

THE INFINITE WAY MINISTRY

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1963 London Work Tape 529 - Side 1 (5 of 8)

Good afternoon. This is a beautiful Sunday afternoon in London in November, but it is what we in New York State and New England would call “a perfect October day.” A little touch of coolness in the air, bright warmth in the sun, leaves turning brown and yellow—really a beautiful day.

But driving along the roads, it is so apparent that there were very few in the city able to lift their eyes and thoughts above the traffic, above the streets—to really live in this beautiful day, in these evidences of a beautiful nature.

And of course this brings us so sharply to the reminder that: in the midst of our so-called “human life” that we are living, even though we are in the midst of spiritual beauties and spiritual harmonies, it appears to be difficult to lift our heads high enough to become aware of that which so completely surrounds us and permeates us.

If only in the midst of this busy activity of daily living, we could lift our eyes more above the scene and drink in the spiritual beauty, the spiritual harmony, the spiritual Grace, that surrounds us and permeates us—I’m sure that we could be lifted out of the dullness, the monotony, as well as the fears and the dangers of human living.

You remember on our first Sunday this trip, I said to you clearly that we did not know why

we had come to London. It seemed such a strange experience that, after this entire spring and summer had gone by without visiting England, all of a sudden in the late part of the year—that we should be impelled here. And we really left home without knowing why. When you stop to think that the air ticket cost a thousand guineas, why that’s quite surprising.

But I must tell you that I know now why. This week in Manchester as well since our return to London, I’ve remained hidden in my room. Except for the two evenings of lecture in—or talks rather—in Manchester to our students, and this now—I have remained hidden in my hotel room. And in upon me has been pouring all of the reason for our being in England, and all of that it means, all of it portends for the future of our Infinite Way activity.

It still keeps pouring, so that I know there is more to come. I’m only catching the first glimpses of what the story is to be.

You see, it all began when I canceled my class and lecture work in the United States from January to May—to remain at home, awaiting the next message. And then culminating in a spiritual experience on the 13th of August, after which a new message began to pour on the 16th, and began to be recorded on the 18th.

When you study the 12 tapes

that were done from August 18th until about October 5th, just before we left the States—you will know the nature of the new message that poured through. And then you will begin to understand why, now that that message is beginning to solidify itself within me—that it is revealing to me the next steps that we have to take.

One thing you must know about the spiritual life. It’s the one thing that very few of our students are aware of, because they had their minds closed to it and do not wish to accept it. Most students like to believe that the more and more they come in contact with the Spirit **ITSELF**—the more and better human life they are going to have. That they’re gonna be allowed to continue in the way in which they have been—only with perhaps more health or more supply, or more happiness. And of course, this isn’t the way it is at all!

It is for this reason that the Master said, “*few there be that enter.*” And also why we have it that “*many are called but few are chosen.*” You see, as far back as with the Master: he fed them, and then saw them turn up the next day wanting to be fed again. And he rebuked ’em, “*I fed you yesterday, I showed you the principle yesterday.*”

“Ah, we want some more of the same today, and we’d like you to do it, not us. Oh no, we are just the

ones that you feed it to. You demonstrate God, and then come and put the food in our mouths.”

Most of our students are doing the same thing today. They want to be fed, they want the demonstration of harmony, and want the demonstration of healing—but don’t ask them to do anything further than that.

Oh yes, they’ll read a few pages of a book today, or they’ll hear a tape once in awhile—but don’t make any greater demands on them than that. Don’t expect them to change their way of living, don’t expect them to give up or sacrifice any of their comforts—even that the message might be continued. No, just keep coming back each day, telephoning, writing, cabling, and then writing letters of thanks.

But you see, The Infinite Way did not start with any such premise. It says right from the very first books that were written, “that the healing ministry, the practitioner work, is a temporary one.” It is really meant to show you, to prove to you the fruitage of the attainment of spiritual consciousness, the attainment of *“THAT Mind which was also in Christ Jesus.”*

In other words, what the message is conveying to you is this. That if I have—in whatever way I have accomplished it—if I have attained a consciousness that enables me to bring healing, and supply, and happiness to you; then what I am really saying to you is that: I am proving to you by my works that your attainment of this same consciousness will do the same for you, and enable you to do it for your neighbors, your friends, your relatives, and those who may find you.

Now, originally the first evidence that we have of a great healing and teaching ministry is that of Gautama the Buddha, about 500 years B.C.—when he discovered, through revelation, the great principle of spiritual healing. It was revealed to him that the discords and inharmonies of earth were not realities. They were, in the language of India, “Maya” or “illusion.” And therefore, the recognition of this dispelled the appearance of sin, disease, death, lack and limitation.

As a result of this discovery, he set up a great ministry that almost covered India. Developed a system of Ashramas, or temples, homes—where people came to be healed by his disciples, who had learned the simplicity of spiritual healing. Not by fighting error, not by praying to God to overcome evil, but by quietly, peacefully realizing: God, power, is not in the whirlwind, in the sin or the disease or the lack; God is in the still small Voice, God is in the Reality of things—and there is no truth to these appearances. And this simple recognition healed the sick and fed the hungry, raised the dead, and even reformed the sinners.

Well, even before he left the human scene, this ministry began to break up, the message began to be misinterpreted. And at that time, no one can probably understand how or why such a message could be lost.

Five hundred years later, Christ Jesus. And in his case we do not know the exact story of how the illumination was given to him. But we do know, from the New Testament, that he understood the principle of “the nonpower of evil”. . . *“resist not evil, put up thy sword,*

those who live by the sword will die by the sword.” To Pilate, *“thou couldst have no power over me, unless it were given thee from God.”* To the crippled man, *“what did hinder thee, pick up thy bed and walk.”* To the blind man, *“open thy eyes.”*

In other words, his whole ministry was based, not on praying to God to do something for these poor sick and sinning humans. His whole ministry was based on, that the All-ness and Goodness of God made sickness, sin, death, lack and limitation, “an unreality.” Something that you do not fight, you merely realize its non-ness, non-power.

And so another great healing ministry is begun. And, to some extent, his disciples were enabled also to heal—if not always to the full extent that the Master did, that’s understandable. And evidently for the next 300 years, some healings must have been carried on, because the message of Christianity spread. And I can assure you that it only spreads through healing. It cannot spread in any other way, except by organizing it and forcing people to comply with it.

But again, this great healing ministry is lost, and for 1700 years it disappears from the face of the earth. And many have wondered “why?” Why, if this great teaching of Christ Jesus is really the Truth, if it really produces these miracles—why has it disappeared from the face of the earth?

The principle must still be the principle. The fact that Jesus Christ isn’t on earth, or his disciples, certainly has nothing to do with the principle. If it was only the spiritual nature of that man and

his disciples that did the healing, then of course we have no right to expect any more healing when they are not on earth.

But if, as the Master said, “*go thou and do likewise*,” if this is a principle that can be carried on that is being given to the world, not merely for the day that he was on earth, but for all days, since he said “*that my Word shall never pass away*.” Then why has it been lost for 1700 years?

No one has given us an answer as to why the healing ministry of Buddha was lost. No one has given us an answer as to why the healing ministry of the Master was lost. But I can give it to you, and I’m going to.

You know that the Bishop of Woolwich started quite a debate and controversy in all the English speaking [people] nations of the world, with his book Honest to God. And you know, probably, most of you, that there has been a second book published, called The Debate. That is, “the debate” that has followed the publication of his first book. And it’s a very interesting thing, to read this book of “the debate,” because it presents the views of some of the greatest living names in the Christian Church.

Because, if you read this book, you will discover a great mystery. Nobody denies that his original statement, “there must be a new image of God”. . . nobody denies that this is correct, in the debate. Nobody denies that there must be new forms of prayer. Then what is there to debate about? Well, the debate actually is about what language he used, or whether or not a Bishop should have done it.

And, and mark this well. Not

one single person who entered the debate, and is in that book, has offered a single idea, or answer, or solution. And each acknowledges that they haven’t one, although their titles in the church lead right up to the very top.

When you ask yourself then: why, why is there a debate, and what is the debate about, and where is this all leading us to? You’re going to come face-to-face with the fact that it isn’t going to lead any place.

The original book is going to lead someplace. The church is going to be compelled to find a new image of God to present to its people. And it’s going to be compelled to find a new image of prayer. That the book assures, and the debate is meaningless.

Now the reason is this. That Bishop did not arrive at his point of consciousness of stating “that there must be a new image of God, and prayer”. . . purely through his intellect. His intellect would have taken him no further than all the rest of the ministers, Bishops and high people. He had a touch of spiritual consciousness that revealed to him that there is a step beyond the present one.

And these who have entered the debate, haven’t even the trace of any. They haven’t even the glimmer that there is such a thing as “spiritual consciousness.” Nowhere in their writings is there a sign that they ever heard of the term “Christ Consciousness,” or “spiritual consciousness,” or “Divine Consciousness.” Nowhere! There is just the intellect, the dictionary, and the use of words.

Well this is where the teaching of the Buddha and the teaching of

the Master was lost. After a spiritual teaching gets into the hands of those who have no interest in it but to bandy words—it is lost. The healing power is gone, because the healing power never is in the words, never in the message—it is always in the consciousness that is behind the words and behind the message.

And so, right from the start of the message of The Infinite Way, it has been made clear in the writings, that which our students are refusing to accept. And that is that the function of The Infinite Way is not to demonstrate health, supply, companionship, homes or happiness. The function of The Infinite Way is to demonstrate “spiritual consciousness,” *the Mind that was also in Christ Jesus*. This is its function!

This is not an ancient metaphysical work, that merely says “come to us and be healed of your sicknesses, and of your sins, and of your lacks.” This is a mystical teaching, that says definitely, “the healing works are merely offered to you as a proof that anyone who attains even a grain of spiritual consciousness is a healer, a supplier, is one who can make happy, is one who can bring happiness into family discords, can even bring peace between capital and labor, can even bring peace in governments.” Anyone who has attained a grain of spiritual consciousness, immediately finds that the things are added unto them.

And it is for this reason that a miracle takes place, and it is this. When a grain of this mystical consciousness becomes mine, I immediately lose all interest in “me.” I no longer live for me or my happiness or my prosperity. But I imme-

diately begin to be called upon by others who want healing, or who want to be saved from a false appetite, or want to be healed of a sin, or want their business made more prosperous, or their human relationships. And in that moment I begin to lose interest in my affairs, and develop an interest in yours.

Well in the beginning when this happens—I happen to be in the business world. And so, my thought isn't on money, or anything of that nature. And therefore, all of the people who come to me and ask for help, knowing that I'm in the business world, and that I have no financial needs—express their gratitude verbally, and sometimes with a gift of some kind. But money doesn't enter the picture.

But eventually, eventually, I find myself with so much healing work, that I have no time left for business. And by that time I have to give up business.

Well, it is at that point then, that those who are receiving help from me somehow grasp that fact, that I still must pay rent and eat and be clothed, and have transportation and telephones and so forth—and they begin to express their gratitude in terms of money. And the first thing you know, I am embarked on a ministry that's occupying 24 hours of the day and night. And all of my human needs are abundantly met, and even very quickly—with 12 baskets full left over to share with others.

Then I find that some of those who come to me, realizing that my function is not merely to heal their bodies—but to bring to them this spiritual consciousness. One by one they attain some grain or two of this spiritual attainment, and

then they are called upon. And so begins a large ministry, one after another go into it. And always, by the Grace of God, patients and students feel led to support our activities—and we continue.

This was actually my own experience. And as I came into that consciousness that brought about the writing of my first book The Infinite Way, I made it clear that no longer would we have a ministry such as the old one, with practitioners sitting in an office waiting for sick and sinning people to come to them to be healed; that our healing work was merely going to be the accompaniment of imparting this Spirit of God to those who came to us. And in that way our ministry began.

As our work increased, the demand for healing became so great upon me—and I wouldn't set up a ministry, I would not set up a practitioner ministry. I continued to handle it from all parts of the world until it got to be a numerical impossibility to continue.

In other words, the mail couldn't even be answered in three days, that came in in one day. Healing work was a simple matter. Once you understand this principle, you could just as soon take care of a practice of a thousand patients a day, or two thousand a day—that's no trouble and that's no problem.

The problem is that the patients and the students insist on writing letters and getting answers. They don't feel you've done the work until they've gotten an answer from you. Or, they insist on calling you on the telephone and describing the symptoms, to be sure that you'll suffer along with them.

And so it is, that between your

time on the telephone and your time answering cables and mail—you are up against the point of starting to quarrel with God. Why do you have only 24 hours a day? Why do you have only seven days a week, and only 30 or 31 days a month? Can't you see that that is not sufficient for a healing ministry? But you see, God does not break rules. And so, even with our spiritual attainments, we have not influence God to change that.

Therefore, first in the States, and then here in England, and now on the Continent, and certainly in South Africa, Australia, New Zealand, students have developed—who have actually attained a measure of this Christ Consciousness, of spiritual Consciousness. And they are proving that, not only in their own experience—there is better health, more supply, greater happiness, more peace—but they are discovering that others are coming to them for this help. And in many, many cases they are able to give it. Some of the works that some of our practitioners are doing is really beautiful to watch.

Now in some countries it has not penetrated consciousness that a person cannot give their entire lives, days or nights, to the healing ministry without still requiring food and lodging, transportation, telephone and so forth. And so, the financial support of that ministry has not been taking place.

The letters that students write of their deep gratitude are wonderful to read. Until you remember that words [so] spill out so easily from the mouth and from the pen, and that when they are not backed with deeds—that gets a little difficult to take them seriously.

But the point is, that this very point shows us that we were right in the beginning in not setting up a healing ministry. Because it leads again to that which lost the work for Buddha, and for Jesus. It leads to a group of people who just write and phone every time there's an ache or an ill—and they expect you to be the Christ while they sit at the feet of the Master. And you give up your personal life for them, you give up your time, you give up your life—and they just accept the fruitage of it. And nothing's expected of them but a letter of thanks.

Now you can see that eventually the ministry would be lost again, because first of all the practitioners would stop practicing. Who is going to give up their personal life for those who do not even think enough of the ministry to want in some way or other to perpetuate it?

Secondly, of what benefit is it to an individual who has attained some measure of the Christ—just to use it for making other people comfortable? If they themselves will not by that example, say “ah ha, you have proven to me what the Christ of your consciousness will do. Now I know that this teaching means there must be a Christ of my consciousness.”

And so inevitably you are going to discover that our practitioners are going to stop practicing, they're going to stop being the healers for the rest of the world and say: “all we were trying to do by this healing was to show you that the one grain of Christ that entered my consciousness performs these miracles.

So that you would be induced to seek the same grain of Christ, and why not two grains? Why not

three? So that you could be this blessing in your own household, in your own community—and thereby lead others to it.”

And so, I foresee—this has only been revealed to me since I've been here in London—I foresee that our practitioner ministry will decrease. So that those who are students will either decide that it's too difficult and go back to their material ways of living—or will be driven to find the secret that is in these writings, the secret that will open the Christ within their consciousness. So that they may be a blessing, you individually may be a blessing—to yourself and to all on whom your thought rests.

You see, what has to happen is this. Either those who enter the healing ministry will have to be financially supported by those who receive the benefits of it. Those who ask for help will have to acknowledge: that if you're going to dedicate your life to me, I will at least have to dedicate a part of my life to you. Or as Paul said, “*if I share with you my spiritual Grace, is it unseemly that [I] you share with me the temporalities, that will make my ministry possible?*”

In other words, when the churches couldn't support themselves, they turned to Paul, and he was able to demonstrate supply for them.

The Master Christ Jesus had a treasurer who cared for all of the money, the support, the activities of his group, of his ministry. And this is an inevitable thing, for two reasons. The very practical one, that when a person, let us say a housewife, becomes very active in spiritual healing—they cannot give the same attention to their household

duties they did before. Not only their heart and soul isn't in it, but they haven't the time for it. Therefore, they must hire help to have it done.

Also, businessmen who receive this Grace, find that eventually they have to give up their business, as I had to. And, for this reason then, it becomes a practical thing that those who receive the benefits help support the activity.

But this is actually the minor point of the whole picture. It is a necessary one, but not the most important one, because I can assure you of this, that any person who has attained spiritual Grace will find their supply—whether or not their patients and students will give it to them. If necessary, it'll come out of the sky, or they'll find it buried in the ground. But, never doubt that a person who attains even a grain of spiritual consciousness will be well supplied, and always able to share 12 baskets full.

So that, this first point is the minor one of the two. The most important point is this: anyone who receives spiritual Grace, spiritual healing, spiritual supply, spiritual anything, and whose heart and soul isn't opened up “in love,” has not received the Christ—all they've received is a physical healing.

Now I remember one time when I received a metaphysical healing, an outstanding one too, and I paid my practitioner bill, but you know that's all I did pay. It never entered my mind or heart or soul to do anything else for anybody. Oh, I had my healing and I paid by bill, and that was all there was to it.

But you see now I know just why. My heart hadn't been

opened, my soul hadn't been opened, my spiritual center hadn't been opened. And as a matter of fact, it was seven years later before I was spiritually opened.

Ahh, but when I was spiritually opened, then I wanted to give away everything I had—I wanted to give it to the practitioners, I wanted to give it to the church, I wanted to give it to wherever it could be used. The soul was just flowing, flowing, flowing, with “give, give, give!”

And of course the more you gave the more you got, because that's a spiritual Law. Not that if you give it, you'll get it, “but if you pour it out, it flows back.” You have the principle of that in The Infinite Way writings—since there is only one Self, you're really giving it to yourself.

Now when students receive healings, such as I have witnessed in every part of the world—not only through my works, but through our practitioner's works—when you witness healings like that, and then see people without a sign of “give” in their hearts, without a sign of “giving-ness” in their souls. You say to yourself, “What are you doing, merely changing a sick body into a well body, not touching these people's souls at all, not opening their spiritual centers? This cannot be, this cannot go on!”

Well, I perceive the reason for this. Of course for years I made the same mistake, that's why I'm able to point it out to you now. When we are called upon for help and people say: “Oh, it's my heart; oh, it's my leg; oh, it's my head.” Instead of answering them and saying “Look, I'm not interested in your body, I'm not gonna heal it. My

function is to reveal spiritual Grace to you, the Kingdom of God.

“Not to heal your body. If you're interested in healing your body, I think you better see a doctor. But if you'd like to know what spiritual health is, if you would like to know what the Kingdom of God is like—I can give you help.” I think that if we made that a point of our answers, we would convey to these people that we are not just doctors with a different system of healing.

When someone writes to us, “I am unemployed, will you pray for me?” I know that if you would write back and say “Heavens no, I'm not an employment agency, and neither is God. I will be glad to reveal to you God's Grace and God's abundance, if you're interested in that. But if what you're merely seeking of me is employment, seek somewhere else.”

When we are asked for help for supply, instead of saying “supply”. . . just what do you mean by supply?

“Money!”

Oh no, we're not in the banking business. No!

Our supply is God, the only supply we recognize is God. If you want a supply of God, I will certainly help you to the attainment of that supply—but not the supply of money, that's out of my department.

Probably you'll find that Jesus really knew his business when you discover: that if you find God, you'll find that the money is one of the added things—for that's what he said.

If you can handle your ministry in that way, probably you will find that there will be not merely the

same amount of healings, and probably more healings. But that there will be fewer people looking upon us as if we were a branch of a bank, or an employment agency, or a different type of doctoring. In other words, we'll heal and save them the trouble of an operation, or the expense.

Now all through The Infinite Way writings it has been made clear that the ministry of The Infinite Way is not a metaphysical practice of saying “Come to us to be healed or supplied.”

But it is a mystical teaching which says “Come to us that we may reveal to you the Kingdom of God, the spiritual Kingdom; that you may learn to live by the Grace of God, not by bread alone, or money”. . . *“but by every Word that proceedeth out of the mouth of God.”*

Then, two things should happen. First of all, as long as there is a “me” for a practitioner ministry, students will feel led to support that ministry—so that it can continue as long as it is needed.

Secondly, it will be needed for a shorter length of time, because each student will realize that they have not been led to a teaching where they can just go around to the Master on Sunday and say “Heal me,” or call up on Monday and say “Heal me.”

But, where from the start they are gonna be directed to the books, to the tapes, to meditation—until the Kingdom of God is established within each and every one.

You see, at a time when I was having a very successful healing practice, a large one, a profitable one, successful in healings—I realized that this was not to be my fate.

I realized that my life did not consist of just healing a few thousand people. Why? Because there are a few billion on earth. And if I just heal a few thousand people, I've made a very small contribution to this world, and not the type that I want to make.

It doesn't lie within my feelings to want to be the healer of even 100,000 people, or 200,000. My whole heart cries out to reveal the Kingdom of God on earth, so that the whole next generation will be born into Christ Consciousness, and never have to go through what we have gone through, humanly.

And so it is, that I have no desire and never have had, to set up a large ministry that would again cater to a large body of people who just like to call up and get healings, and then after 10 or 20 years say, "Well isn't it funny, I used to get such wonderful healings when I call my practitioner, but now I don't get those wonderful healings anymore."

Certainly not, they haven't come up out of that material state of consciousness that produced the disease, therefore they're still manufacturing diseases.

And do you not know why the Master said to the woman taken in adultery, "*go and sin no more, lest a worse thing come upon you.*" Now, he didn't mean that there's any angry God that's gonna get mad at her for committing adultery. There isn't any God who cared, something's happening whether she commits adultery or not.

What he really meant was, "The same state of consciousness that made you an adulteress, that is now praying to be freed—that same state of consciousness will keep

you an adulteress and keep you in the same trouble that you're in now." Therefore, if you don't have a change of consciousness, you are not going to have a change of happiness or outer life.

Well now, we could say that with every case of healing that we have. We could say to our patients, "*go and sin no more.*" In other words, "go and do not stay in this same state of consciousness that brought on this illness, because it will bring on a worse one the next time." Now get out of the state of consciousness that brought on this trouble.

So you will discover, when you are in the healing ministry, you'll discover that it is literally true that we do not have the power to cure disease. At no time in my 30 odd years of healing ministry have I ever had the ability to heal anyone of any disease. And I know that! And no one alive ever taught, has ever discovered that they had any healing power over disease.

What then makes them a spiritual healer? Only this, the ability to discern that sin, disease, death, lack and limitation are states of mortal consciousness—and that mortal consciousness has no Divine authority!

Therefore, it isn't the disease that disappears—it's the mortal consciousness that is nullified. When the mortal consciousness is nullified, the disease goes. Because the disease, or the sin, or the lack—is a projection of mortal consciousness.

It is as if you had... here you have a box, colored, and with printing on it. What if you destroy the box, what happens to the color and the printing? It goes too. Because,

you cannot separate the color and the printing from the box—they are one. Therefore, if you try to remove the color or the printing, you destroy the box, and you have nothing.

Now actually, think of the box as consciousness, mortal consciousness, a consciousness that has two powers. And then think of every sin, every false appetite, every disease, and every lack—think of that as a projection of that consciousness. And then see how you would fail if you tried to remove the sin or the disease, without changing the consciousness. You can't do it!

Now in some cases, the one that I told you of of myself, and many that we witness with others. Actually, was the practitioner's consciousness that nullified that degree of carnal mind in me, and brought about a healing. And yet not enough of the carnal mind was removed so that I had a vision of spirituality. In other words, nothing had happened to me but a physical healing, through somebody else's high consciousness.

To a great extent, that is what our practitioners are doing. They are bringing about improvements and healings in people's lives without opening their soul centers. And one of the reasons is that they are making the same mistake the practitioner made in my case.

The practitioner used to sit with me each day in a meditation, and the idea was that I was coming to her to be healed of this disease, and in the end I was. Of course, in accordance with your belief, so be it unto you.

But she never told me that that is not why I was there, that I was

there to be lifted out of the mortal dream, out of humanhood, out of material consciousness—into spiritual awareness. Why I never heard of that, I never knew any such thing.

And of course I know now that many practitioners have made that same mistake, and so have I. As I learned better, the nature of my practice changed, and I was able to have more and more people studying, not so much to be healed as to be lifted into the higher consciousness.

And, ever since the start of The Infinite Way, you know, those of you who have heard me from the beginning, you know that I have stressed over and over and over again that the object of the message of The Infinite Way is to lift you out of the universal belief in two powers into the Christ Consciousness, where you live not by might nor by power, but by Grace.

Well evidently, I did not wholly succeed. Because I see that I have built up throughout the world, too many people who were looking to me by letters, telephones and cables—just for healing. And now that I can't take care of it, and have turned so much of the work over to our practitioners—they're doing the same thing with our practitioners. And, in many cases not even giving enough recognition or gratitude to it even to support the activity. All of this must now change.

As long as a practitioner ministry exists, patients and students must recognize that it is part of their function to support that activity so that it can go on. And secondly, that they must not feel that you can buy healings. Because I will not allow you to believe that

you have enough money to buy a healing. I can tell you that in our Infinite Way activity around the world, we have quite a few millionaires and near millionaires. And if healings could be bought, I can assure you they have enough money to pay for them. And would gladly do so!

And I can assure you that regardless of how much money you ever pay to this ministry, or anyone in it—you are not buying a healing, you cannot buy a healing, and you never will have that much money, that you can buy a healing.

Anything that you ever give to a practitioner, a teacher, or any other function of the ministry, will merely be your gratitude for the existence of a ministry, that can lift you out of mortal consciousness—until the day when you yourself achieve and attain this, at least a measure of spiritual attainment. Do you see this?

Do you see, please see, that no one ever buys a healing, no one ever buys a favor from God—this you cannot do. You could give a million pounds to a church, to a practitioner—but you are not buying one grain of favor from God.

Nor does a practitioner have it within their power to do any more for you if you gave them a hundred pounds—than if you gave them one. They are giving you their ultimate at all times.

Therefore, money has nothing to do with the results or the fruitage that you receive. Money only has to do with that part of maintaining a ministry in existence, in the human terms.

Well you know that I've told you the story of a man who called me once, also a man of means, in a

certain city. And said that he was going to go through my class, but he heard they were charging three pounds for it. And then he wouldn't go through the class, because he thought it was a sin to pay for a spiritual ministry.

So I said "Well you know, you're not complaining with me, because I agree with you, I have that same feeling." And, I said "I'm glad that a man in your high position feels that way, because I can't do anything about it, but you can."

"Is that so?"

I said "Yes, you come down here to the hotel, and you tell this hotel manager how you feel about this—so that he'll give me a receipted bill. And then we'll go over to the Air office, and we'll convince the manager that it's a sin for them to be charging me airfare, when I'm on a spiritual ministry."

Oh, he didn't mean that.

I said "Ohh, I think you meant just that you think it's a sin for you to pay, but you don't mind if I pay."

Well now, we don't mean that at all, do we? Not one of us really means that. We know exactly what we mean, that spiritual Truth is without money and without price. No one ever needs to pay for spiritual Truth. All we'd have to do is to sit home in meditation long enough, and we'd get all the spiritual Truth from within ourselves.

But, the moment that we expect somebody else to help us in attaining the Kingdom of God—well, a telephone bill enters in, or a postage stamp enters in, or a railroad trip or something else.

So that, please see this with me, won't you? That money itself

plays no part in a spiritual ministry, it is merely our own sense of gratitude expressing itself—for the maintaining of a ministry, while it is needed. We're not buying favors with it, we can't buy favors with it. Therefore, it has no such connotation.

Then secondly, that the only reason we need a practitioner or a teacher, is that that practitioner and teacher has already attained spiritual consciousness which is the healer, the supplier, the giver of happiness, and so forth and so on—and that their function is to bring about that same state of Grace in your consciousness.

So that your own consciousness not only becomes your healer, the healer of your family—it becomes a state of Grace unto your whole

life. You'll find that once you attain it, you need take no thought for your life.

Now this is the mistake that is being made in this debate that is going on. No recognition has been given to the fact that it really makes no difference what they teach—it can't have any power. It makes no difference what God they teach you, or what prayer they teach you—it can have no power. It is only the attainment of Christ Consciousness that has power!

So whether they teach you the present paganism of the church, or whether they improve it with a higher form of paganism, I can assure you it will still be a materialistic teaching, an intellectual teaching—until they make the ac-

knowledgment that none of these books, none of these Bibles, none of these Truths, none of these Gods, none of these prayers are avail—except as the Christ becomes embodied in your consciousness.

And it is the embodiment of the Christ in your consciousness that lifts you out of what the Master called “this world”. . . and lifts you into what he called “MY Kingdom.”

Now, somebody sooner or later is going to have to tell these gentlemen: What about spiritual consciousness, and what part does it play? Or, is just the intellectual knowledge of this kind of a God as against that kind of a God going to change the world?

Thank you.