soul. Spirit and Grace can be used together. We heal by Grace. We are fed by Grace. We overcome our personal difficulties and misunderstandings with each other through Grace. Lay down your sword, for those who live by the sword will die by the sword. Lay down your temporal weapons. Stop using your body and your mind to accomplish things, and sit in the silence until the Spirit of the Lord God is upon you. When the Spirit of the Lord God is upon you, the material and mental discords fall away.

Now, just using this term figuratively, our enemy isn't person, or thing, or condition. It's just material sense or personal sense, that is, the sense of materiality or the sense of personality, the false sense of I, or the sense of being material being with a material body to protect, or a material dollar to protect, or a material piece of land to protect. That all is embraced in "material sense."

Now, when a person has less of material sense, they're easy to get along with. The person deeply rooted in material sense is willing to fight at the drop of a hat. The person rooted in material sense is willing to kill to protect his dollars, or his home, or his reputation. The person of deep material sense is always on the defensive and always ready to pick up that sword of temporal power—quick to go to court. As material sense lessens in an individual, they incline, more and more, to have less dealings with material weapons and material sense, and they incline more toward conciliation, more toward talking it over, more toward agreements, more toward forgiveness. But, as material sense lessens and lessens and lessens, they commence to perceive that not even conciliation is necessary, not even debate or conference is necessary, for there is a Spirit in man that

governs; and so they bring both to their physical diseases, their mental diseases, and their conflicts with mankind, they bring *the new dimension—Christ*.

Now, no matter what my disagreement with you might be, no matter what my argument with you, and no matter what my fault-finding with you, and no matter what my grievance with you might be, I would find recourse in meditation, in realizing I'm using no temporal weapons, no resistance, no fight in me but spiritual Power, that is, the power of the Spirit realized, the stone carved out of the side of a mountain without hands. Be still, and when the Spirit of the Lord God comes upon me something happens in your consciousness, and you realize there's been a misunderstanding, and there comes an adjustment. Or, if it's a disease in the body, it begins to evaporate and to disappear; sometimes it happens instantaneously. Sometimes it happens as a gradual unfoldment, but all healing work that is done in The Infinite Way is done on this basis, not by using Truth. The only thing we use Truth for is to reassure ourselves that there are not two powers in the world, that there's only one, and to bring ourselves to that place of silent receptivity, and then let the Spirit be upon us and do the work.

Now, it would be the same in any form of human life. We recognize that all that's confronting us is material sense. We know now that, whether you start with bows and arrows and end with atomic bombs, that you can't lick it. We know that it'll destroy it in one phase, and it'll pop up in another phase. What has to be destroyed is the material sense itself rather than the individual forms of it, and we know now that you can't destroy material sense by fighting it. It grows bigger by fighting it. It overwhelms you, and so you come to the place of non-resistance, resist not evil. If they want to take my coat, all right, let them have it and the vest, too, temporarily. They want to lie, cheat, defraud, let them temporarily. I'm not resisting that. I'm not taking up the weapons of the world. I'm not picking up my sword, either physical sword or mental. I'm not resisting. I'm sitting in the Spirit.

Now, so you see that this is the Principle that is being introduced into this era—the recognition that there is only one opponent. It may come up to you in the form of communism. It may come up to you in the form of “churchianity.” It may come up to you in the form of an epidemic in your neighborhood. It may come up against you in the form of juvenile delinquency around you. It may come in any one of these forms, but for heaven's sakes, don't fight the forms, or you're going to be licked. What you have to do, in every case, is say, “Regardless of what form the error assumes, the error itself is material sense, and I can't fight material sense. He that is within me is greater than he that is in the world. I can of my own self do nothing. The Father within me, He doeth the works. Therefore, I've got to sit here now until the Father within me becomes a reality, not just a quotation, not an affirmation but a reality, a realized consciousness.”

So it is. Now, that's the Principle. The working out of the Principle is this. You are at home in your community, and you are aware today that Asiatic flu is just about to pounce down upon you, or it's the polio season, or it's the influenza season, or it's asthma season, or rose-fever season, or something else of that kind, which is universal belief. There's no use denying it. It's a product of material sense. As long as there's

materiality, there's going to be something for material sense to operate upon. And so we will say that as a member of this group today, you are recognizing this form, this particular form of material sense as being in your area of consciousness; and so today you will set aside one full meditation period, not less than that. If you find it necessary later to return to it, you will during the day, because you're dedicated, not merely to give so many minutes of your time, but you're dedicated to the eradication of material sense. And so, if it takes two sessions, you'll take two. If it takes three, you'll take three but never less than one.

And today, you will recognize this epidemic that's threatened is a product of material sense. It's an activity of the human mind. God never made it. Certainly has no existence in God consciousness. God never made a law to support it or to sustain it, so it can act as an activity of material sense or personal sense, and, of course, this is not real. This has no God ordination behind it. You can always take any phase of error you like and ask yourself, "Did God ordain it? Has it God authority? Is there a law of God to support it, uphold it, maintain it, give it continuity?" Of course, if it hasn't, it's the arm of flesh, and it's nothingness.

Now, you've arrived at that, you haven't fought it. See that? You've merely known the Truth. You haven't fought it. You haven't argued with it. You haven't started to get rid of it. You've just sat down quietly to know the truth about it, and the truth about it is always as its beginning it isn't God ordained. Otherwise, it would be immortal, and why should I try to fight against God? Would I want to fight against anything God made? Could I succeed in fighting anything that is of God? No. Well then, for heaven's sakes this can't be of God. Therefore, it has no God law to sustain it, or God substance, God activity, or God intelligence. Therefore, it has no power of continuity.

Now, I've done that. Now, I sit back, not to fight it but to let the Spirit of the Lord God be upon me, because when I attain the realization of God's presence, these things which have existed only as mortally, mental concepts now disappear. They are wiped out, because they had no existence, remember, as reality. Their only existence is mental illusion, and, therefore, this feeling, this realization of God's presence is the dispelling of material sense. It has nothing to do with the form. The form may have been epidemic, or the form may have been a depression, or the form may have been a threatened volcano, or a threatened tidal wave. The form has nothing to do with it. Once you've come to see that it isn't God ordained, that it has nothing of reality to uphold it or support it, now you can sit back and wait for the Lord God to be upon you. Resist not evil. Those who live by the sword will die by the sword, even if you gain a temporary victory. So, sit still. Be still and know, and then when you feel this Presence upon you, your work is done.

Now, what is it that has caused every war that's ever taken place on the face of the globe? There has never been a war in the entire history of the world that did not stem either from religious conflict or commercial conflict. One of those two things is behind every war that's been recorded in history. It's either religion or money, business; and God never made either religion or money, so there's nothing behind war except material sense, either a church that wants more membership or a nation that wants more business or

territory. And that's all under the heading of material sense. The minute anybody wants more of anything, it's material sense, because spiritually we don't need anything. God fulfills Itself as our individual experience. All that the Father hath is mine. So, the moment I would have a desire of any nature, that's material sense handling me, and so I don't have to handle desire. I have to handle material sense and realize that it's personal sense, selfish sense, that it has no foundation in God. Having no foundation in God, I can let the peace of God descend upon me, and so I begin to dissolve material sense.

I don't pray to God to stop wars. God never started one, and God can't stop one. God has no awareness of a war going on, because wars only go on in our mental image, in the mind of men. That's the second chapter of Genesis. The world that was created in the second chapter of Genesis was not a God-created world. It was a man- or mind-created world, and that's the world that we live in, the world of flesh, when we live to the flesh and reap corruption. Now, a desire is reaping to the flesh. It's wanting to add something to yourself, but if you only close your eyes and say "I," you'll know that that *I* is Self-created, Self-maintained, Self-sustained, including everything—all inclusive, the Bhagavad Gita says, all inclusive that life, which *I am*.

And so you can see then that any desire, even what the world would call a good desire is really material sense. The person of spiritual sense has no desires. He accepts what comes, lives with the enjoyable part of it but is not attached to it, lets it come and lets it go as it will, because within himself he's living in a state of Self-completeness. That's spelled with a capital "S." I and my Father are one. All that the Father hath is mine. It's an impossibility now to have a desire, but there can be fulfillment. Each day that which is necessary to my unfoldment takes place in my life.

So then, in your homes and in your communities, just as you are faced with these remnants of material sense in your own life—and you have to meet them—so do you recognize that when there are conflicts in your schools, conflicts in your local governments, conflicts in your national governments, conflicts in international affairs, conflicts in weather, conflicts in ideologies, the moment the error is brought to your mind you have to do something about it. You can't ignore it. You have to do something about it. And the first thing you do about it is ask yourself, "Is it God ordained? Is it of God? If it is, heaven forbid that I should fight it. If it isn't, I don't have to fight it. It's only the arm of flesh or nothingness." And pretty soon, you'll see things happening not only in your lives, in the lives of your family, you'll see things happening in the lives of your community, of your nation, that you can't account for and sometimes that nobody else can account for—sudden switches of policy, sudden switches of decisions. And, you won't be able to prove scientifically to the outside world that your realization had anything to do with it, but very quickly you'll perceive by the amount of things that you're handling and the sudden changes that take place in them, you will know yourself that your work is being effective.

We had the experience in the islands, a few months ago, when we were told that this hurricane was coming at us, 93 miles an hour, 97 miles an hour, hurricane coming 17 miles an hour in speed, due to strike between midnight and six in the morning. And, our

little group got together, and the night went by, and the next day went by and still hadn't happened; but tonight is the night between midnight and six o'clock in the morning, and then at 11 o'clock at night all of a sudden something happened. It wasn't 97 miles an hour anymore; it was 93 miles an hour. It wasn't coming 17 miles an hour. Now it was coming 7 miles an hour, and it wasn't going to hit the island right in the middle. It was going to hit the tip end, and so the governor gave orders the schools were to be closed the next day. The next day was one of those beautiful days and nothing happened, and then later the storm hit. Where? A hundred seventy five miles out to sea, a hundred seventy five miles away from our island.

Well, I couldn't give you any scientific proof that we had anything to do with that. Maybe that was a phenomenon of nature, but one thing did happen. The weather department and all their bureaus were called on for an explanation of how they could be so wrong, and the only answer they could think was "We don't know, because that's the way it was charted, and that's the way it was coming, but it certainly veered and changed its nature." And, they never have been able to account for it, except that, well, it just happened that way. And maybe it did. On the strength of that one thing, I'm not in the position to say that our work did it, but when I see all of the things that do happen through our work I know right well that this work is being effective.

Now, it's not only being effective in the world, it's being effective, very effective, for all Infinite Way students around the globe, even though they don't know how it's happening. And, I can tell that by this. That whereas I used to get many, many letters each year from each one asking help for this, that, or the other, now our regular Infinite Way students of two or three years are very seldom asking for help for any problem. And, once in awhile when something comes up, they do, but either they're able to handle their own, or the problems aren't arising. And that, of course, is the ultimate of our work, not that everybody should keep getting sick every month and have a practitioner to heal them, but that eventually material sense in them should be so destroyed that it isn't producing material effects, and I see that happening. I can see my mail is really a fraction of what it used to be from Infinite Way students.

The only reason that my mail keeps up to what it's always been and going each time a little ahead is because of the new people that are coming and the new avenues that are coming. I get more calls now from people in Protestant churches who have found "The Art of Meditation" or the other books in their own churches, and they have nobody to heal them, because there's nobody that knows the healing principles. And, I'm getting more calls from members from other religious groups or metaphysical groups where there aren't enough practitioners who really understand, and so they're reaching out to us more for help. And, I'm getting more calls in that way. But actually, Infinite Way students are being very considerate of me if they're having many problems or else their problems are growing less or less intense. Do you see that?

And, that's an effect that our work is having, because at least our own students are tuned in. They are daily reading the writings or hearing the recordings and thereby receiving

the benefit of this work that we are doing. I suppose, to a lesser extent, we can find that others in the community are benefitting, but we have no records or very few.

So you see now the purpose of this particular group. It is not to crusade for anything or against anything. It is a setting aside of a single period, at least one period, every day consecrating yourself not merely to solving your own problems but solving the problems of the world by giving up the use of the sword, giving up the use of temporal weapons in this world crusade for harmony, and abiding in the spiritual center of your Being, after working enough with the letter of proof to bring to yourself the assurance and reassurance, "Now, I'm not fighting error. I'm not fighting these evils in the world. I'm recognizing that they have no authority, no law, no cause, no presence; that they exist only as the second chapter of Genesis—the mind of man—without divine authority; without divine, creative Principle. And, in that realization, I put up the sword, both material and mental, and sit here in order to become clad in the armor of Spirit. And then when the Spirit of the Lord God is upon me, material sense around me, in me begins to dissolve."

I think it is in the Easter Letter, yes, it is in the Easter Letter in which it is brought out there that the struggle, the problems that we're going through, even persecutions, they're not caused by people or forces outside our own being. They are just the result of material sense that is left in us still warring with the Spirit. To some extent, every one of us has some phase of material sense. If it's only expecting gratitude from somebody, that's material sense. If it's expecting cooperation and love from somebody, that's material sense. So you see, each one of us has some degree of material sense left in us. When, and that's always warring against our spiritual nature, when our spiritual nature completely takes over, we will be living in the realization I and the Father are one. All the Father hath is mine, so what do I need from man whose breath is in his nostril? Not even cooperation, or love, or gratitude. Nothing. We'll let each one live their own life, be what they are, grow as they will, share as they will, while we are living in this realization of the infinite nature of our own being.

I think you can close that for a minute.