

God Realization Is Pure Demonstration
1956 Second Steinway Hall Practitioner Class
Tape147B
by Joel S. Goldsmith

Good morning. And welcome to another class; start of some more work.

Wonderful things can be expected of a class such as this, because more than three quarters of you have been with the Infinite Way a long time, have been through many classes, have been able to prove in your own experience the efficacy of the work, have been able to bear witness to some of its fruitage. Most of you have come from long distances, and have spent a great deal of money, as well as time, effort, to be here. When the Master said that we are to leave all for Christ, many have imagined that they ought to pack up and move and desert their husbands or wives or children, move out to a desert and be quite alone. And he probably meant no such thing, but more like what we are witnessing here; more the ability to leave the habits, the inertia that keeps us in one place, that prevents us making the effort to move to another place, or provide ourselves with the necessary funds and leisure, the ability to make sacrifices of some immediate thing for a spiritual gain. And most of you have done that, have made many sacrifices to be here, not only this week, last week, the week before, and in other years. Now, let this be understood very clearly, that in speaking of this, I'm speaking not merely of the Infinite Way. I'm speaking actually of any teaching that takes us closer to the realization of God. Anyone who will make a sacrifice of themselves, of their time, of their money, in order to reach a higher realization of God, will find abundant fruitage from it.

Our work this week should bring us a greater realization of harmony than any other week in our experience. First of all, because all of the other weeks in our experience, and all of the other years in our experience, have been preparations for this week. Just as the work we do this week will be preparation for next year, or five years from now. Progress in spiritual living is not attained through study. Study is one of the steps, one of the necessary steps, but one of the least important steps. Study is only a preparation for meditation and communion. Study is only a help toward lifting one's self into an atmosphere of the spirit, where meditation and communion can be realized, or achieved. It is in meditation and it is in communion that the spiritual powers are developed, the spiritual faculties are developed. And, as some of you now know, and some of you now believe when I repeat it over and over again, this can not be achieved in any week's class or year's study. This is a matter of time, development, cultivation, patience, perseverance. If it were possible to study any book ever written and become spiritual, or achieve spiritual harmony, success, health, wholeness, that book would be the Gospel of John. No other book ever put into print compares in any way with the depth of vision, with the absolute mystical truth of the Gospel of John. If there is another book, I haven't seen it. I have seen many that reveal the same or a similar truth, and I know of several that bring the true mystical message to our consciousness. But none quite so perfect. None quite so complete as the Gospel of John. And yet, there must be a thousand million copies of the Gospel of John in circulation in the world, in all languages, and the world is still at war with itself and with each other. Disease is still rampant. Sin still clutters up the entire world. And so, if that book hasn't accomplished the spiritualization of mankind, no other book can hope to achieve it.

And so, put not your hope in books, or teachings, or teachers. Because you'll be disappointed. But these books, whether the Gospel of John, or other mystical writings including the Infinite Way writings, can serve as helps and aids. But, the actual success, the actual spiritualization of thought and being, is accomplished within you. And it is accomplished through years of meditation, communion, inner realization. Now, a class can carry you in one week the

equivalent of what you could do by yourself in a year. There is a reason for that. I spoke of it in the lectures. The greatest aid to spiritual development, is to be in the consciousness, in the very presence of the spiritually enlightened. And so, to be present with a teacher and to be present with those students who have for years been devoting themselves to the spiritualization of their consciousness, is enough to lift up the whole rest of the room, much further than they could do it themselves with years of study. Just remember that in this room there are students who have been studying this very teaching for ten years, nine years, eight, seven, six, five; students who have travelled to all parts of the country and even to foreign countries for more study, deeper study, further study; students here who have gone to great, great lengths to arrange their household affairs, their home affairs, their business affairs, so that they could travel, so that they could have the funds available, so that they could give time, and peace, and patience to but one thing; spiritualization of consciousness, of thought, of being, of body. Do you not see how being in their presence must be of benefit to you. To some extent, they have already left mother and father, sister and brother, for the sake of the world. Everyone who comes to this work, sooner or later learns this; that you can not come to it for any benefit for yourself. You can in the beginning, of course. We all do. But you can't be on this path very long, until you find that your own benefits are the least of all. The real benefits are those that the world receives through your study, through your illumination, through your state of consciousness. To some extent you benefit, because your health benefits, your supply benefits, your human relationships benefit, but oh how quickly you learn how little importance you attach to the benefits that you receive. And how many times you set aside those benefits, so that others may achieve through your new, higher developed state of consciousness. That is what happens in these classes, now that these classes are made up principally of students who have been through previous classes; students who have given themselves, and are giving themselves, that others may benefit through their work, through their devotion, through their study, and through their prayer. And so it is that I say to you that miracles will take place, must take place inevitably, through our work here this week.

Now, I have no way of knowing at this moment, where or when we will meet in class work again. The activity of the Infinite Way has travelled so far, gone so far, that it is necessary to keep up with it. As you know, I do not ever travel to any city or any country for the purpose of carrying the message of the Infinite Way. But, when the Infinite Way has gone before me into a city or a country, and a call comes to carry it to those who are already its students, then I follow after and go to where the call is, and prepare the way for those who will carry the message later. And so it is, that immediately before us is this trip to Europe, Africa, Australia, and New Zealand. And, what will take place on my return, I do not of this moment know. It is clear, however, that when the next class work is held in the United States, that work will have to be held in Chicago and in the Pacific Northwest. Directions point us that way at this present time. If there is any change, you will hear of it in the monthly letter.

Something new took place, in New York City this year, in our lecture work. For the first time in my memory, the lecture work was actually class work. As a matter of fact, it seems to me that the lecture work went ahead of a lot of class work that I can remember. I don't think it's going to be fair to the catalogue to call that lecture work. Somebody may think that it's not too important. I think that the four lectures held here may be as important as the class work. More especially, I would like to call your attention to this; I made reference to the first and second chapters of Genesis; to the pure creation of Spirit. Now, follow me in that creation, will you? And try to see that, let us say; behind me now is an invisibility, just space, empty space, air that you can not see. And out of that, let's call it "nothingness"; out of that nothingness, or void that is just behind me, there begins to appear a "me" sitting in this chair. And as it continues to unfold, it reveals a "you" sitting out there. Out of this nothingness, or void, appears men and women; a universe,

sun, stars, moon. You had nothing to do with it. I had nothing to do with it. Out of nothingness, a void, we appeared; an immaculate conception. Not only the image and likeness of the creative principle, but actually the creative principle itself, expressing *Itself* in these individual forms. Expressing *Itself* as these individual forms. Now, carrying that a step further, let us say that not one of us in this room has the power to do anything, think anything, or be anything. Only that invisible which is behind me, sending *Itself* forth through me and through you, only *It* can do. Only *It* can act. Only *It* can think. Only *It* can be. We are that which *It* is being. Think. We have no mind of our own to think with. We have no life of our own to gain our lose. We have no power to be anything, do anything, not even to think anything. We sit here, as it were, waiting expectantly always, letting *It* express *Itself* through us. We don't know what to say one minute from now. We do not know where to go one hour from now. We have no will of our own. We have no desire of our own. Only *It* is expressing *Itself*, and we are willing to do *Its* will. We are willing to go uptown, if *It* says so, Or downtown, or cross town. We are willing to go to our homes this very day, before the class is over, if *It* says so. We are perfectly willing to stop our work at any moment. Or, we are willing to sit here all day and remain all night. We are subject to *Its* will. We are subject to *Its* law.

Now, just think of a condition like that, in which we can truthfully say to ourselves; "I have no obligations to anyone. I have no obligations even to my family. My only obligation is to sit here, and let the will of God be made manifest through me. If the will of God sends me off into the wilds of the wilderness to perform *Its* work, I must go. If the will of God sends me home to keep house, to perform family functions, that also becomes my will. But I of myself have no desire. I of myself will, in this moment, acknowledge no obligation, no debt to anyone. Not to anyone. Just to sit here and be still, let the will of God express *Itself* through me. Let the will of God express *Itself* in me. As a matter of fact, even go further; let the will of God perform that which is given me to do. I separate myself, in this moment, from all human ties. I acknowledge my relationship to God. I acknowledge my relationship to God as the very Son of God, the very child of God, the offspring, the image, the God *Itself* in individual form. I acknowledge God as my being, as my will. I acknowledge God as my only obligation, my only duty, my only loyalty. My only debt is to fulfill that which God gives me to do." Do you see how, individually then, how completely we are one with the God in self-surrender? How completely we leave each one in this room to be, if you want to call it that, at the mercy of God instead of each other. Instead of us considering that we are called upon to bless each other, help each other, do for each other, we surrender all that. We surrender every single bit of obligation to each other, and say; "I owe you nothing. And you owe me nothing. Whatever the will of God is for me at this moment, I will do it. If it's to get up, walk out of this room, I'll get up, walk out of this room, with no thought of anybody else, no consideration, no concern." Then you think of your family, and say; "Can I do that, in relationship to my family?" If you can't, you don't love your family. And you don't love your family because you don't trust God. If you can not, in this moment, feel that every member of your family has the same God that you have, and that the same God loves them equally to *Its* love for you and for me, you have not yet arrived at the realization of God as the Father of all mankind. "Call no man on earth your father, for one is your Father; the Father in Heaven." The spiritual Father. Unless you can absolutely feel that you are as at one with God as a sunbeam is at one with sun, and with no concern for any other sunbeam; unless and until you can come to this full realization of God constituting your very being, your very life, your very soul, your very mind, your very will, you can not release your family. If you can not release your families, you can not release those who would come to you as patients or as students. Unless you can feel that God is the individuality, God is the sum and substance of your being, your family's being, your patient's being, you are not releasing them in God, you are trying to play God to them. Over and over, you have learned in the message of the Infinite Way, that our sole loyalty is to God. Our sole reliance is upon the Father within. Our sole hope and confidence is in the act of

self-surrender, so that we can say; "Thy will be done, not mine. Thy will be done." And then release each one on this globe to the care of the Father. Now, you see the relationship that comes when you can feel that this message coming through me is coming from the Father to you. It does not put me in any position of being obligated to you. It puts you in no position of being obligated to me. It is the Father's will that I sit here and voice this. It is the Father's will that you are sitting here hearing it. It is the Father's will that each one of us leave here afterward, and let this word fulfill itself in us, in our individual ways. We can be grateful to each other. We can share with each other. But we accept no responsibility for each other.

Now, every tree in the orchard is one with its source, but no one tree is dependent upon another tree. Every animal in the animal world shares with each other when necessary, plays with each other, sometimes feeds each other, but no one carries the burden or responsibility for another, since each one individually is one with its source. Each one is guided, led, directed and protected. Now, this is the original relationship spoken of as "the Garden of Eden". This is the relationship in which we could live in a garden, or a village, town, hamlet, or big city, or big hotel in a big city, and yet each maintain our own individuality, our own privacy, or own lives, and yet commune with each other, share with each other, joy with each other, and yet be entirely separate from each other in our mode of life and expression. That's the original relationship in Eden, where all commune together, where all received life from God, not from each other, where all received supply from God, not from each other, not by taking thought, not by physical labour or mental labour; by virtue of relationship. "Know ye not that ye are children of God? Heirs? Joint heirs with Christ, in God." That is you individually, and me. Each one dependent only on that Father principle, that creative principle within our own being. In that relationship then, do you not see, that I do not have to mentally know any truth. I merely have to spiritually acknowledge your relationship with God, and leave you alone mentally. Not treat you. Not throw thoughts out at you. But release you from thought, in the complete realization of your identity as children of God, heirs of God, joint heirs with Christ to all of the heavenly riches. Do you see then, that prayer or treatment has nothing to do with what I know about you, but with what I know about God and God's relationship to God's creation and God's children. It isn't a directing of my thought to you. That is why, in our work, we never give a treatment to any person. We never call any person by name. We never call any disease by name. We don't have any difference in a treatment for health, or for supply, or for home, or for employment, we have nothing to do with mentally thinking thoughts about you. We have to do with knowing the truth. And the truth has to do with knowing God, because God is truth. If you were to know the truth, it means you are to know God. And you can't know God with your mind. That is an impossibility. You can only know God through an absence of thought. And no other way. When you're thinking, no matter how good your thoughts may be, you're not knowing God. You may think some good thoughts, and know some statements of truth in order to help you to arrive at a state of consciousness where you can be still, but you can't know God until you've arrived at that state where you can be still, and let God reveal Himself to you. And, just imagine if I were to ask you in this moment; "What is God?" If you were to answer completely truthfully, you would say; "How do I know? I never saw God. I have no idea what God is. I don't know what God looks like, or even if there is something that could look like something." You would have to acknowledge, if you were completely truthful, that you don't know what God is. I can assure you there isn't anyone in this room who could answer and say they do know what God is. I don't say that there aren't some in this room who haven't met God face to face, who haven't communed with God, and who haven't received God's guidance and direction. I know better than that. I know that most of you in this room have had some God contact. But that still doesn't enable you to say you know what God is. As a matter of fact, it isn't ever given to man to know what God is, and live as man. But what you can do; you can experience God. You can know God, if you can be still and let God reveal Himself to you. Then; then you will still not be able to describe God. But at

least you will know that you have known God, felt God, and benefitted by the presence and the power of God, by the effect that takes place in your life.

And so, let us come right quickly to this point: In any moment that you experience God, a harmony appears in your outer experience. It may be a physical, mental, moral, or financial harmony. It may be a harmony of human relationship, family relationship, public relationship, community relationship. But this you must know; that at every impartation of God within us, something happens in the external realm of an improved nature. Now, if you catch the message of the Infinite Way, here is the miracle that you must watch for: Never be concerned for healing, whether it's of a headache, a stomach ache, or a cancer, whether it's unemployment, or unhappy home relationship, never never take one of those into your thought when treating for yourself or for anyone else, because you'll get nowhere with it. All that type of work has failed. And its failure will become more marked as time goes on. You can't mentally manipulate permanently. Now, achieve a moment of God realization, regardless of what problem presents itself to you, and regardless of whether it's your problem or your patient's or your student's, don't think of their problem, and don't think of them, think of attaining a moment of God realization, turn within and take into your thought or meditation whatever immediately comes to you about God, passages of scripture, metaphysical statements, until you come to that moment of peace, when thought stops and you are receptive; "Speak Lord, thy servant heareth." And then, when you have a moment of, sometimes it's ecstasy, sometimes it's the deep breath, sometimes it's the falling off of the weight from the shoulders, whatever it is, you know something has happened even though you may not know what has happened. Be satisfied then. You have achieved your goal. Later, if you hear that your patient or student has been healed of the headache, or that they have found five hundred dollars in the mail, or that a cancer fell away or disappeared, don't be grateful for that demonstration. Watch out that you do not get hooked into being grateful that a cancer was healed, or consumption, or polio, because if you do you'll lose the whole benefit of your work. Be grateful that you have achieved that momentary realization of God's presence. Because, in that realization of God's presence, anything had to take place that was necessary, whether it was the healing of a headache or the healing of a cancer. It wasn't the healing of a cancer that took place. It wasn't the healing of a headache. It wasn't employment. It wasn't supply. It was God realization that took place. The other was just the added thing. Never never think that there's any difference between the healing of the simplest pimple and the biggest cancer, because there isn't. The same healing agency takes care of both. And the lack of healing is due, in either case, to the same thing; the absence of God realization. Now, the pimple isn't going to be healed any more than the cancer is. The headache isn't going to be healed anymore than polio is, without God realization. But in God realization, the whole work takes place.

Now, I don't know, even after twenty seven years, I don't know what happens that makes an unemployed person, after they receive help, say; "For Heaven's sake stop, I've got more jobs than I can take care of." I don't know what happens in that invisible world. I don't know what happens sometimes, when people call and say that a mole dropped off, or a pimple dropped off, or a cancer disappeared, or a tumor just faded into space, I don't know anymore than you do. There's only one thing that I know, and that is that whenever I have a realization of God, something happens. And, if a person has called for physical health, they have found improved physical health. If it was a mental claim, they received mental health. If it was moral or financial, they received moral or financial... And very often, I didn't even know what the claim was. Most of the time, as you know, I don't know what the claim is, I haven't the faintest idea, because even when you tell me I pay very little attention to it, certainly not enough to remember. Because I do not know anything about physiology. I know nothing about biology. I know very little of the anatomy of the body except the external appearance. And so, it makes no difference

if you say you have a pain on your left side. Far as I'm concerned, it may be a deadly heart disease or it may be gas pain. I have no way of knowing. I have no way of knowing if a blister is harmless, or if it's going to result, as it has in the past with some others, into an infection that results in death. To me, the blister is of equal importance as infection. To me, the pimple is of equal importance to the cancer. Anything that appears to my thought as a sense of separation from God is equal. To me, there's no difference between a 101 fever or a 105 fever. They're meaningless because I know nothing about them or what to do about them. But I do know this from experience, long experience; that even one second of God realization, and I have seen wonderful things happen in this world. Now, the question will arise in your experience as in mine, why it isn't one hundred percent in all cases. Or why one person, who seems to have very very little interest in truth, gets a great deal more help than another person who is devoting their life to truth. I don't know that there's any answer to that. I haven't one. I have to take each case as it comes and each individual as it comes, and work with them individually until harmony is achieved. But why one is a better healing than another, I have no way of knowing. I only have a way of knowing what my part is. My part is first of all attaining God realization. Secondly, my part is to be able to live so as to stay in that most of the time. If I can abide in that consciousness most of the time, I do not have to go back with each treatment to attaining it. When you're in it, you don't have to attain it. It's when you slip out of it that you have to get back into it. But if you can live in it to some extent all of the time, even sleep in it, you'll find that there is less effort with your healing work.

Now then, in this first chapter of Genesis, you have seen the pure creation; the creation coming out of the invisible into visibility and then performing its function through us individually, without any will of our own, without any desire of our own, without even taking thought. Now then, we are told that something happened. Allegorically, it has been spoken of as the fall of man in the Garden of Eden. It's also spoken of as "the prodigal son experience". One thing is certain. What happened is this; a sense of "I" was born. A false sense. And that false sense of I became apparent as a manipulating mind; a mind that had a will of its own, a power of its own, and could even create through thought. And strangely enough, on a certain level, it does. Last week in the class, we took up this minister's work, in which he proved that by sitting in front of a plant and thinking right thoughts, the plant grew so many and so many inches; faster than when nobody was sitting in front of it doing any thinking. But, another group of his students sat in front of a plant thinking wrong thoughts, and the plant shrunk and died. So you see that the power of the human mind is both good and evil. And with the power of right thought you can create something. And with the power of wrong thought you can destroy something. But nothing real. Nothing permanent. Only something of a temporary nature, that if your thought isn't around to maintain or sustain, is going to collapse. That is why when you mentally make a demonstration of health or supply, you've probably learned that next week you have to do the same thing over. When, spiritually, you come into the awareness of God as the health of your countenance, you'll find very little coming in your way in the way of ill-health. Once you've achieved the realization of God as actual supply, not of giving supply or sending it, but as God Itself *being* the supply, then is when you don't have to have treatments next month and the month after, next year and the year beyond that. Because the continuity of God unfolding is going on all the time. Now, just think of this. You have a mental realm, where you can sit and be the boss. You can sit and decide what you would like and then go about mentally getting it. Well, you have witnessed that in the case of men who've decided, and women, who've decided on having a fortune, or who've decided on having fame, or who've decided on being president of the corporation, and they achieved it. It can be done. The thing is, look what happened to them after they accomplished it, and then see whether what they accomplished was worth the price. You know as well as I do that there are people who have accomplished positions in life by human planning, scheming, skull-duggery, then after they get there they have to watch their step carefully because the

fellow along side of them is planning on getting that same position for himself, and he may be a better planner, he may have less conscience, he may be better at scheming and conniving. Is there a dictator in all the world, or a king or an emperor, who can trust the man at his right and left? Well, you've seen that in history. Each one is planning to get that position for himself. Those of you who've had experience in the big corporations know what; why it's even gotten to be called a rat race, because each one is plotting and planning. They've been writing movies these past few years about that very thing. Remember that executive suite? Each one plotting and planning to get the job above him. And the fellow in it striving with all might and main to hold onto it, knowing that a half a dozen others are trying to take it away from him. Now, that's probably necessary to them, where they have no knowledge of any other power but the creative power of their own mind. Well, it's their scheming, their plotting, their planning, their manipulating that gets them what they want. But watch the difference, when place, position, power comes to you without competition, by an absolute relaxing of the human will, by an absolute relaxing of human scheming, conniving, mentalizing, visualizing, and a resting back. That doesn't mean to neglect your work. Do every day's work to the highest of your ability, but let the fruitage come from this inflow of the spirit. Because if you don't, you're going to find in religious work a situation that's far worse than in the business world. You are going to find more competition, you're going to find more striving and conniving in the religious world than you even — than you are in the business world. You would be surprised how these different religious sects, denominations, fight with each other and contend with each other for followers. You would be surprised, even in the metaphysical world, of the jealousies and the envies that work where each is striving for bigger audiences, or bigger classes, or bigger this or bigger that. Now, probably to them there is no other way. To you, there is.

There's no excuse in the world for anyone on the spiritual path to think in terms of competition. There isn't an excuse for anyone in the world, for anyone here to think in terms of what some other movement is doing, or what some other teacher or practitioner is doing, because it has no concern for you or me. There is nothing that anyone on earth has that we want. Our only desire is for that which God imparts, gives, reveals, unfolds, discloses to our individual experience. That is why when you achieve the Garden of Eden, once you achieve the realization that God not only is the creative principle of your being but the maintaining and sustaining principle, you don't have consideration for what anyone else is doing. You let each live according to their own right. You live in your conscious union with God. Accept that which God sends to you, whether of patients or students, whether of supply or of dollars. You'll find that applies in your healing work. It is no concern of yours what or how much or how little a patient or a student may give or not give for healings or for teachings. Your function is to be so consciously at one with God that healings take place. When healings take place, supply automatically takes place. Not necessarily from or through the person who received the benefit. They may not be in the position, at that moment, to express gratitude adequately to their sense or your sense, in terms of dollars. But that doesn't change God's ability to maintain you and sustain you in infinite abundance, regardless of what anyone's means may be at any given moment. That is why you never connect the thought of gratitude with a person. Never do you think in terms of what this individual gives or does not give, you think only in terms of your attaining the God realization to bring about the revelation of harmony. In that God realization lies your supply. And if it isn't in or from the source or avenue that you think it should be, it will be from others, so don't think in terms of through whom it should come, or when it should come, or why it should come. Never think in those terms. Never connect your supply, or the idea of your supply, with any human beings. Never permit yourself to think that your supply has any relationship to human beings, because it hasn't. Your supply has to do with your consciously realized relationship with God. Then your supply will flow abundantly. You may have a hundred people today, and supply from only one. You may have only one person tomorrow, but supply from a hundred. You have no

way of knowing this. It isn't your function to know. It is your function to live in God realization, in that first chapter of Genesis. When you are so consciously one with God, as a sunbeam is one with the sun so that warmth and light flows through each sunbeam without any relationship to the sunbeam on your left or the sun beam on your right, when you are expecting the unfoldment in your individual experience as a direct result of your conscious union with God, now you're not expecting it from husband, or wife, or teacher, or student, or patient, or neighbor; then you will find the real meaning of living in the Garden of Eden, in the first chapter of Genesis. The moment you move out into the second chapter of Genesis, you will have to begin thinking thoughts. And they won't be good thoughts, because they'll be trying to draw something from somebody else. You see, we had a lesson, an unforgettable lesson, back in about 1932 or 3 - 3, I guess - when a man who had been very wealthy and who through the depression was reduced to nothingness, came and told me that a man owed him a large sum of money from his prosperous business days; such a large sum that if he could collect it, he could live throughout the rest of the depression without worry, and could I help him collect it. Spiritually. And you know the answer; no of course I couldn't. I don't know anything about collecting debts spiritually. As a matter of fact, I don't even know if it would be spiritual to collect it, because the man might be worse off than the one wanting to collect. So how can I judge what the situation is? No. But there is a way, spiritually, for you to have abundance, or harmony. And, with meditation there, it was revealed that the answer was in the Lord's prayer; "Forgive us our debts as we forgive our debtors". And before the man left the office, he saw that and he agreed that he would make no attempts to collect this debt. That as a matter of fact, he would forgive it. If the man wasn't ever able to pay it, that would be alright too. If the man ever did pay it, that would be alright too. But now, he would not look to that man or to that amount, that he would be willing to forgive that debt and begin with nothing, looking only to God. And the result of that man's demonstration was enough to convince me for all time, that the secret of supply does not lie in getting from each other. In forgiving each other our debts of obligation to each other, and seeking only to the...

It's pounding in. Just like yesterday, where the spirit of the Lord is, there is liberty. When you get the realization of the spirit of the Lord, there's freedom from lack and from limitation, and sin and disease, and all these other things. And there-in is this morning's lesson; where the spirit of the Lord is, where the consciousness of God's presence is, there is liberty, there is freedom from sin and disease, and death and... Do you see that? There's nothing to this whole Infinite Way but that; where the consciousness of God's presence is, where the spirit of the Lord is. It's a miracle working thing that the minute you let go thought, the minute you stop trying to get from each other or through each other, the minute you stop depending on each other and holding others in dependance to you as if they couldn't get along without you, as if the Grace of God wasn't their supply, the moment you release yourself from them and them from you, and realize - here is the secret; where the spirit, the consciousness of the Lord is, there is liberty. Now, what is your function and mine? To attain that conscious realization of the spirit of the Lord. We have no other function. We have no other duty. If I, through this inner meditation, can feel the spirit of the Lord in me, it makes you free in the degree of your receptivity.