

# THE NEW MESSAGE 1963 – TO TEACHERS, PRACTITIONERS AND GROUP LEADERS

*By: Joel S. Goldsmith*

1963 London Work    Tape 526 - Side 1    (2 of 8)

**G**ood evening. Now we are speaking to the teachers, practitioners, tape group leaders. Not only of England—although we're speaking in England—but to the teachers and practitioners and tape group leaders of the message of The Infinite Way, anywhere in the world in which they may be. And, in any time in which they may hear this message.

First of all to remind you that you have a secret heretofore unknown in the world. And that is that God is Consciousness, and that this Consciousness is the consciousness of individual man, yours or anyone. Saint or sinner, anywhere, any time—God is consciousness. This has not been known. And Consciousness, being infinite, is the consciousness of individual man.

Therefore the only place that man has to go, for anything, is to his consciousness—the consciousness of his own being! He does not have to go to holy mountains, holy temples, holy teachers—he has only to go within, to his own consciousness.

You have another secret, heretofore unknown. That since God is Spirit, you can only go to God for things of the Spirit. You cannot pray to God for temporal good, whether it is physical health or

physical wealth, or whether it is for peace on earth—you cannot go to God for temporal good. And, the fact that the world has been doing this for thousands of years and has brought us to the mess in which we find ourselves should be proof that this is true.

Secondly, the fact that some few have learned this secret, and have learned to go to the Kingdom of God within themselves for only spiritual Grace, for the things of God or the Kingdom of God, and have found their peace—this must be the further proof.

You may wonder that this has not been revealed to the world before, especially when you can find in Scripture that Jesus Christ did reveal it. He did reveal: *“that you must take no thought for your life, what ye shall eat, what ye shall drink, wherewithal ye shall be clothed; that you must seek only the things of God, the Kingdom of God, the spiritual Graces—then find that the things are added unto you.”*

Yes, he revealed it, but you will notice that it was eliminated from the church teachings and therefore not given to the people of the world, because they derived their teachings from the churches, not from Scripture. And when Scripture didn't agree with the church

teaching, they accepted the church teaching and not the Scripture. Because always it was there in Scripture: *“seek not the things of this world; MY Kingdom is not of this world; the Peace that I have to give to you, is not the peace that you can find on earth.”*

So we have had, 2000 years ago, this revelation. But now you are having it in a form that takes in about 30 books. Therefore, it is presented in enough variety of forms and with enough consistency, so that this should never be lost from the earth.

Remember this, The Infinite Way has revealed to you that God is Consciousness; that Consciousness is the substance of all form; that this infinite Consciousness is your individual consciousness, and that you do not have a piece of it—you have all of it. The fact that you do not draw forth all of it, means only that you draw forth enough to satisfy your immediate desires.

Now, when you know this much of The Infinite Way, you will understand why meditation was introduced by The Infinite Way to the Western world. And why eventually it will have to be introduced to the Eastern world, because they do not know the function of meditation. They do not know that God

constitutes your consciousness, and that the purpose of meditation is going within *“to open out a way for Infinity to flow forth from within you.”* This secret was lost to them centuries and centuries ago.

Meditation must not be looked upon as merely a religious practice or a discipline. It must be looked upon as the most practical human step toward harmony.

If you are ever to know mental, physical, spiritual, economic harmony and freedom, even political freedom—you will only know it from drawing it forth from within your own consciousness.

You must not think for a minute that you are going to receive freedom from mankind, or equality, or justice, or peace on earth. You must never believe that there is going to be a government of men anywhere on the face of the globe who are going to be dedicated to the interests of the people of the world. Oh, there will be an individual here and there of that nature, but he won't succeed too well in the political world.

These freedoms that we seek, this equality, justice, freedom and peace—must be drawn forth from within your consciousness.

Now, in proportion as you succeed, or I succeed, in drawing forth some measure of what the world recognizes as “good”. . . in that degree will we have the capacity to teach others to draw this forth from within themselves.

And then, those who are led to us, by virtue of their being of our household—we will be enabled to help. It doesn't mean that we can run to Washington, D.C. or to Downing Street and to teach them.

It doesn't mean that we can run to the doctors and the hospitals and teach them.

It means that we must sit in our own homes until those are led to us, who by Grace—have received the spiritual capacity to receive what we have to give.

*“Silver and gold have I none, such as I have give I unto thee.”* But then, if you haven't the receptivity to want what I have to give, if your mind is set on the silver or gold or the things—then you will miss the way.

You will discover that most of those who come to you, either have a metaphysical background of one nature or another—it might be Christian Science or Unity or New Thought. Or they have an Orthodox background. And for this reason they are not coming to you for God, or the revelation of God—they are coming to you for “the things of this world,” which they hope to attain through God.

In other words, the Orthodox Church has encouraged the thought that you can pray to God for Mrs. Jones' health, or you can pray to God for somebody's supply, or success in business, or success in war.

And the metaphysical world has encouraged the belief that God is our servant, that we can **use** God, **use** mind, **use** Truth—to get the things we want, the things of earth that we want.

And so you will discover that most of those who come to you will not be seeking the Kingdom of God which you have to offer, but will rather be seeking that you use your good offices with God to get them that which they need at the moment.

And so, you become automatically a practitioner and a teacher, because you can't leave them under the belief that you have some kind of an inside influence with God that can get them their health, or their supply, or their divorce, or their marriage.

And so the moment you begin to explain to them that your function is to reveal the Kingdom of God, you have begun to teach. And, the moment they have accepted that, and you begin to meditate for them that the “Grace of God be revealed within them”. . . you are a practitioner.

So that it makes no difference whether you are recognized in or on a list, as a teacher or practitioner. You are a teacher and a practitioner in the moment that anyone comes to you seeking that which you have.

I might state here in parenthesis that: being listed as a teacher or practitioner merely means that someone not only has attained sufficient consciousness to do this work, but that also they are sufficiently free of business or family ties so that they can give a great portion of their time to those who come to them.

So that, those who are listed will never by any manner of means represent the numbers of those who are capable of being listed—if they had the sufficient freedom from other cares.

But understand that any Infinite Way student who has come to recognize that The Infinite Way is a revelation: a revelation of the nature of God, of the nature of prayer, of the nature of man, and of the nature of error—any such student is a teacher or practitioner—but only

of course after they've been called upon to perform that function.

It is folly to seek to be a practitioner or teacher, because it can't succeed. That is why I remind the students so often that it is deadly to be a do-gooder, it is deadly to want to save this world, it is deadly to want to be a teacher or a practitioner. The only life-giving substance there is, is "the desire to know God aright"... this alone is worthwhile.

Let the rest of the world burn up, because you can't stop it anyhow. Now, regardless of how good your wishes may be, you never will be able to help this world until you yourself have spiritually attained.

Therefore, leave this world alone, and if it must burn itself up, let it—while you will go about your business of attaining spiritual consciousness.

Then you will find, that having attained it, you'll be busier than you would like to be—because then the world will beat a pathway to your door. It can't help it, wherever the light is, the darkness just gravitates there to be dispelled.

Now, the time has come when a transition is about to take place in the activity of The Infinite Way. It is only about 17 years ago that I was the only Infinite Way student, the only one receiving daily these impartations. And my first class consisted of three students, my second one of eight. We began in a very, very small way. But for most of these 17 years, I have been the only traveler, the only lecturer, the only teacher, and for the most part the only practitioner.

I have handled a practice, only now do we know to what extent. Never less than a thousand patients at a time, 60, 70, 80, a hundred

letters a day coming. And in the course of a week, count them all up, and each one from a different person. Then you will know the extent of that practice in every part of the globe.

Now within the last few years, one has developed here and one has developed there, and another one has developed here—until we do have a very small practitioner list in the United States and in England. And in England the practitioner list includes the practitioners and teachers of all countries outside of the United States and Canada. And you know it's a very small list. So I have had some help, but still I have been the only one lecturing and giving classes.

And now you must realize that that can no longer be. The Infinite Way has gotten to the place now where it is just an impossibility to cover even the major cities of the world—by one individual. And therefore, the work is beginning to enter another phase, where other students will be called upon to lecture, and eventually to teach.

Also, more students will be needed to be more active in healing work. Listed or not listed, this is of relative unimportance—as long as they have the healing consciousness.

Well... there're only two ways in which the healing consciousness can be attained. One is by an act of Grace, which means that we don't know how it happened or why—but out of the clear it happens. And my experience show that this happens to but very, very few people. All of the others attain their healing consciousness through the practice of specific principles.

Now... there can be no rules laid

down, nor regulations, governing the developing of spiritual consciousness. Because with one, it will take place in an instant—with the realization of just one principle. With another, it may take place after years and years of living with the principles—until one or two or three begin to register.

One of Mrs. Eddy's earliest students became known as a very great healer. And he never told his students his secret, because he early discovered that it was no use—they couldn't grasp it after he told it to them. But one of his students was determined to get this secret. And, well, she got herself into a position one time, where it was possible for her to say to him, "I know that you have a secret which you do not tell your students, and that is responsible for your great healing works, and I must know it."

And he said that "Yes, I have a secret, and I would love to tell it to you, but it won't do you any good."

"Oh, I don't believe that, I must know it." And her persistence won out for her.

Eventually he said, "All right, I'm going to tell it to you." He said "You know that Mrs. Eddy said that mortal mind is the sum total of all error, and that mortal mind is a term denoting nothingness." And so he said, "When any error is presented to me, I just say mortal mind, and forget it." And he was right, she couldn't grasp it... she couldn't grasp it.

So it is that the message of The Infinite Way has really as its major healing principle, "the nature of error." If you can grasp that all error, regardless of whether it's individual or collective, or whether it concerns an individual or a tidal

wave, is actually nothing but the universal belief in two powers—you're a good practitioner and you'll have marvelous results.

But that has always been its principle, and we still have very few practitioners. Why? Because the belief in two powers is so firmly planted in human consciousness that we cannot look at a form of error, and say "it is neither good nor evil." We are determined to get rid of it, or overcome it, or rise above it, or we are determined to get the Power of God to do something to it.

In a dream I was shown the whole vision of Gautama the Buddha. From the start of his riding horseback in a parade and beholding disease, poverty and death, and watching the thought in his mind, "how horrible these things are." Then the realization that, "I can never be content until I know how to rid the world of these."

And the whole vision of his search through teachers. One teacher who taught him, "Well I suppose standing on your head will make you spiritual." And another one, "Starving will make you spiritual." Another one, "Sitting on nails will make you spiritual."

Until he went through all of it, and finally, bathing in the holy River Ganges one day, he was so weak from malnutrition, that he nearly drowned—he could hardly get out of the River. Only with great difficulty did he climb up the bank, and said "This cannot be the way to find God, Truth."

So he began to eat and he began to live normally. And his disciples deserted him because he wasn't spiritual. Well he let them go, and he got himself bodily strong. And

then was able to sit under the Bodhi tree and meditate. And you know what the illumination was when it came to him? That all of this world of sin and disease and poverty and death was an illusion, Maya.

Well do you know that on the strength of that revelation, his teaching spread across India. Faster, without telegraph, telephone, wireless, television, railroads or airplanes—than The Infinite Way has spread with all of those. The Truth was so powerful, "Don't fight this, this is illusion."

Yes, the healing ministry of Gautama the Buddha was the greatest healing ministry ever known to man. Nothing like it has ever been known before or since. But it was lost while he was still on earth. And was lost because the disciples could not understand the nature of Maya or illusion.

The thought that this world out here of earth and trees and sky, and these bodies—that this was illusion. That the Master never said. He never said that "the world out here is illusion" . . . the sin, the disease, and the poverty, and the lack is the illusion.

In other words, and mark this well please: an illusion can never be objectified, an illusion is a mental misperception.

Therefore, when we say that disease is an illusion, it doesn't mean that you have a disease on your body and we're going to get rid of it. It means that it's a mental misperception and it doesn't exist in or on your body. And the recognition of it as illusion, dispels the picture.

Poverty isn't a condition of your pocketbook, condition is a poverty

of your mind. There is no such thing as a poverty of pocketbook, because equally every one of us owns all there is on earth. Nobody in this world owns the growing capacities of trees or crops or mines. And nobody owns a portion of this earth called "an acre," or "a thousand acres." They can hold a legal title to it, but they don't hold ownership to it. And they find that out as they deposit the property with the probate court—that they didn't own it.

To be a teacher or practitioner of The Infinite Way doesn't mean that you have power to heal people's diseases, or their lacks or limitations. It means that you have attained the recognition of the illusory nature of what is presented to you as a problem. It doesn't mean that you are so close to God that God, through you, will do something for mankind. Heaven forbid that God should be so localized—as to be personal to anybody. Ah no!

To be a teacher, to be a practitioner, to be able to help those who come to you, means that you have attained an awareness of these principles. And, that through the constant living with them, studying them and putting them into practice as you can, that your consciousness has evolved to that place where—when you are asked for help, that you too can say, "Maya, illusion," and then go back to sleep.

You see, the Kingdom of God is intact. Spiritual man has not degenerated into a mortal, and mortal man is never going to be lifted up into the status of a spiritual being. What happens is, that the teacher, the practitioner, has attained the capacity to look you in the eye and

see the spiritual Son of God, and not believe the evidence of the senses, not believe the appearance—whether it testifies to sin or disease or lack or limitation. This is the spiritual healer! Not the one who prays to God that you be healed, they've been doing that in Orthodoxy for thousands of years.

The spiritual healer is one who can look you right in the eye and say, "*I know thee who thou art, you're the holy one of Israel.*" And then, as to this appearance of sin, disease, false appetite, lack, say, "Uh huh, that's the Maya, that's the illusion, that's what would fool you into doing something."

You have to remember the illustrations given in many of The Infinite Way classes about going to the desert, and seeing a big body of water there. Well what are you gonna do, bring a great big hose and pump it off? That's what the do-gooder would do.

No, you're gonna look at and say, "That's an illusion," and walk right through it. Not even seek God's help.

Well, but this is predicated on a further revelation of The Infinite Way, virtually exclusive to The Infinite Way. And that is that: prayer and meditation is not to be used for increasing man's humanhood, or improving it.

This is not the way. This is the way of the religionist, this is the way of failure. Do you remember Jesus spoke of that one time when he said that many were healed in Moses day but they died, many were fed and they hungered again?

Oh yes, you can put into effect all of the Social Security laws you like. They're probably as good as

far as it goes, but it isn't going to prevent poverty.

Now, our Infinite Way teachers and practitioners must develop that consciousness within themselves that knows they are not trying to improve somebody's humanhood, they're not trying to reduce a fever, they're not trying to remove germs, they're not trying to get them better employment or happier households. No.

The Infinite Way teacher and practitioner must have as the goal: the realization of Christ, the realization of spiritual Identity. It is true that with this realization, all these things are added unto you. That is true! But you and I have nothing to do with that.

Like our Scotch minister who wanted peace on earth and the absence of famine, and disease, and was told, "We don't deal in fruits, only in seeds." We don't deal in The Infinite Way in fruits, we don't deal in good health, we don't deal in supply and happiness—we deal in the revelation of the Christ as individual selfhood. This is the seed of Truth.

And then this seed, embodied in your consciousness, kept there secretly and sacredly. . . "bears fruit." And the fruitage is "peace," "prosperity," "health," "wholeness," "happiness." But we do not have those things, not any more than Peter and John at the Temple Gate Beautiful. . . "*silver and gold have I none.*" Ah, what have we? The Spirit of God.

Those who come to you for help, mostly will come for the fruits. Then begins the process of reeducation. "Oh yes, I will take up work for you at once." But remember, I'm seeking for you the

realization of God, the activity of Divine Grace—and then these things will be added.

Oh, you cannot in the beginning tell them all of this, it has to be given to them very gently. But eventually you must lead the student, the patient, up to the recognition of that fact: through revealing to them the nature of God, the nature of prayer, the nature of error, ultimately the nature of man.

Now, this you cannot impart to students very early in their experience. This that I am about to say, as a rule can only be imparted after years, unless it be some unusual student who is spiritually opened and capable of receiving it sooner.

But listen to this anyhow. The nature of God and the nature of man is one and the same. Because, God and man is one and the same, there are not two. There is not God "and" man, actually God "is" man, God "is" individual man.

"*Thou seest me thou seest the Father that sent me.*" Why? Because "*I and the Father are ONE.*" And therefore "*all that God is I am, all that the Father hath is mine.*"

So, in the new work which you will soon begin to study, in the 12 new tapes, you will have revealed to you, "the nature of God as the I of me." And then you will know that when you say "I," you mean God. And therefore you can only say "I," in the sense of that which is the embodiment, the showing forth, the manifestation of all that God is.

Now that doesn't mean look up here at my body and say, "oh, is that God?" Because I haven't said that, I have said "I," "me". . . and you cannot see me, you can only see my body. Never forget that!

You cannot see me, I am hid with Christ in God, I am as invisible and incorporeal as God—and so are you. You are not in your body, and you know it. You know that people have been, gone through surgery from head to foot, and nobody ever found any person in there. There is no person inside of your body.

And you will discover that, in this new series, we took that exercise that you have witnessed before, of going from the feet up to the head to search for “I”. . . and not finding us there. The only thing is, we spent a whole hour doing it, actually going through this body until we came to the realization: “Why heavens it’s actually true, I’m not here. Now where am I?”

And we have gone through weeks of practice, until we have come to the realization that, “I am nowhere in this body, I’m not even in this room.”

When you perceive that, you will perceive that “*I and my Father are ONE, Son thou art ever with ME and all that I have is thine.*” You will perceive then, “*that neither life nor death can separate you from the Love of God.*” What the world calls “life or death.” You discover it cannot separate you from the Life of God, the immortality of God, because “*I and the Father are ONE.*” Not two, “ONE”. . . and that “ONE” is “I.”

And it is for this reason that in the absolute teaching of the Orient, that is the “Advaita Vedanta,” there is the recognition that there is only one Self, and I am that Self. Therefore, I am the Self of you.

And the Master perceived this, because he said: “*inasmuch as ye*

*have done it unto the least of these my brethren, ye have done it unto me.*” Why? Because “*I and the least of these my brethren,*” is the same Self.

So you discover that the reason it is revealed in The Infinite Way, not only that what I do of good unto you—I’m not really doing unto you, I’m doing unto myself. You may not even receive the good that I do unto you, you may not recognize it, you may not be thankful for it, in some cases you may hate me for it.

But I have done it unto you, and that means I have done it unto myself. So whatever happens to you is a matter of your consciousness. But I have done it unto myself.

In the same way, if I had the capacity to do evil, wrong in any form unto you—I’d be doing it unto myself. There is only one Self. What I give, I give unto myself. What I withhold, I withhold from myself. This is the entire revelation of Truth, “*that I and my Father are ONE.*” And therefore, the “I” that I am, that’s the “I” that you are.

And since we are ONE, the Master revealed that the whole secret of righteous living is through “love”. . . loving your neighbor as yourself, doing unto your neighbor as you would do unto yourself, forgiving your neighbor 70 times 7, praying for your enemy. Why? It’s all yourself. It’s all yourself, there is no other. There is no other!

Now, when our students and patients come to us, do you not see that we cannot enter into any criticism of them or judgment of them, knowing that whatever degree of error is manifest in them—is only there through ignorance? And that,

as in our own case, who knows how many years it may take to dispel that ignorance? With some of us it’s been a long drawn-out process. With some few, it’s been rather quick—all depending on previous preparation in other incarnations.

Therefore, we must very often be patient with those who come to us. Certainly, we must forgive 70 times 7. Certainly, we must not criticize, judge or condemn their faults—but rather recognize the Source.

That doesn’t mean that we can chase after anyone if they want to withdraw from us, they have that privilege. But then when they wish to return, they have that privilege too—because we can cast out nobody.

The church made the mistake of—what do they call that? “Excommunicating,” for sin or some other stupid reason. Well you see, we haven’t that right. We haven’t that right! Probably the greater the sinner, the more they’re welcome to us. Because where else shall they go?—except those who understand that it is not they who are sinning—and it is our function to forgive 70 times 7.

No, we do not excommunicate, we do not put out, we allow those to go who wish to go, we permit them to return when they wish to return.

There are some who will come to you, absolutely refusing to accept what you have. And sometimes these you must tell to go, because you have nothing for them. You can’t compel them to do anything. Therefore, the best thing to do when they can’t accept, is to be about their own way. . . ’cuz they

may find their solution with some other teacher or teaching.

As you look out at this world, do not declare that *it* is an illusion, but rather that any erroneous concept of it that you are entertaining is the illusion, any erroneous picture that you are accepting is the illusion. Therefore the illusion exists in your mental misperception, not in the external world.

If you see this external world as an illusion, you'd better move to India and be at home.

But if you grasp this point, that an illusion cannot be externalized, it can never exist externally. . . then you will understand The Infinite Way and its healing principle.

For instance, supposing somebody brought to you 2 times 2 is 5. Would you try to change it externally? No, because there never has been such a thing as a 2 times 2 is 5 externally. No, you correct it within yourself. And because my self is your self, you who have brought yourself to my self—receive the benefit.

In other words, The Infinite Way principle is: that any Truth realized in my consciousness becomes the Law unto any patient or student who has brought themselves to my consciousness. I do not project my thought to a patient or student! Never do I project my thought! Never! I never use the word “you” in any treatment, any prayer or meditation—always “I.” “I,” what Truth can I realize? And then whatever Truth I realize, becomes the Law to you. Because, you brought yourself to my conscious-

ness.

And the beauty of this is, that very often the healing comes to you long before I get your message, written or telephone or cabled—and you get your healing. Sometimes before you've mailed your message. Why? The moment you brought yourself to my consciousness, whatever was operating in my consciousness became the Law unto you.

You see, in the spiritual Kingdom there is neither time nor space, therefore neither time nor space enters into a spiritual healing. The only thing that enters into a spiritual healing is “consciousness.” And the moment you attune yourself to the Christ Consciousness, the healing should appear.

Now, sometimes students and patients realize their healing before they even get their message off. But you'd be surprised how many can tell me just when I received their message—because that's when they got the healing. Well of course, it didn't happen that way all, because they had no way of knowing when I got the message.

Sometimes there's 11 hours difference in time from one place to another, and sometimes it's a day before or a day after. And sometimes I'm not even at home when the message comes. So nobody has any real way of knowing when I receive the message.

But because, in their own mind, they decided that when I got the message I would do something about it, and they would get healed—they made the Law unto themselves.

Now there are others who make other laws, they wait for my answer to reach them. And if it doesn't reach them fast enough, they write me “where the answer is?” Because they're waiting for their healing, so they're in a hurry to get their answer. As if receiving a piece of paper from me was going to give them their healing.

Why no, if there's to be a healing, it had to be an activity of my consciousness. Why wait then to receive a piece of paper? No, the moment a student attunes himself to my consciousness, in that instant they have a right to expect the answer—even if they never do get the message off.

Because it has nothing to do with letters or telegrams or telephones or cables, it has nothing to do with reaching my human ears or human eyes. My mind is not a healer, it is the consciousness that I have developed and evolved.

And of course, the Truth is this: that my consciousness is Omnipresence where you are, my consciousness is omnipresent; “*I and my Father are ONE*” . . . therefore, I and my Father are right where you are; the moment you lift your consciousness to me, I am instantaneously there.

And if you have the power of discernment: you may see me in physical form; you may hear me audibly; you may receive an impression; or, you may just feel an activity of Grace. It comes in many different forms.

Well, we're finishing this particular tape. So, I'm gonna say “good-night” about this.