

Attain That Mind First  
1961 London Private Class for "25"  
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Tape 411A

Good evening.

The major concern for us is how to meet the problems that confront us. The principle itself is clear, and, heaven knows, I've witnessed enough of the fruitage in these years to know that the principle is absolute. That we do not always bring about the fruitage that we desire doesn't change the fact that the principle is demonstrably true. Just the same as the fact that there are still automobile accidents and airplane accidents, and this does not change the fact that the principle of automotive engineering and the principle of aerodynamics is absolute. And yet, the results aren't always what we would have them, and you might say that it isn't because of the wrongness of the principle. It may be that there's a defect, a man-made defect, in the machinery, or that there may be a human element involved. And so, I always say with this principle, too, that the principle itself is perfect, but there is a human element in the application of the principles, of the living of the principles, and, therefore, in the results or fruitage.

And so, it comes down to this that since the principle is absolute and any lack of demonstration has to do with our understanding, our awareness, or our consecration, or devotion, or our application of the principles, then, of course, that makes the major point one of approach. *The principle must ever be that all evil is impersonal*, whether it appears to us as a person, or as a condition of a person, or whether it appears to us as a storm at sea, or a threat of war. *The evil itself is the impersonal belief in two powers*, universal belief in two powers, mesmeric belief in two powers, which really becomes a state of hypnotism. Recognizing this truth meets the vast majority of the claims that we find in our work. In other words, much more than half of the fruitage in this work comes only through impersonalization and nothingization—the ability to impersonalize the evil and to grasp within ourselves that if it isn't of God, it can't be a power. And yet, there is the fact that greater things must yet be done than anything that has been done.

In my experience, I find that much of the success is determined by my approach to a particular problem, case, whatever you want to call it. First of all, we must be careful that we do not believe that there is a formula that we could learn that would meet all situations. We must be very careful that we do not ever accept the belief that something that worked for us yesterday will necessarily work for us today, because nothing is further from the truth. The nature of this work is really spontaneity. The nature of this work is whatever degree of inspiration we can bring forth from within. Our work will never prosper or be successful, just because we know certain truths and can voice them or think them. That will not do our work for us, because this is not a mental approach to life with mental forces and powers overcoming lesser ones. This entire principle is one of realizing truth, "Ye shall know the truth, and the truth shall make you free." It is realizing truth, but truth is not something that's written in a book. Truth isn't something that can be

read. Truth is an impartation that comes from within our own being, from the depths of our own being. And, it comes principally from those who have attained some measure of the fourth-dimensional Consciousness. That is why it would be impossible to give any of our books or all of our books to somebody on the purely human level of life and expect them to bring out any fruitage. It just couldn't be done. It isn't that kind of a path.

The whole purpose of our writings is exactly the whole purpose of Scripture. There are no magical formulas in Scripture. There are no words or statements in Scripture that perform miracles. The purpose of Scripture is to acquaint us with the truth that will develop for us a new consciousness, a rebirth, enable us to die to our form of beliefs. For instance, when we are told in Scripture, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," we don't expect that scriptural passage to demonstrate supply for us. We don't expect that to go out and bring in money. Now, take that passage right now in your thought and see what it is you expect of it. What do you expect of that passage? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Now, what do I want that statement to do for me?

There's nothing in it that would indicate that it's a miracle worker or that its purpose is to go out and bring in loaves and fishes. What is its purpose? And, of course, you will ultimately see that here is a refutation of the material sense that we have entertained about supply. Mainly, that we do live by money. We do live by income. We do live by investments. We do live by salaries. That is the human sense of life, and there isn't any one of us that isn't continuously facing that very problem. "My need is money. My need is a home. My need is security. My need is some savings." And, as long as we are in the human sense of life that is the very fact that we must all face every day. Just as we must face the fact every day—we won't usually face it until we get up toward fifty—but from then on we face it every day that it's getting closer to three-score years and ten, and what lies ahead? Now, anyone who says that that thought never entered their mind I haven't met yet. It is a thought that enters everyone's mind the minute the gray begins to show, and that is natural to a human being; because to a human being, it signals the approach of the end of life, and that is the greatest tragedy there is in the human world.

So it is then that if we are to be faced with such problems as that—age, money, years—and there is no answer to any of them materially, what is the answer to it? And the answer that has been discovered is spiritual consciousness. *The answer to every problem is spiritual consciousness.* There isn't a problem of life that cannot be solved with spiritual consciousness. How do you develop spiritual consciousness? There we have it. The purpose of Scripture, just as the purpose of our writings, is to develop that consciousness.

Now, when we take a statement like, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," the effect of that statement, as you take it into meditation, is to take your mind completely away from taking thought for what you shall eat, or what you shall drink, or wherewithal you shall be clothed, completely taking it away from that and lifting it up to an apprehension of some spiritual message, the ability to receive some spiritual message. Now, the human being doesn't receive spiritual

messages. The human mind can't receive them. The human consciousness can't receive them. It is only as consciousness begins to be transformed. You have it throughout Paul—the transformation of the mind, the renewing of the mind, dying daily, and being reborn. It is only as human consciousness lessens and divine consciousness increases that we begin to perceive spiritually or discern spiritually that we do really live by every Word that proceedeth out of the mouth of God. That it is the substance.

Now, you see the proof of this quickly when you are doing healing work. If you are doing healing work, it makes no difference what thoughts you may think, what statements of truth you may know. No healing is going to come forth from that. But, after you're through with that and you're in the silence listening, then if a word of truth comes to you, if a message comes, if a feeling comes, then a healing takes place. Showing that really, then your patient is really living now by the Word that came forth from the mouth of God. The spiritualized consciousness is a state of receptivity to that Word that comes through from God. In other words, our consciousness, when it is in some degree spiritualized and receives an impulsion from within, is the instrument for the release. "Open out a way for the imprisoned splendor to escape," and then we find that some fruitage takes place in the outer experience.

What has taken place now? You have not fed the patient medicine. You have not fed the patient, or you have not gone out and become an employment agency for the unemployed. You have merely used whatever letter of truth you know to quiet yourself, to get at peace. Then, you listened and something took place from within. Whether or not it was a message hourly given to you, hourly received by you, or whether it was just a feeling of the Presence, an awareness of something taking place, really makes no difference. What counts is that something took place within you, and that you were aware of it, even if you aren't aware of what it is that took place. Then, this Word or feeling that came forth from the center of your being this was the healing agency.

Now, you'll remember that part of our basic work in healing work shows that you must never take the person or the claim into your thought or even permit them into your thought, while doing your treatment work or your meditation work. And, this is the point that I'm leading up to now approach; this is the reason. We actually cannot spiritually heal disease anymore than we can stop a runaway flood. Supposing there's a flood of water coming down the street, the oceans overflowed, and here it is pell-mell coming down the street. You know we have no power to get out there and stop it physically, and we have no power to stop it mentally. The minute you would try to do something to that mad rush of waters coming down the street you'd be lost. You'd be enveloped in it. And yet spiritually, you can make it really come down to a trickle and disappear into the ground. Just as we have witnessed tidal waves, even where they were due to hit within fifteen minutes, where they were visible to those who were on the watch, where they had even determined the speed of them, the depth and degree of them, and the intensity with which they would strike, and fifteen minutes later announced that the tidal wave had been lost. It had just dribbled away. But, if you were to center your thought on the wave and try to stop it, you would fail.

The only possibility of success you have is as with that statement, “Man shall not live by bread alone.” If you are working with a problem of supply and allowed yourself to think, “Now, how am I going to bring in the supply? Now, where are we going to get this bread, and coal, and meat, and wine, and water? Now, how are we going to bring about an inflow of supply?” You could not spiritually accomplish it. Only by taking no thought for supply and absolutely turning away from such a picture of lack to the Spirit would you find, when you came back, that the supply had been met.

So it is, if you were facing this rushing water, this tidal wave, the first thing you would have to do would be to not want to stop a tidal wave. I think that Van Druten covered that with his story of the blackbirds. You must not think of blackbirds. So it is, if you are going to stop a tidal wave, you must not think of tidal waves. If you are going to demonstrate supply, you must not think of supply or of lack. In other words, you must not think of the pairs of opposites. If you have illness to meet, above all things, you must not try to demonstrate health. It won't succeed, not spiritually. You just cannot do it. It is very much like, and we have many metaphysicians who say, “Oh, you don't have to know any truth. You don't have to know any truths at all. You don't have to pray. You don't have to treat.” And why? Well, there is no error. Well, you know, they have something there. There is no error. But have you ever met one yet that could prove it? Course not. We've had all kinds of teachings for years based on that very idea—don't do anything, because error isn't real.

Now, to human sense error is real. Don't ever forget that. To human sense, we are dealing; we wouldn't even be in a spiritual work, if we weren't dealing with the appearances of sin, disease, death, lack, limitation, and all the rest of the forms of carnal mind. And, as has been proven by years, just walking out saying, “There is no error,” hasn't yet moved it. There is only one thing that moves error in any form, and it will do it in every form, and that's consciousness, spiritual consciousness. It is the only thing the Master had when the woman touched his garment in the throng; and without knowing she was there, she was healed, not because he knew error is or error isn't, but because he had attained the consciousness. When he says to the cripple, “What did hinder you? Pick up your bed, and walk,” he's given us a beautiful formula. Error has no power, so, therefore, all cripples pick up your bed and walk. Have you ever tried saying that to a cripple and had him do it? No, of course you haven't; of course you haven't. And, you wouldn't be foolish enough to try. And yet, you do know intellectually that there cannot be a God and a crippled man. But, you'll never prove it by being able to mouth the words of the Master, “Oh, it has no power; get up and walk.” Oh, no, no, no. Behind that statement must be the consciousness of it; and the consciousness is one that either comes by Grace—completely as an act of Grace—or one that comes through our conscious study and work, until an act of Grace takes over and gives us the consciousness we're seeking.

Now, very often I have found that when I have been working on, we'll use the word “cases”—conditions, patients, students—and have not been getting the fruitage that sometimes it's been my fault, that I have been trying unconsciously to meet the problem head on. In other words, I've known for thirty years that you don't meet a problem head on. But, attaining the consciousness whereby you don't sometimes try it, that's quite

different. And, therefore, I have found that occasionally it has come to light in my own thought that I have been waiting for the fever to go down, or for the lump to disappear, or for the supply to come in, or for the employment to take place. Now, of course, that's fatal, because healing cannot come while we are trying to meet a problem on the level of the problem. I know you'll find it all the way back that very statement in the original "Infinite Way." *You cannot meet a problem on the level of the problem.* You cannot meet a tidal wave by wanting to overcome a tidal wave. You cannot meet a condition of disease by doing anything at all that has for its object meeting a condition of disease. You cannot bring about supply or employment as long as there is the slightest trace in the thought of wanting to bring about supply or employment. Why? Because our only possible attainment is the kingdom of God, the consciousness of God, the realm of God. "Seek not ye what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. Seek ye the kingdom of God and his righteousness." And that's all. The rest will be added to you.

And so it is that when, for instance, we are faced, as we are being faced now, with this European situation that is disturbing everybody on every continent. So it is that when we face that in our world work, let us not try to solve how Berlin shall be solved, because we won't succeed. We won't succeed. What can happen is if we attain the realization of God, it may very well be that those who are entrusted with finding a plan will be divinely led to one that will in some measure work. It may well be that some of those that are actively engaged in seeking the human solution will in their own working receive some kind of a human solution as an outer expression of the attainment of spiritual consciousness on the part of those who are doing the work. Just as when the practitioner attains the correct degree of spiritual awareness and that spiritual awareness appears outwardly as the health of the patient, or the employment, or the supply. Actually what has taken place is spiritual realization on the part of the practitioner appearing outwardly as the health or supply of a patient or student.

So it is with this, let us not weary ourselves trying to find a solution to this problem or any other that we work on. Let us not try to find a way to dam up a tidal wave or to find some abracadabra that will make it dissolve, because we will not succeed. Our success will come in proportion as we can turn from the picture, turn from the human scene, and not try to improve it, not try to heal it, not try to increase it, not attempt to have more and better matter but turn entirely from that picture. And to me, of course, the powerful reminder has always been, "My kingdom is not of this world." Therefore, don't waste your time trying to patch up this world but spend your time trying to find *My Kingdom*. Then, as I work not for the purpose of stopping tidal waves, not for the purpose of solving Berlin but for the purpose of attaining spiritual realization, hearing the still, small voice, or the Voice that makes the earth melt; in proportion as I can turn from the human scene and not let it enter my thought, so that I can enter the spiritual scene, then when I come back to Earth, I have the report of improvement, or healing, or employment, or whatever it may be.

The kingdom of God is not directly related to this world. If it were, this world would be harmonious, loving, fruitful, wonderful. In one way or another, this world is something

separate and apart from the world of God's creating. And, the only way that we bring this world under the jurisdiction of God is in proportion as we can turn away from the pictures of sense and receive illumination as to Reality or the spiritual Kingdom. In other words, it is when we have a sick person, and the Voice says, "This is my beloved Son in whom I am well pleased," that in some miraculous way that divine state of Sonship is made manifest in this human form. But remember, it doesn't happen just because you and I say, "Oh, there is no error." It doesn't happen just because you or I just say, "Oh, all error is impersonal." Ah, no, no. If those words would do it, this world would be wonderful. Those words have been written so often and voiced in prayers, and in treatment, and in non-prayers, and in non-treatments. It is the consciousness of the spiritual Kingdom that manifests itself as harmonious human experience. It is not any hocus pocus of the human mind. It is not any statement for or against. It is an actual, attained state of spiritual consciousness; and that attained state of spiritual consciousness only comes when, through Scripture or such messages as ours, we have actually worked with these statements until they have become realized states of consciousness.

Let's see. A person in some great immediate danger, whatever it may be, a shipwreck, an airplane wreck, a train wreck, automobile accident, anything you like, a person in that or witnessing it coming upon them, is it not clear to you that whatever you would say or not say, think or not think, would have no bearing on it? Unless there is an intervention from the fourth-dimensional universe, the kingdom of God, the inevitable would be inevitable. There has to be an actual revelation, unfoldment, something has to come up from the depths, something that a human can't control, something that's beyond human knowledge, something that a human can only become aware of. In other words, can be receptive to.

Now, there is an illustration of developing consciousness. Every time we meditate we are making ourselves receptive to that still, small voice. It really makes no difference whether we hear it at the time or not. As a matter of fact, most of the time there isn't any reason for hearing the Voice or for the Voice to utter Itself. The purpose of the meditation is really to develop that inner ability to be receptive, so that when there is a need, the inner ear will be alert; and you'll hear the Word. Then, when there's a need, as in an accident, or when we're treating or healing or praying for someone, when there is a need, then when we are confronted with an appearance, then we have developed the ability to hear that Voice. It's a developed faculty. True, there are those who have received it just by a divine act of Grace, but most people develop it. And, there's no better way known so far of developing it than meditation in which the whole purpose is, "Speak Lord, thy servant heareth." It's like opening a channel. "Speak Lord, thy servant heareth." And, by opening that channel, opening that channel, when there is a need for that Voice to be heard, then It is heard; and there you have your divine Intervention, because when the Word is spoken, "When He uttereth His voice, the earth melteth." To hear the still, small voice, it will thunder throughout this whole experience.

So it is, when we are approaching these major problems, world problems, let us remember this. We are not seeking a solution to the problem. We are not hitting it head on and saying, "Here you are, now let's find a solution to it." It isn't going to be possible,

in the same way that even those who are humanly working on it aren't going to find the solution either, as long as they sit opposite each other, one saying, "You'll do it my way," and the other saying, "No, you'll do it my way." There's no solution to that. There never has been. They will have to learn that you must agree with thine adversary before you can find something on which to agree. So it is with us. Let us not make the mistake of just taking opposite sides to disease or war and saying, "You're bad, and I've got to find a way to get rid of you." That's not the way. That's not the way. You're not going to accomplish anything in that way. The thing is, the point is, to ignore the specific problem as a problem and remember that the object of your meditation is to hear that still, small voice.

I have told this story in some classes that one night the Voice spoke to me and said that I was not to go to bed but to sit up and pray. There was a bill coming up in Congress the next day that would have wiped out our Supreme Court, and I was told to sit up and pray. Now, I couldn't pray about a bill naturally. I had nothing to do with the bill or what. I couldn't even be in judgment about whether it should pass or shouldn't humanly. So, my praying was all in the form of "Speak, Lord. Speak, Lord. When Thou utterest Thy voice, the earth melteth." And so, it was really spending hours waiting for something to come through; and at four o'clock in the morning, the Voice came through and said, "It is done," and I was able to retire. Now, early in the morning the newspapers come out with great big headlines that "If this bill passes, it ends freedom in the states." And, the bill didn't pass, and years later the editor of a chain of newspapers told the story that at four o'clock in the morning he was awakened and the Voice in his ear said, "The passing of that bill means slavery." And, he immediately got onto his teletype and flashed all across the country to a whole chain of papers, "Stop this bill."

Now, as you can see, there must be no human judgment as to the rightness or wrongness of anything. There must only be the willingness that that Voice speak, that that Voice announce Itself; and when It does, any kind of miracle can happen from an individual experience to national or international. But, somewhere the presence of God must enter consciousness, must make Itself known. And, the function of the spiritual student is to be receptive so as to be an instrumentality through which that Voice, which is the only power, functions.

Again, the moment you would sit in judgment on the rightness or wrongness of a thing, you would miss the way. In the same way, you have all had the experience of counseling in marital cases, discords in the home; and those of you who have had experience know this that it would be fatal to believe either the husband or the wife. It would be fatal to believe them. It would be more than fatal to have any pre-conceived idea of how this demonstration should work out. How, then, do you approach a problem of that kind? By ignoring that problem and becoming receptive and responsive to the Spirit, and when that click comes, it solves the thing in Its way; and sometimes Its way is not our way. I have said this before in that very type of case that many believe that this work should keep the husband and wife together, that this work should prevent separation or divorce. And, very frankly, it doesn't. I have found just as many times that it separates the couple. And, there's a good reason for it. All marriages are not made in Heaven, and so some of them

should be dissolved. Lots of marriages are made right here on Earth for many other reasons than a divine union. And, in that case, there isn't any reason why it shouldn't be dissolved and leave both free to attain a spiritual union, a divine union, or to find their mate. Not that I sit in judgment of it. My function isn't to sit in judgment or to know when in a case that it should happen one way or the other. My function only is to be the instrument through which the Spirit moves out into the world and performs Its function.

Remember this point. There is no God in this universe. This is a universe that is a branch of a tree and is cut off. "It is not under the law of God, neither indeed can be." Therefore, the only way that God can be brought into this universe is through consciousness. No other way. There must be a consciousness through which God can find entrance to this world, and in every case of spiritual healing that's what takes place—where God was absent and there was discord, and inharmony, and sin, and disease, now the presence of God. Well, "Where the spirit of the Lord is, there is liberty." The moment an individual becomes an instrument through which the spirit of God can enter the Earth then those who have turned now have the presence of God as their experience. God only enters this universe through consciousness and as consciousness and that not human consciousness. God does not enter through human consciousness. The human consciousness is a house divided against itself. The human consciousness is a state of two powers. The human consciousness is made up of good and of evil; and it is only, only as that human mind is still—be still, in quietness and in confidence—not in speech, not in power, not by might; in quietness, in confidence, in stillness; the still, small voice enters consciousness and transforms it. That's the way of it. That's the way of it.

That is why when you have a Jesus Christ you have a state of God consciousness. You have an individual consciousness filled with God. Then, anyone who comes near, even near to the robe, finds that the spirit of the Lord is there. And, where the spirit of the Lord is, there is peace, and harmony, and wholeness, and completeness. And that is why only when you have those individuals who are spiritually illumined to some degree do you have healing consciousness. It isn't too difficult to develop consciousness. I don't mean by that that it's a quick process; but it's not too difficult if we follow Scripture and give up the belief that there are any miracle words in the Bible, or any miracle statements in the Bible, or any miracle people in the Bible that are going to do anything for us. If we will realize that the Bible contains spiritual truth, which if we adopt and practice will develop our consciousness, then we can develop a spiritual consciousness by working with these passages.

Well, it is a matter of enlightened or illumined consciousness when you've even reached far enough to impersonalize. You will find that the outstanding trait or one of the outstanding traits of humanhood is our judgments. We judge this to be good and this to be evil, this to be right and this to be wrong. And, we always attach it to a person. That is the nature of humanhood. So, to be able to realize that all evil is impersonal no matter who it seems to be coming through, to be able to take the responsibility from an individual and realize that it is the carnal mind, that indicates right there an advance in spiritual consciousness, because the human consciousness cannot do that. The human consciousness must personalize. It must have an object, just like we had recently in one

of our classes that the difference between gratitude and appreciation or thanks. In appreciation or thanks, we have not only a person to thank, but we have something to be thankful for. With gratitude that never takes place. Gratitude has no object whatsoever. When you have gratitude, you have no gratitude toward a person nor is your gratitude for anything. It's just a state of being, and it has no object. It has no person, and it has no thing. And, if someone were to say, "Why are you so almighty grateful for?" "Do I have to have something to be grateful for? Can I just be grateful?"

It's the difference between divine love and human love. Human love always has an object, and most usually the object is a person but not divine love. When you experience divine love, you're not loving a person or a thing. It's just a feeling of love, and it embraces the whole world impersonally; and it doesn't embrace every person in the world, because that would be personalizing again. It embraces the world, which includes all the persons. In other words, divine love is never divine love, if it has an object, if there's a person or a reason for it. Divine love has no person and no reason for being. It is like spiritual joy, the joy the Bible speaks of. The joy that the Bible speaks of—spiritual joy—is not a joy that you feel because something good happened to you. It is a spontaneous joy that makes the heart sing; and if you were asked for an explanation, you couldn't give one, just because I feel like singing. It's just because I feel joyful. Why? And there isn't any answer. It is the same conviction that sometimes comes to a practitioner when the patient may seem to be at their worst, and the practitioner says, "Jump in the lake." They have received the assurance of harmony, of peace, of joy, and they don't have to see the healing. They don't have to see the improvement to have their release from concern. It's taken place without any physical evidence and afterward the evidence comes.

"My joy no man taketh from me." What kind of a joy could that be? "My peace, no man taketh from me." What kind of a peace could that be? It couldn't be one that had anything to do with people or things, because you can take people and things away. And, if your joy was dependent on people and things, then your joy could be taken from you. But the spiritual joy that cannot be taken from you has no object. Now, very much like that is this whole idea of our spiritual work. If you hear there's going to be a tidal wave, don't try to dissolve it. If you hear that an epidemic is on the way, don't try to stop it. Turn completely away from it and seek the realization of God. Seek the awareness of the presence of God; and then when you come back to Earth, you will find that the condition is dissolved.

Very often the students in this work wonder if the work is being effective, whether it's really producing any results, whether it's worth keeping on. Well, let me tell you first of all that *the main object of the work is developing our own spiritual consciousness*, because without that it can't be successful; and it won't be, so that the main thing we have to worry about is this work deepening my consciousness, enriching my consciousness. Is this work making it more possible for me to impersonalize and nothingize? Is this work making it more possible for me to listen and to hear the still, small voice? That's the first fruitage.

Then, there is not always the possibility of knowing to what extent your work is fruitful on the outer plane, because supposing that we have a most beautiful day today, and you assume that that is the way this day would have been. Now, how do you know that this day would have been this way had it not been for the work that was done before? In other words, how can you tell to what degree your consciousness might be changing the weather, or preventing a storm, or preventing a bolt of lightning or thunder? How do you know? You never will know. You never will know. In the same way, supposing we have an epidemic of flu, and it has less of disaster in its wake, less power than normal. You couldn't really claim, could you, that this work was responsible for it. On the other hand, how would you know that it isn't? In the same way, suppose there is no war, and you say, "Oh, isn't it wonderful they solved it." How do you know that it was solved without work of this nature going on? As you know now from the July *Letter* the work that is going on in Japan right in their Defense Agency, in their Army, Navy and Air Corps. How do you know to what extent those thousands of men in meditation each day earnestly, earnestly seeking God realization, how do you know to what extent that is molding the consciousness of the world and the history of the world?

And so it is, don't for a minute try to gauge the value of your work or the importance of your work by the things that you could definitely say were the fruitage, because then there'd be no occasion to go into it at all. If what we're looking for is just credit, if what we're looking for is just loaves and fishes, then there's no need to be in it. But actually, we know that if there are ten righteous men they can save the city. We know that in the degree of spiritual consciousness there must be greater harmony in our experience. And so if our work is bringing some measure of harmony in the health of the world, and the supply of the world, in the more harmonious relationships in the world, and governments in the world—and who is to say that it isn't—then let's go on. And let's go on with even a greater degree of devotion, because the fruitage is going to be in proportion to our own growth, just like a beginning practitioner will have quite a lot of success with a lot of minor cases and not do so well when it comes to the more severe ones. It is the constant practice, the constant living in the Word that deepens and enriches the consciousness and makes it possible to do the greater works.

And so, that's that for tonight, and I know we're going to meet tomorrow night.