

Christhood Attained, Even in a Measure
1962 "25" Private Group Master
Joel S. Goldsmith
Tape 467B

Good morning.

It would be impossible to study, practice all that has been given on the tapes of the "25" group without having attained some change in consciousness, and by now you know that that is the object of our work, whether it is lecture work, class work, private work, "25" work. The object of it all is to bring about a transformation of consciousness within ourselves, not to do anything to the world, not to do anything to anybody else but to bring about this transition in consciousness within ourselves. And, the reason is that we have nothing to offer the world, except in the measure of the transformed, or renewed, or reborn consciousness. As human beings, it would make no difference how good we are morally, honestly. It would make no difference how intellectual we are, cultured, refined, whatnot. This only adds to the sum total of the human good in the world, which naturally is to be greatly desired but is not the goal for our work. *The goal of our work is the transformation of our own consciousness*, whereby the world may be changed from the material sense of existence to the spiritual.

If you watch the religious history of the world, you will notice that certain names stand out—Confucius, Buddha, Lao-Tzu, Moses, Elijah, Isaiah, Jesus, John, Paul, Nanak, and if you come up to the modern days to Mrs. Eddy. And, you will notice that each one of these changed the consciousness of the world to some extent. Each one of these added a spiritual value to the world that before their time was unknown. Each one made a specific, spiritual contribution and mighty great ones at that, mighty, mighty contributions in advancing the world spirituality. And, of course, it is often said that there is nothing practical about this, and, as you know, that is not true. The most practical advances in all of this world have been the spiritual advances, because it is out of the spiritual advances that the others have come.

In the same way, can you not foresee the day when disease, as a whole, will begin to vanish from the Earth? Unless you can see that you can hardly see that there's ever going to be peace on Earth, because there is not going to be peace on Earth while there is war in the consciousness of mankind. There is not going to be peace on Earth while there is this greed for the dollar or for fame. Therefore, while it is good to encourage every activity, even of an organizational nature, that leads to pacifying the beast in human consciousness, you can well see that the full effect is not going to take place until warfare, greed, lust, mad ambition is removed from human consciousness. And, in that degree, human consciousness becomes divine Consciousness, because all that makes it human is the pairs of opposites that operate. Once the pairs of opposites do not operate in human consciousness, it isn't human consciousness. It's Divine.

Well, if it is possible by any means at all of eliminating warfare in human consciousness, that must at the same time remove disease; because what is disease but the product of the warfare that is going on between good and evil in our consciousness? What is disease but the fears that we have—fear of another war, fear of another depression, fear of a long period of unemployment. These are all making people ill nervously and physically. You can see then that if there were no such fears in their consciousness there would be that much less disease. Again, what is it that is causing and perpetuating disease but the belief that there is power in germs, in infection, in contagion? In other words, that there are two powers.

Now, if you watch in the activity of our own Infinite Way work, it must eventually become clear to you, as it is to me watching my mail from all over the world, that there is far less of sin and disease going on in The Infinite Way than there is outside of it—far less of fear of war, or fear of unemployment, or fear of lack. Certainly, a whole new consciousness takes place, not born in a minute. It's a gradual evolution of consciousness, but just notice the two months that we've been here together and see how few have been absent because of illnesses or how few illnesses that we have witnessed in the work being together practically day and night for two months. And, remember, that I'm seeing this in the mail from all parts of the world; and some of you who are actively practicing must certainly be noticing that after two or three years of your work the students who have been with you two or three years are calling less and less for physical, mental, moral, or financial healing; and that your activity is mostly in the new ones that are being led to the work and the few brief things that come up day to day in all our experiences.

Now, since we are dealing with the carnal mind as a belief in two powers and as we are meeting this belief so that the effects of the belief in two powers shows forth less and less in our own experience and in the experience of those who come to us, it must be clear to you that this is the way of wiping out of human consciousness—all human consciousness—the belief in two powers and its effects. You can only do this if you yourself have approached a state of consciousness in which there is no condemnation or judgment. If you are still in the state of consciousness that's blaming somebody for their particular evils or accepting the fact that really they are as evil as they appear to be, you are not in that state of consciousness that can help to eliminate it; and you have to work more and more with yourself. You never have your head in the sand and say there is no evil. You never say there are no evil persons or no evil conditions on Earth, but you are able to look at them and see their origin in this universal, human belief in two powers. In other words, you are able to impersonalize and then finally nothingize.

Now, all of this you have through all of the "25" group tapes; and with every study, with every practice, you are transforming your own consciousness. You are yourself attaining the state of consciousness that looks out and says, "Neither do I condemn thee; thy sins be forgiven thee," or the realization that there is no power, no spiritual power in this belief in two powers, this carnal mind. By this impersonalizing and this nothingizing, you are yourself being transformed, but with every ounce of transformation of your consciousness you are lessening the power of evil in all human consciousness. In the same way, that if you threw a rock into a lake, you are raising the level of the lake.

Probably, it couldn't be measured mathematically. It would be so infinitesimal, but you do know that the adding of one rock to a lake must increase the something or otherness of that lake. Throwing one handful of dirt into a barrel of water must add some dirt to the water. Taking out a teaspoonful of dirt out of a barrel of water must make the water that much cleaner; and, therefore, by removing from our consciousness the hate, fears, animosities, we are at the same time removing it to that measure from the universal, because we're all part of that universal.

Now, the specific work, whether you're doing it in relationship to some item of weather, or a forest fire, or a threat in storm, or smog, national or international conditions, you must remember that the only thing that makes the spiritual path seem difficult is that we understand these truths intellectually, and we understand them very quickly. You don't have to read these writings for many weeks before you know that you are reading truth. Ah, but then comes the agonizing part. You can't prove it. You can't demonstrate it. You know it's true, but you can't prove it. Naturally, the temptation comes, "Well, how do I know it's true then, if I can't prove it? What makes me certain that it's true, if I can't prove it?" And, so we have doubts and suspicions, and we begin to wonder are we emotionally aroused to believe it or are we just the blind following the blind? Then, all of a sudden, some small little demonstration comes along, if you can call it that, and we have hope again. We say, "No, no, maybe, maybe we're on the right track. Let's not give up yet." And, we fall down, and we have failures, and we watch some of our students fall down and have failures, and we wonder. And, it would only be if you could really look out at the field as I do and see the day-by-day and year-by-year progress and unfoldment that you could say, "No, we are on the right track. Let us be sure we stick to it."

This really is the reason, the main reason, for my continued travel the extent that it is. I know, as far as I'm concerned, I could stop traveling; but I see signs on every trip that by traveling it is becoming more and more real to more and more students. They don't doubt the truth of it in the reading. It is only as weeks and months go by and they don't have sufficient proof of it, they're apt to wander away from it. And, by making these trips, I'm bringing to light each time more and more of the spiritual realization of it. They're witnessing, as we have the last two months, more and more actual healings taking place right in the room while we're working, right during the classwork we're watching transformations in each other. And, therefore, we have a greater incentive to go forward and each time greater light. And, I'm only in hope that if I travel long enough, it will not only be so rooted in consciousness but that there will be so many students develop who can carry on the work and do the same thing that I'm doing; follow it up by proving in their experience with students that they can intensify consciousness.

Otherwise, there would be no need for me to travel. The books have about as much as anyone can take. The tapes have it all, all except one thing and that is the depth of consciousness that has evolved through these centuries that is manifested all in one, concrete lump. And, therefore, I can bring that concentrated consciousness wherever I am traveling and hope that it will take root, so that when I don't travel so much it will be strong enough to live by itself. Now, that can only be if in every location, every city,

every country, if those develop who can also be that lump of concentrated consciousness and can carry on and show forth fruitage.

All right, the way, then, we know. It is this working on problems of every nature, small and large. Remember that it's as important to us to work on problems of cats and dogs and birds as it is on the problems of world war, because it is only in proportion as we can prove that spiritualizing of consciousness meets every problem that we will meet the larger ones, as well as the smaller ones; and it is true that because of its simplicity children can do some healing work. But, I have never yet met the child that has done healing work in cancer, or consumption, or polio, or alcoholism, or drug addiction. In other words, it is the depth and degree of our working with problems that gives us the depth and degree of consciousness necessary to remove warfare and storms from human consciousness.

Now, there is a point—I've witnessed this in the past year, and I've stressed it a great deal in our current work—and that is this ancient Hebraic belief that when the Messiah came that he would be a great and mighty king and general and that he would free the Hebrews from the slavery under Rome and probably even free them from the horrible influences of their own temple, their own ecclesiastical hierarchy. When the Messiah came, he said as Jesus, "I have overcome the world," and this must have been terribly mystifying to the Hebrews, because they were still under Rome; and they were still under the hierarchy of the Temple. And, as far as they could see, the world was just about as wicked as it had been before, and certainly it was just as rough on them as it had been before. The only thing that he showed forth at all in his ministry to them was some individual healings and two or three feedings, which isn't a really great demonstration over a three-year period if you are judging by these outer changes.

So it is that we are very apt to think of God or the Christ as a temporal power and then try to send it out to do something for us like changing the weather, or stopping fires, or bringing peace on Earth. The longer we look in that direction, the longer we fail. *The function of the activity of the Christ is to transform consciousness.* The outer world is only the product or the added things of the change of consciousness. In other words, if we in this room have come to a place of peace with ourselves, between ourselves, if we have attained a state of consciousness in which we manifest love to each other, joy, gratitude, cooperation, it is only because we have had a change of consciousness to that degree. There could be no peace in the outer experience, except in proportion to whatever change has taken place in our own consciousness. In other words, if instead of looking out and wondering what truth will do for us or what this one or that one will do for us, if we are looking out in the sense of gratitude that we have a contribution to make in this spiritual sharing, we have had a transformation of consciousness; and the product of that in this room will be peace, and love, and gratitude.

But, do you not see that this could not exist without a change of consciousness? And, that is why very often you have peace, peace where there is no peace. Very often you may find in families or groups that there is some temporary improvement in that direction—less of fighting, less of arguing, less of greed, less of lust. But, the moment some strong

temptation comes up—wang—we're right back at the old state of consciousness with the same old fights and furies, showing that we had merely improved humanly. We've merely decided not to fight, or we had seen that it was good to be more generous or more sharing; but we actually hadn't attained the consciousness of it, or there would not be a reversal. So it is, one of the first effects of our spiritual work is to improve us humanly, and we decide to be better, consciously or unconsciously, and we really try to act better; and we do, but it is not demonstration yet, because we can revert at any moment to what we were before, because we have not yet attained this consciousness of Love, of Oneness.

So it is that we accept intellectually that Christ, the Messiah is not a temporal power, but you'd be surprised that when a great temptation comes up how we all try to grasp some God power to do something for us and use it in just the same way that we've been taught has failed for thousands of years. So it is that the work really is not establishing peace on Earth, not even establishing peace in your home. It's really establishing a new state of consciousness within your self and then watching that new state of consciousness appear as a harmonious universe.

Now, what we have to do at this stage of our enfoldment and really it is in two parts: first of all, we must never lose sight of the basic principles with which we're working. We must go back over and over and over again to this impersonalizing and nothingizing. We must go back over and over and over again to this realization of withinness. I'll come to that again in a moment. But, now we must add to this: What is my goal? What is it I'm trying to attain or achieve? And, then you come down to the actual experience of "not by might nor by power." I'm really trying to come down to the realization of non-power. I'm really trying to achieve the realization that since there is no power in evil, since there is no power but the One, I'm really not looking for any other power. I'm not trying to attain, or use another power, or bring another power to bear. I'm living in the realization of one Power.

Let us say, for instance, this is just a bud. We'll visualize this flower as only a bud and then stop to think that each minute, each hour, this bud is unfolding, eventually to disclose itself as a full-blown rose; and now let's see why is that happening. Invisibly, something is operating in, or through, or upon this bud that is opening it. We may call this the "power of nature, a law of nature." You can call it God, if you like. It makes no difference. Be satisfied that a law of nature is operating to open every rose bud into a full-blown rose. And, then let us ask ourselves, "Now, is there a power that could stop a rose bud from unfolding into a rose? Has nature provided some kind of a power to stop it in the middle of the process? Has anyone created a power to stop the normal force of nature operating to bring the bud to fruition?" And, of course, the answer is "no." There's only one Power operating, one Power of nature, and that is to fulfill Itself. The moment you have the rose bud in water, it will become a flower, a full-blown rose. The moment you plant rose seeds in the soil in which it should be, the climate in which it should be, its natural element, a law of nature will start working in the bud and bring it finally to a bush—or rather in the seed—and bring it finally to a bush, and then to a blossom, to a bud, and eventually to a flower.

There is a law of nature providing for that, but there is no law of nature to stop it, no law of nature. You say, "Ah, but influences have prevented these things from coming to fruition." Of course they have, not because nature provided for that but because human nature introduced this belief in two powers; and now we have in human experience, even in our gardens, we have a belief of two powers operating. If you need proof of this, all you have to do is begin to live in your garden from the consciousness of one Power. And, with every bit of work that you do in the garden, consciously remember that regardless of the human belief in two powers, the human belief in the power of destruction, whether it's bug destruction or any other destruction, that this represents only a universal belief but not a law, and that your garden is encompassed in the law of Spirit, not even the law but the Grace. Remove your garden from under the law and bring it under Grace. But, you have to do it consciously, because everything that takes place in your experience has to be done consciously. It is your consciousness that becomes the law or the Grace.

And, therefore, where is this flower? Where is your garden in consciousness? What consciousness? My consciousness. What is My consciousness? My consciousness is the one, spiritual Consciousness that knows but one Power. Therefore, my garden is embodied in My consciousness of one Power, of one Presence, of one Substance. And, now My consciousness is the law or Grace unto my garden. Household, the same way. Is a household a piece of matter? Is a household comprised of human beings? Of course, of course, in the consciousness of two powers, in the consciousness of mortality. But, since this is my home, it is embodied in My consciousness.

Now, here's the step I want to carry you today, because this is the step that we attained in our 1962 Los Angeles Class. That word "My" has a capital "M." Every time you say, "My consciousness," please have a capital "M" on it. You have outgrown the metaphysical stage of two consciousnesses—a human one and a divine one. You have, in this 1962 class, made a transition in which you no longer look up to the I of me but look out *from* the I of me. You no longer look up to Jesus saying, "My peace I give you," or "My kingdom is not of this world." You are now saying, "My kingdom is not of this world." Your own kingdom is not of this world, because you are now capital "M" and capital "I." You can't speak to your friends, and neighbors, and relatives in that language, and be careful that you don't. But, you can certainly look out at your garden and say, "You are embraced in My consciousness, and My consciousness is Christ Consciousness, because it has only one Power, one Substance, one Reality." You can look at your home, you can look at the members of your family, and you can say, "Oh, you are embraced in My consciousness. You are not out there in time and space. You are embraced *in* My consciousness." And, My has a capital "M," because My individual consciousness is not made up of two powers. I couldn't say to you, "My peace I give unto you," if my consciousness had two powers in it, because you wouldn't be getting anything but cold words.

If you are to be the source of peace that means health, harmony, wholeness, completeness, supply; if you are to be this unto your garden, and your household, and your family, and your patients, and your students, how can you be if your consciousness

isn't Christ Consciousness? How could you be any better or more effective than the tradesman down the street or the janitor downstairs? Why not send all your patients and students to the gas station on the corner and let the gas attendant, who's very polite and kind, why not let them give the help? Because they are still in the belief of two powers, and no matter how loving or kind or serviceable they would like to be, they can't be, because their consciousness is made up of two powers. Is yours? Is your consciousness made up of two powers? To some extent, yes, but not to the degree of your neighbor, your patient, your student. Some measure of My consciousness must have become your consciousness. Some measure of Christ Consciousness must have become your consciousness in these years of your study and practice. You can't any longer be saying to yourself, "I am human consciousness, but Jesus is divine Consciousness." At some period, the two must unite and become One, and you must be able to say, "My consciousness is Divine." What makes it Divine? Only one fact that in some degree you have overcome the belief in two powers, two substances, two laws; and you have come to see that "My grace is thy sufficiency."

Now, if you were a practitioner and a patient came to you for help, do you believe that your consciousness is their sufficiency? And, if you don't, you have no right to be practicing. If you think you're going to give them the name and address of a man that lived 2,000 years ago, then you shouldn't be practicing. In some measure—and this transition did take place in this 1962 class—the realization was consciously brought home to us that My consciousness is Grace unto your experience. My consciousness is a law of health unto your experience. My consciousness is a law of supply unto you, because My consciousness is spelt with a capital "M." In other words, I have left behind me, the personal life of Joel, that is trying to get anything, or achieve anything, or accomplish anything; and there's only one consciousness left and that's the Consciousness of The Infinite Way. There's nothing personal in it, and there's no personal motives in it. There's no fame to be gotten. I can assure you the world is not in our lifetime going to build any monuments to anyone of us. There's no fame to be gotten. There might be some censure if the work got to be too widely known. There might be condemnation and rough times, the falling away of a lot of students who would rather not take it. But, don't look for any fame or any fortune. It won't come.

Therefore, since I have no personal ends to gain, I have a consciousness that is devoid, at least in a great measure, of self or self-interest. That means it must be spiritual Consciousness. Ah, but you are in the same situation when you look into your garden or into your home, you have nothing to gain if you have a beautiful garden or a beautiful home. Those who will witness your garden, those who will live in your household or visit it, they will be the ones to receive the greatest blessing. You will only be an onlooker, and strangely enough you will derive no satisfaction from it. That was brought home, too, during this class when quite a few students wrote and said, "Oh, what great satisfaction it must be to you to witness the work and the improvement in the students and so forth and so on." And I realized how nonsensical that really is. There wasn't a sign or trace of satisfaction in it or pleasure; and there couldn't be, because it would have to be a person there getting credit for something good, and how could that be?

Once you see that all of this is the working of the Spirit, nobody can stand up there and have satisfaction and see what the Spirit does. You might have satisfaction in knowing that the world is benefiting by the Spirit. There'd be no personal sense of satisfaction; and so when you see your garden in full bloom, you won't be able to take pride in it, because by then you will have realized that the reason it's in such beautiful bloom is because there was the law of one Power. It isn't because of you. It was because of a law of one Power. It was because your consciousness was devoid of the belief in two powers but even that you couldn't take credit for.

Do you see there is a place, there is a time, there is a moment of transition, like there was for Saul of Tarsus when he became Paul or Abram when he became Abraham? You notice that in the spiritual life the name of a person changes with their higher consciousness. It always follows—the name changes—because the name that we identify ourselves with now is not the family name. The family name we drop, because we realize—I mean except for legal uses—because we realize that that was merely a convenience for human experience. It had nothing to do with us, whether our name is Goldsmith, or Jones, or Brown, or Smith. It has nothing to do with us individually. That was just a family name tacked onto us for identification. But, the name that we were given, Joel, John, Mary, Susie, that more or less typifies our state of consciousness, especially our state of consciousness when we were born. That is what, in many cases, indirectly led to our having that name. Then, sometimes as we grew older, an ego took over. We changed the spelling of our name until we had a very fancy spelling that was unusual; and you see that also typified the ego that we had developed that wasn't satisfied to be Mary. It had to be Marie “something” or other, and so forth and so on. And, if you could see some of the funny spellings of names, you'd know how twisted some personalities must have become in growing up or their parents, if they wished those names on them.

But, as you come to your spiritual life, you will discover either that you were given your spiritual name at birth or that you have no more attachment to the name you were given; and you commence to identify yourself within by some other name. You may not outwardly adopt it. We don't want to seem queer. Remember, even our practitioners and teachers are still wearing just businessmen's clothing or housewife's dresses. We're not dolling up in robes, even though we may be robed within. But, we don't display it outwardly; and we may be given a new name within, but we do not adopt it outwardly or openly. We recognize it within ourselves. All of this means, then, that your nature has changed. Your consciousness has changed. And so it is the change consists of the degree of impersonality that has entered your experience, which means the degree in which you can impersonalize evil and nothingize it and the degree in which you no longer have a god of power, no longer a Messiah that's going to go out and whip Caesar or Khrushchev either.

Now, you have a Messiah—this is important to this particular work—now you have a Messiah of gentleness, peace, so that you are not trying to use it to change outer conditions. Now, you have a communion with It, and in communing with It, you are at peace within yourself; and then you are letting It perform Its function in life. But,

remember, Its function is not to destroy Caesar. Its function changes human consciousness, so that no more Caesar's appear on the scene or the present Caesars end their careers but not by might or by power but by My gentle spirit.

So, you are now thinking in terms of "My peace give I unto this world." But, you're not sending your thought back 2,000 years. You now are referring to My individual consciousness, which is imbued with the Christ, which no longer has two powers. My consciousness is the law of Grace unto my garden. I can walk out in my garden up and down among those flowers and say, "How happy I am that you are embodied in My consciousness, because My consciousness is Love." And, in it there is no fear, no hate, no criticism; and so you take in even all the bugs that are around it, too, and say, "I love you, too. I love you, too. Why I don't know, but I do, because you're part of God's kingdom. You're here, and, therefore, you're here to be loved, not to be hated, not to be feared, because there aren't two powers." And, when you have your garden embodied in a consciousness of Love, not trying to use a power to destroy anything, you've got a beautiful garden. And, when you have your household embodied in that consciousness, you have a beautiful household; and when you have a world, when you can do as we've been doing, taking this globe and just holding it in our arms, when you have that globe in your consciousness and your consciousness has in it no hate, no fear, don't you see that you have a wonderful world?

You haven't done anything to Caesar. Caesar has dissolved. You haven't done anything to disease. In the presence of My consciousness, there is no disease. In My consciousness, there is no disease. Why? Because, in My consciousness, there are no two powers. In My consciousness, there's no sin. Why? Because, in My consciousness, there is no two powers. There's not a power for good and a power for evil, so we don't have a good love and an evil love in our consciousness. We only have one kind of Love, and that's the Love that knows no fear, no hate, no animosity—no fear above all things, no fear, the Love that has no fear. Why? Because all that exists in this world is of God. I know some things and some persons appear differently, but it can't be. There can only be one God. There can only be one Creator. And, therefore, in spite of appearances, I love you. And, I say love meaning an absence of hate, of fear, of judgment, of criticism, has nothing to do with human affection. Human affection is something different on a different level. But, love is when we are able to behold each other without judgment, without criticism, without fear. Then, we love our neighbor as our self.

It is true, and in our experience when we have that kind of Love we have greater affection for each other, too, on the personal level of life, a much greater affection. Can't help it, because we can't help loving these divine qualities that have been aroused in each other. And, the one thing that keeps it within due bounds is the fact that we're loving our neighbor as our self and allowing no thought or deed of ours to bring unhappiness or distress to another. And, it is that that enables us to hold the affection that we hold for each other in due bounds. Without that, self would come in again with selfishness, self-desire, but that can't be once we've realized the universal nature of life.

Now, do you see the advancing step that we took in the 1962 Los Angeles class and that we must now take even further in our “25” work in acknowledging My consciousness and putting a capital “M” on My consciousness? Put a capital “L” on My Life. Put a capital “S” on My Spirit, so that we can silently—never outwardly or openly—silently say, “My Spirit is upon you.” Put a capital “M” on My presence. My presence is with you and not be thinking of terms of some 2,000 years ago but My presence. My presence is with you, and My presence is Divine, because My presence is devoid of fear, devoid of two powers, devoid of self-interest; and that’s what makes it a capital “M” presence, My presence, and a capital “M,” My peace I give unto you. Capital “M,” My spirit is upon you. But, just be sure that in your soul and in your spirit, there are not two powers, that you’re not fearing any power, that you’re not holding any personal sense. Then, silently and sacredly and secretly, you can say, “My peace give I unto you. My presence is with you. My presence goes before you to make the crooked places straight. My consciousness is Grace unto you.”

And, then, everybody that brings themselves to your consciousness find themselves blessed, whether they bring themselves into your physical presence, whether they telephone to you, or write you, or cable you. The very moment your name appears in their consciousness, they are in your consciousness. They have united with you the minute they’ve thought your name. And, from that moment, they are in your consciousness, but what consciousness is that? Now, it’s capital “M” consciousness, My consciousness. Do you see that? And, that is why, even though you may not answer the telephone and you may not receive the cable, they will still receive the fruitage, because they didn’t have to enter human consciousness to get a spiritual healing. They entered My consciousness. But, look what we did in the class this year as we reviewed the exercise of going from head to feet, feet back up to head and found that *I am not in my body*. Now, where am *I*? *I* can only exist as Omnipresence. There’s only one *I*, and that’s God. And, *I am I*; therefore, *I* exist as Omnipresence.

So, every time you think the name “Joel,” you have already entered My consciousness, even if you are in your home, even if you are in the mountains, or the desert, or on the sea. The moment you have thought my name, you have entered My consciousness, because *I am* where you are at all times. *I am* closer to you than your own breathing at all times, because *I do not* live as a person seeking to make a personal life. *I seek, I live* only in the realization of one Life, one Mind, one Soul, one Consciousness; and *I am* that. And, *I am* the *I* that is closer to you than breathing, nearer than hands and feet, in proportion as *I have* no fear of sin, of disease, of lack. The moment fear of sin, disease, or lack enters my consciousness and that means criticism, judgment, or condemnation of it, *I am* no longer capital “M,” My. In that degree, I’m no longer a healer. See that?

The moment that personal sense would enter my consciousness and I want personal benefit, I would no longer be *I*. I would no longer be capital “M,” My. No, personal sense must be absent; and fear of sin, disease, death, lack, and limitation must be absent. And, in that degree, My consciousness is the divine Consciousness. And, so is yours in whatever degree you attain of this impersonality and this lack of fear.

You see this work brings us into a whole, new Consciousness where we do not look up at any I, or God, or Messiah but look *out* from the consciousness, which *I am*.

That's it. Thank you.