

The Infinite Way®

Established by
Joel S. Goldsmith

February 2021

Dear Friend:

THE JOURNEY INTO THE LIGHT

Now, I told you how many, many years ago that it was given to me in my work that error is entirely impersonal, that there is no such thing as an evil man or woman and there never has been and there never will be. And it was also given to me there is not and never has been a dead man or woman and there never will be on the face of this globe. That would be personalizing evil!

Now, in this practice, I soon saw that by impersonalizing, impersonalizing error in any form, I immediately lifted the burden from you and from me. There isn't any of us that hasn't the burden of guilt. Whether or not we've committed murder, theft or adultery is not the question. We have all been guilty of not loving our neighbor as our self, of not loving God supremely, of not doing unto others as we would have them do unto us, of not showing forth the best. I doubt there are many men or women on the face of the globe who are sane and yet believe that they have always lived up to their highest standard of that which is right. Therefore, we would be carrying a terrible burden of guilt if we felt for

a moment that it's my fault or 'yours, that what I have done or left undone was not my fault but really my ignorance of how to prevent it. And I see that for you. Regardless of what sins of omission or commission have ever been in your experience or even may remain there or be there now, there is, therefore, now no condemnation.

For this sin is not of you. It is an impersonal, universal thing, based originally on the belief in two powers, both good and evil and coming to us for demonstration in many forms. And so, in my realization of this, or your realization of this, for yourself, for your patient or student, you immediately lift a weight from their shoulders. Oh, of course, its really not an open permission for them to go out and repeat it, because the Master always says, "***While I do not condemn thee, go and sin no more.***" (John 8:11) In other words, after you have had the Light, don't bring yourself back under the same belief.

Now, throughout all of the writings of The Infinite Way, you will find this Principle set before you as instruction and for your demonstration. And, now that you have reached this place of this Class, it will be necessary to go back again and read those passages and now begin to practice them more assiduously. Now put them into practice seriously, as if you really meant to take the burden off of yourself and off of your neighbor, which means off of your friends and off of your families and even off of what may appear to us as our enemies. Understand that you are not to personalize error. You are not to hold anyone as a sinner, as the source of any form of evil. But immediately lift it and realize, "No, no, no, no, no, this is that universal. Paul refers to that, too, when he says that, "There is no sin in me, but I feel a sense of sin in me. I'm not a sinner. I don't sin. I've gotten past that, but I still feel a sense of sin in me." That's that universal thing, whether that sense of sin tempts one in one way or another, whether it is to be greedy,

whether it is to be lustful, whether it is to be ambitious...I mean ambitious in an improper way...whether or not it is some form of personal sense, indulgence, it is a sense of sin, which comes to you for acceptance or rejection.

And, in your unenlightened state, you judged by appearances. And you said of one, "You are a killer," and of another, "You are a thief," and "You are an adulterer," and "You are nasty," and "You are this," and, "You are that." And all of the time you were bearing false witness against your neighbor, for God is your neighbor.

Now, this is likewise true when it comes to the subject of disease. It is not you or I who are diseased, although we may be entertaining a sense of disease. Therefore, break it, first by the realization that you are not diseased, "I am not diseased, he is not diseased, she is not diseased, it is not diseased." Diseased is a false sense, it is not a person and no person has a disease. Separate it from your patient, from your student. Get it outside where you can nullify it as a belief or an appearance or an illusion or hypnotic suggestion or any of these things that really mean to you the arm of flesh or nothingness.

Now, this is true of lack and limitation. Nobody in this world is poor. That would be an impossibility, because in our true identity, we are joint Heir with Christ in God. But we may be entertaining a sense of lack, we may be entertaining a sense of unemployment, we may be entertaining a sense of unhappiness. But, the very moment that we separate it from ourselves by the understanding, "This is not me and this is not mine, this is a universal sense which is coming to me for acceptance or rejection. And because it isn't of God, I can easily reject it."

God made all that was made. Anything that God did not make, was not made. That clear? Therefore, if some-

thing presents itself to you, it makes no difference whether its in the form of sin, disease, lack, limitation, death, false traits, you have the right to realize that it is not a person or condition, that it is a false sense, a universal sense, presenting itself to you for acceptance or rejection. And its easy for you to reject since you know it isn't of God. If it isn't of God, it has no existence, as reality or condition. Certainly it has no law to sustain it if its not of God. All that God made is sustained by Law, spiritual Law, the Law of Christ, the Law of God, the Law of Spirit. And so it is, when a picture presents itself to you, you can immediately realize that this comes to you as a temptation, as a temptation to accept a false sense out of the universal mind, which is nothing, which can present only pictures, appearances.

All of this you will find throughout every one of the books. But now it will come to you with such force and not merely as statements in a book but as a definite Principle for continuous, moment-to-moment, practice. But the next step you are going to find more difficult at first. Just as it is incorrect to say, "You are a sinner," so it is incorrect to say "You are spiritual." If you cannot personalize on one side, you cannot personalize on the other side. The Kingdom of God is neither lo, here nor lo, there. So we cannot personalize it. And so we are not going to try to pin Christhood down to your humanhood nor to any part of you that's visible or tangible to sense. Therefore, we will not personalize good.

Now, of course you understand, more especially if you have studied well the pamphlet, "Love and Gratitude," you have come to the realization that if there is any good quality flowing through us, it is not our quality, it is God-quality, for which we are but the instruments. And just as we have learned now that any evil quality, which flows through us, is really this universal mesmerism, which we have now rejected and it is not ourselves, so you must real-

ize that if love, charity, benevolence, forgiveness, kindness, cooperativeness are flowing through you, be careful not to take the credit for them. For they do not have their source in you! You are but the instrument through which and as which God appears, good appears.

Now, then, this makes it doubly important not to personalize the Christ. So that when you undertake the work that was given us here last night, in which when you are called upon for help, you do not try to make a good human bad....I mean a bad human good or a poor human rich or a sinful person pure. But, you turn immediately to the realization of the Christ. Do not try to pin that Christ onto any humanhood. Do not try to pin that Christ to a person, because Christ cannot be finitized or personalized. Christ is infinite, the Son of God, which ***I Am***, which you are. But, do not finitize it or personalize it. Do not try to see a person and see the Christ in them. Do not try to fasten your realization of the Christ onto a person or direct it to a person or send it out to a person or believe that a person is it. Do not do that!

Now this is difficult, that I am giving you now. Because I'm saying to you that in this silence you are not to pin any form of error on this patient but neither are you to pin any form of good on them. You are not even to think of them. You have dropped them from your thought when you went into meditation. Perfectly all right when you sit down to realize, "Well now, I'm giving a treatment to my boy, Bob". That's all right. "Now, let's finish with Bob," that's the end of it. Now we're turning to a realization of the Christ and we won't get it if we keep Bob in our mind.

When you sit down to give a treatment to your cat or your dog or your bird, or to the crop of berries out in your garden or fruit on your tree, don't try to visualize the Christ down there. Because you're merely trying to finitize

that which cannot be limited, therefore you will not succeed.

If you receive a call for help, Mrs. Jones wants help. Good. Now, I'll sit down to give Mrs. Jones help and I'll immediately forget Mrs. Jones and I will turn within me to the Kingdom of God for a realization of the Christ. And from within me will come some kind of an unfoldment and that will be the healing agency. But, I will not be pinning that realization, whatever its nature may be, I will not be pinning it onto my Mrs. Jones. I will be leaving it right where it is. And you might ask the question, although you shouldn't at this stage, "How does Mrs. Jones receive it?" She receives it because you have known that there is no Mrs. Jones. Mrs. Jones represents only a finite sense in your mind. You are entertaining a finite sense of Christ when you're thinking of Mrs. Jones because there is no Mrs. Jones. There is only Christ—Christ appearing to us erroneously as Mrs. Jones.

You might as well try to hold up an imaginary picture in your mind and heal it, as to keep thinking of Mrs. Jones, Brown or Smith. You might just as well hold up an illusory picture of somebody, an imaginary picture and try to heal it or reform it or enrich it, as to keep in your mind a finite picture that has been presented to you as a person; and then try to spiritualize them. Don't do it, don't do it!

It is true that you have received a call and Joel says, "Give me help." You say, "I will be with you instantly." And then you must immediately drop Joel and turn within yourself to the center of your being that God may reveal to you His beloved Son. And that will be the Christ and you will be successful, as long as you do not try to pin it on a person.

Now, both of these points, the impersonalization of

evil and the impersonalization of good, are most important in your healing work as a spiritual healer. Because otherwise, you will merely be in another form of *materia medica*, trying to patch up a sick human into a well one, and then next week having another sick human into a well one. And if they stay with you long enough, you'll have an old one to make back into a young one. But don't do that!

Do not accept into your consciousness a human being or you will make the mistake that one man made one time in writing a metaphysical article and saying that when Truth is correctly understood, it prevents untimely death. And of course the question is, "When is timely death? At what age do you tell a patient, "I can't take you, its time for you to die?" But if you are in this work for a long time, you will have patients ninety years of age and ninety-two and ninety-four and ninety-six. And you will feel just as responsible for their healing and for their sanity and for their vision and for their hearing, as if your patient were twenty-one. Because you will not find it in your heart to say, "Well you're old enough to be deaf, dumb or blind, or dead." Do you see that?

But, if you persist in taking humans into your treatment and trying to spiritualize them, you will reach a time when it's impossible. They will outgrow the ability to be made young again. And of course, you'll have even more trouble when you start in trying to realize some prisoner in the prisons to be the Christ of God. More especially if you had the experience that I had at one time of a man who was up for trial for eight murders, all committed for money. You would find it very, very difficult if you were looking at a human being and trying to visualize him to be the Christ, very difficult. And I might say impossible.

But if you could look away from that picture and turn to the Father within for Truth, you would have the ex-

perience that I had in his case, when the Father said one day: ***“This is MY beloved Son in whom I Am well pleased!”*** And that man went free, released by a grand jury and a prosecuting attorney, and given another opportunity. May seem at first from a human standpoint that it isn’t justice. And from a human standpoint it isn’t. But from the Divine standpoint, where we’re taught forgive seventy times seven and we’re not told to make an exception of this crime or that crime, Divine justice was done, more especially if that man has fulfilled himself as he gave promise of doing. So, you see that if you are thinking of a human being and if you are trying to pin the Christ onto them, that you will fail in your spiritual activity.

I do not have to remind you that if you were called to some of these world leaders of government, you’d have a very difficult time trying to give them a treatment and realize them as the Christ of God. But if you are performing your spiritual functions as you are, as you should be, you will have a period every single day in which you realize that Christ is the Government of every nation, that the government is upon His shoulders, not upon the shoulders of man whose breath is in his nostril. And then, you will have visions of the Christ, actually as the Source of Government. But don’t try to bring in even a good leader and pin it onto them for that will fail.

Now, there are no more important points in the entire Infinite Way message than these that we have covered last night and tonight. Because, these are the two points upon which spiritual healing is based. There may be some points where some may argue the rightness or the wrongness, but on these two points, no one can argue. Because demonstrably, this is the way of spiritual healing, to realize the Christ. But not to realize the Christ and then look at you, and try to put a masquerade over what I see and then call it ‘the Christ.’ No-no-no!

No, to behold the Christ is to lose sight of you and of me, to lose sight of humanhood and to bear witness to the invisible Christ, which *I Am*, which you Are. For *I Am* invisible. You have never seen me. You have only seen your or the world's concept of my body. But me, you haven't seen, for I'm hiding behind my eyes. So I have never seen you. I see out there only forms. But you see, I can't see you because you're behind those eyes looking out at me and I can't see behind your eyes. That's where you are, not inside your skull, but probably looking down from up here and through those eyes.

Now, if you have pondered in meditation this idea of who am I, what am I? I do not exist in my feet. I do not exist in my knees, in my stomach, my chest, my head. Then where do I exist? And so I search myself from toenails to the tip-most top of my hair and I cannot find me. And I ponder and ponder and ponder. "What is this mystery of my true identity? Why is it I have always thought I was either this body or in this body and that some day in death I would leave this body. And now as I perceive, I am not in this body. I never was in this body. I never could be encompassed in a body."

And as you ponder that in meditation, sooner or later, God will reveal to you the secret of that *I*, how you exist and where, and when. And then you will know why I say, "Thou art the Christ, the Son of the living God." Not you that I'm looking at, Thou, the *I* that you are, that which is looking out at me, that which is invisible. And that's why I cannot "visualize" It, that's why I cannot imagine-ize," what you look like. I don't know what you look like. I don't know what your form is. I do not know what your character or nature is, as I look out. But in my meditations, I do, because *I* can commune with you. I, when I retire into the *I* that I really am, *I* can commune with you. I cannot see you with my eyes and that's why I can't de-

scribe you, but *I* know you. *I* can tabernacle with you. *I* can commune with you. *I* can talk with you even. You may be ten thousand miles away but *I* can still be communing with you, because the *I* of you and the *I* of me is all Omnipresence. Wherever *I* am thou art, wherever thou art *I* am. For *I* am in you, and you are in me, and we are in God, for we are One.

Do you see all those difficult passages of Scripture? “Omnipresence,” is the Word, an Omnipresence of *I*—*I* am here and *I* am there. The Kingdom of God is neither lo, here nor lo, there. But *I* am here and *I* am there and *I* am everywhere, *I* am in and *I* am out, within and without, for *I* am Omnipresence. And when I sit down forgetting your humanness, then *I* can tabernacle with your spiritual Selfhood. And, that is because, spiritually, we are One.

Now, if I were to try to pin the virtues of Christhood on your humanness, I would fail. But as long as I understand the *I* of my true identity—my true identity—to be invisible, incorporeal, Omnipresence, then of course I know that that’s the Truth about you, even if I cannot draw a picture of it. And I cannot.

And so it is, when you are thinking of your cat, your dog, your bird, your berry patch, your fruit trees, your patients, your students, do not try to visualize them and do not try to pin spirituality on them, for you can’t. Spirituality is their true identity. But do not finitize it. Do not try to picture it, and do not try to pin it on a person. And do not try to send your thought to a person, for then you are indulging only in mental telepathy.

That is why it is an important point of our teaching, that in our meditations we must not enter the thought of our patients or students. That would really be mental interference. We must not go inside the mind of our students, that

is mental interference. We are not supposed to be functioning on the human plane of the mind. What we are doing is tabernacling with God within our own consciousness. And when we are doing that, then there is a spiritual bond between all of us, a spiritual contact, but it has in it nothing of a personal or finite nature.

Now that brings us to an important point: Centuries ago, there was no education for the people of the world. Education was restricted only to those of the church. If you had been on earth in the days of Jesus Christ, you would not have learned how to read and write, unless you accepted an appointment to a monastery or convent. And, of course, women couldn't in any event in those days, but men could go to a monastery and sign up for the church. If they did that, they could then receive whatever education there was to be had, whatever was available and it was available only to those. That is why when people had letters or messages to send to one another, they had to go out and find somebody who knew how to write to do it for them. There probably was never more than one in any community. Certainly, not more than one in a small community. As the centuries rolled on, this broadened out a bit, to where people of other importance, like government and industry, and of course the military, could receive some measure of education. And, it was the people of the government, of the church, of the military, of industry who became the titled people of those days. And they were titled for their services, either in the church or the military or the government, and sometimes of industry, and they of course, had that mantle of education opened to them.

Now, as time has gone on, of course, and consciousness has developed, we find education available to anybody and to everybody. And in the United States, of course, we have education all the way up from kindergarten to the universities, without any charge or payment. We

do have schools that families can pay tuition and we do have colleges and universities. But we have just as many and just as good ones where the student does not pay, where the community or the state pays.

Now going back, in these monasteries, Truth was taught, as well as these other things, but Truth was the major subject, more especially as philosophy developed. And with these teachings, there came into existence what were called, 'brotherhoods,' religious brotherhoods. You read in Scripture of Melchizedek and now you're reading of course of the Essenes. But there were others, some of which were called, "White Brotherhood." These White Brotherhoods were made up of spiritual students who had attained a certain degree of enlightenment. It wasn't open for every member of the monasteries, it wasn't open for every spiritual student, it required a certain degree of spiritual attainment, of spiritual enlightenment.

Then, very soon something else developed and that was called, "the Black Brotherhoods." Wherever there were White Brotherhoods, Black Brotherhoods also sprang up. Seems strange that all the Black Brotherhoods were made up of members of the White Brotherhood, members of the White Brotherhood who had gone wrong.

Now, it is for this reason that you have sometimes heard that it is unwise to give Truth to everybody because it's dangerous, and in some cases it is. The danger does not come from the impartation of Truth. The impartation comes in giving the Truth to those who are not sufficiently spiritually prepared. And of course, you can't always know who they are. Spiritual Truth, that which constitutes your membership in the White Brotherhood, is where your integrity is of such a nature that personal sense does not enter into your ministry. For instance, you will not use the Truth that you know for personal motives, whether of name, fame, or

wealth. To those sufficiently enlightened...its even nonsensical to mention this because they do not have the faculty, they do not have the capacity to use it for a personal nature. But then, as is proven by the Black Brotherhoods, there are always those who have not attained that degree and can and will use what they know for personal means.

Now, you will remember, I do not know to what extent you know these things, but this knowledge is available to you if you seek it. Among the aborigines of Australia, they have not only the good people of their tribes but they also have the bad ones, those to whom you can go and have your enemies cursed. You can even have your enemies killed if you like, for they have a mental process or rather they have a process of producing death mentally.

In Hawaii, where they had the Kahuna system, we also had good Kahunas and bad Kahunas. The good Kahunas were the spiritually enlightened. who could heal, could bless, could comfort. They were the ones who really are responsible for the maintenance of the moral and physical, healthful integrity of the Hawaiians. But there were the bad Kahunas to whom you could go and have your enemies cursed and you could have them killed.

In the United States in Pennsylvania, we have a group of people who are called, "Hexors." And, you can go to them and get love potions. And, if the lady doesn't want you, one of these love potions will change her mind quickly. And if one of the ladies feels she wants some man and he says, "No," these love potions will change his mind quickly, too. And if not, why you just tell your Hexer and she'll see that he dies quickly, or he will see. In other words, throughout this entire world, whether you are in South America, North America, Australia, Africa, there are always that which is there is always that which is called, 'witchcraft' and 'sorcery.' It always has been and it always

will be—it is a misuse of mental powers.

Now, those of you who are at all familiar with the history of Christian Science, will remember that Mrs. Eddy treated with mental treatments and healed. And then one time discovered that some of her students were giving mental treatments to make the people sick again, so that they'd come back and need another treatment. And other nasty things did they do through the power, misapplied power, of the mind.

And it is for that reason that Mrs. Eddy has written in one of her lesser writings that the same mind that can do good, can do evil. And you see while you are on the human plane of using the mind, that is true. A person with good motive and good intent can sit down, and with the power of thought, the power of their mind, they can help someone. But on the other hand, there is the possibility of misuse of those powers, and, that is where we get witchcraft and sorcery from.

Now, if you follow carefully the message of The Infinite Way, you will never be trapped in that. Because we are not using the power of the mind, except within ourselves, to remind ourselves, of basic Truth—that is the use of the correct Letter of Truth. We do not put that into your mind. We do not project our thought to you. Over and over and over I warn about this, do not project your thought to your patient! Never use the words, 'you, he or she or it.' If you must know the Truth, know it within yourself and keep your mind there. Don't allow it to rove into any other person's domain.

Then, if you are obedient to that and you do know these Truths... 'Thy Kingdom, in Thy Presence, is fullness of joy; Thy Grace is my sufficiency; There is but one power; there are not two powers; There is no law of sin, no law of disease, no law of lack;' give yourself all the treatments

you want mentally, but give it to yourself! Keep your thought within yourself! Realize and remember all the Truth you can until you arrive at that state where your thought quiets down and you need no more thought and then you just, "Speak, Lord, Thy servant heareth," and let the Spirit Of God talk to you. And then you will find yourself doing healing work and you will be realizing the Christ, but you will not be reaching out here to a person. The Christ, It's Self, will encompass everything necessary!

Aloha,

A handwritten signature in black ink, appearing to read "Joel", with a stylized, flowing script.

THE TAPE DEPARTMENT

The 2021 February Monthly Letter was taken from the 1958 London Advanced Class, # 233, Reel 2, Side 2.

ACROSS THE DESK

Joel's daily template for prayer:

- 1) Love the Lord, thy God with all thy heart, with all thy soul and with all thy mind: (Matthew 22: 36-38)
- 2) Acknowledge Him in all thy ways: Proverbs 3:6)
- 3) Love thy neighbor as thyself. (Matthew 22: 39)
- 4) Forgive seventy times seven. (Matthew 18:22)
- 5) Pray for your enemies. (Matthew 5:43-44)

All Our Aloha

GENERAL ANNOUNCEMENTS

By
Lindsay M. Ropac, Editor

THE LETTER

The cost of the Monthly Letter is \$ 20.00 in the United States and \$35.00 outside the United States for a set of 12 issues. Please note that we do send out renewal notices. We will send out a final notice after your subscription has expired to let you know that it will be the last Letter you will be receiving.

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