

Three Daily Meditations
1956 Barbizon Plaza Private Class for "25"
Joel S. Goldsmith
Tape 155A

Good afternoon.

Well, so we just heard that our number is "33." And to this will be added students like ourselves, yourselves, in the different cities and in the foreign countries so that we will be a group that can look to each other, visit with each other, write with each other, commune with each other, just the same as if we were members of a family living in different parts of the world, because actually we will be. We'll be a spiritual family of the household of God; and we will be such, we will be united, not for any purpose that concerns you or me. It isn't any benefit that you directly are to achieve, or that I directly am to achieve. It is for a benefit that the world is to receive. This is no selfish meeting of people who are going to gain either name, fame, or fortune from this, but in some way we are going to contribute to the world's good.

Indirect, no I might say more directly, in whatever work we do with Infinite Way students, or in healing sick, or instructing those who desire it but in a broader sense in this work that we undertake for the world; and so this relationship will be one in which the entire 100% motive will be to let the grace of God flow through us but without hope, desire, or thought of even the possibility of a reward or return. In this there's no way even to think about receiving gratitude or recognition, because no one is going to know it. I mean by that, if through this work, all of a sudden the world threw down its arms and became a whole, united world it would never recognize or realize that the realization of the Christ in this work did it. Everything else and everybody else in the world would get credit for it. The brotherhood of non-believers and all the rest of it would be able to show how they contributed to that thing, and you would have nothing to show, and certainly you'll never expect anyone to believe it.

So, in this work, there is no possibility of reward, or gratitude, or recognition from the world but never forget this that there will be reward and recognition from the Source which is God. It works in this way. I must take you back for a moment to the seventh month of my Christian Science practice.

I was doing very well in the practice, considering I was only in it seven months. I was covering all of my expenses, earning my way as I went along and with no previous experience, and no acquaintanceship, and no friendships that was really remarkable. But in this eighth month, it got to be the 10th of the month and all my bills for the previous month weren't paid. And so I looked at the dear little account book that I used to have. This isn't one. I don't have any, but I did then; and I discovered that Mrs. Jones, Brown, and Smith owed me a hundred and fifty dollars, that I only owed a hundred dollars on last month's bills; and so you can imagine what a relief that was to know that I only owed a

hundred, but I had a hundred and fifty coming in. I felt so good about it that I retired early that night and had a good sleep until 3 o'clock in the morning and then that in this case it wasn't the devil. It must have been an angel awakened me, and the first thing I remember was, "What was that, what was that, what was that?"

"What was what? You owe a hundred dollars, and you have a hundred and fifty outstanding. Isn't that nice? You don't need God. Now, what possible use do you have for God if you only owe a hundred dollars and you have a hundred and fifty? Why you've got everything going your way."

And I realized, "No, that couldn't be. That couldn't be for a practitioner who is suppose to call to help people demonstrate supply when they owed more than they had." Something was wrong in that picture, and it probably took a little longer to realize all this; but I jumped out of bed, went over to my desk, and I wrote out receipts for that whole hundred and fifty dollars, and at the bottom I put a note in each letter, "A beautiful thing has just happened to me for which I would like to express gratitude. Please accept this enclosed statement 'paid in full' and with no questions asked." And I went out in the hall to the drop, and I put those envelopes in there, and I said, "Now, God, I still owe a hundred dollars, but I haven't got a hundred and fifty. I haven't even got a hundred."

Now, we're going to find out whether I stay in the practice or get out, because now I can't stay in unless there's a God and unless there's a God at hand; because hotels don't wait too long for their bills, and I was living and having my office in a hotel right here in New York City.

So, you wouldn't imagine I'd sleep much after that but I did, because now I'm in a different position. Well, that evening I went to church, and there was a committee meeting, and we went to Schraff's afterwards for some hot chocolate; and it was after 11:00, 11:30, when I got back to the hotel, and there standing at the desk of this little residential hotel up 91st Street and Broadway there's a man I hadn't seen in 13 years, a traveling salesman. Well, of course, we stood and renewed our acquaintanceship and talked pro and con, and this and that, and the other thing, and how he happened to be there was he was on his honeymoon, and his wife didn't like it downtown in these big, noisy hotels, so they moved out and selected this little, residential hotel. By chance, it was the same one that I was at, as if there weren't hundreds of others for them to select.

And, in the midst of this, he said, "I owe you some money." "Yes, yes, you did owe me some money thirteen years ago. I picked you up in the street drunk and took you to my hotel, put you to sleep, sent your clothes out to be pressed, in the morning sent you out on the road with enough money to get to your first town. Sure, you did owe me some money, but I'm afraid it's outlawed." "Ah," he said, "outlawed nothing. What are you talking about? I owe you that money. Of course, I would never think of sending it, because you're one fellow that will never need money." And, in his recollection of me 13 years before, that was true. But he said, "Anyhow, I didn't know where you are. How much was it?" Well, neither one of us could remember, so we started to figure up. The

closest we could come to it was \$150, so he wrote me a check. And I said, “Alright, God, I’m in.”

Now, I’m in the practice, because now I don’t need money, and I know it. Now, I know I don’t need patients, and I don’t need gratitude. I don’t need anything now. All I need to do is continue to practice and behave myself, and the rest is in God’s hands. Well, from that day to this, of course, I’ve never had bills; and, as a matter of fact, until I came into class work, I had no fees, no bills, no statements, no requests for money, and abundance was always made evident.

So, you see that out of that I got this lesson: That I don’t get and I don’t expect gratitude from people. I don’t get and I don’t expect reward or recognition from people. That doesn’t mean that I would allow a gang of parasites to grow up around me, not by any manner or mean, because I wouldn’t call that demonstration but neither do I consciously within myself think of any person as either the source of my supply or even a channel for supply. As far as I’m concerned, they have nothing to do with my supply. *My relationship with God determines my supply.* As long as I have that relationship with God, I could be with Rickenbacker out in the Pacific, or I could be lost in the desert. My supply would be there without people around me, and without gratitude, and without being worthy of it or deserving of it. Just my relationship with God establishes that thing.

So it is that what we do in secrecy is what the Lord is able to reward us with from the housetops openly, and so it is that the “bread” that we cast on the water returns to us. And so this work that we engage in—prayer, meditation, realization of the Christ—is definitely going to result in a reward, in a return, in a recognition but not necessarily from the world that is blessed by it. Sometimes we have patients and students who get the real top in the way of demonstration and give the least in the way of recognition or reward. Sometimes we have students and patients who receive very minor benefits, but they recognize it as a recognition or realization of God and to them it’s just as important; and their payment, or giving, or recognition is not in proportion to the headache being healed but in proportion to the fact that they’ve seen the Christ face to face—realized and demonstrated for them.

So it is with us. We’re not going to expect, just because some part of the world or some part of our Infinite Way world receives tremendous benefits from our work, that we are going in turn to benefit from them nor must we expect it. Our expectation, our expectancy is of God, no other way. And what we do we do as unto God, not unto man whose breath is in his nostril.

Don’t think there’s any inconsistency in that when I say that I wouldn’t allow a gang of parasites to grow around me. In other words, the reason we have a class fee is not from the standpoint of demonstrating supply. There’s only one reason that we have a class fee and have had from the beginning and that is this. If I didn’t have, we couldn’t provide a theater big enough to hold the people who would be in the class. In other words, the whole 500 who are in the lecture audience and who didn’t think enough of it to even pay for the hall, they would still be along expecting that same building to house them for a

class; and they would think just as little of it as they did of the lecture, whereas actually that lecture was far superior. Those four lectures were superior to any class we've ever held, but they didn't recognize it. They didn't realize it nor did they even realize it enough to pay for the hall. Do you see what I'm getting at?

And, I couldn't conduct a class of 500 people who were just sitting there thinking about what demonstration they might make through it or what good. I can't do that. There's something in my nature that doesn't permit it. When I have a "pearl" to give, I've got to have a connoisseur of pearls to enjoy it with me. Do you see that? When I've got a spiritual wisdom, I can't hand it to these people out on the street. I want somebody. That's why I enjoy the company of these mystics. At least, if a "gem" does come through, I can share it with them, and they know what I'm talking about. That is why in, and some of you have seen it when we, yes, like in Seattle and Portland and out in Honolulu where we've had our own tiny, little groups together in the room. Oh, we've had gems come through there that were sparkling, and we all enjoyed it, and we all loved it. And, that was that. Nobody thought about money, and yet all the expenses were taken care of; everything was taken care of, but nobody had to come down to thinking about money.

But, if I take that attitude with the world at large, I gather around me those that will take the pearl, and then go out, and start to peel it to see if it's real underneath. And, I can't take that. You believe that? And, it's for that reason that we have a fee. It is to keep out those who really have no right to be there. It is like thinking of you people who have spent a thousand and two thousand dollars to get here and be here in the class and then having a lady come up and say she wants to be in the class, but there's one night she'll have to miss and \$35 is too much just for five sessions. Now, how would you like to teach a class like this to an audience like that? You see what I mean? So, in that way, I couldn't have around me that type of thing when I'm doing, I can give them a lecture and introduce the work to them, but I just couldn't sit down really and pull out all the pearls that God has given me and then share them that way.

So it'll be with you. You will find those with whom you can share anything that comes into your experience, but you'll soon have enough wisdom not to hand it around to those who are not yet ready to receive it.

So then, I bring this up only to tell you that class fees are not for the purpose of supply. They're really for the purpose of excluding those who cannot see past that vision. For supply, God is it. Every time you have a conscious realization of God your supply is included in it, whether or not you see it at the moment. It is true. God doesn't give supply. God doesn't send supply. God doesn't result in supply. *God Itself is the supply.* In the same way, *God Itself is safety and security.* God doesn't provide it. God doesn't send it. You don't need God to send you to a bombproof shelter. You don't need God to send you a list of investments. *All you need is God Itself*, and then you are in the midst of your safety, and your security, and your peace.

And, so it is that all this work that we undertake, if we think at all in terms of recognition, reward, reciprocity, let us think of it in terms of the experience of Christ realized and finding our good in it and then not being concerned whether the world recognizes it or not.

Well that is that part. Now, the second part is this. For I suppose the first five years of our work, I never really thought of it in terms of a “world work.” I thought of it in terms merely of Joel Goldsmith and something that had come to him as “The Infinite Way,” and there’d be some people interested and would buy the books and read them, or hear them, or go to a class; and I really never thought of it as anything beyond that. But, four or five years ago, I began to realize that “The Infinite Way” is something more than that. What are you laughing at? You sort of remembering it behind there. And it’s true, I really did, I thought this was just Joel Goldsmith and his little unfoldment of “The Infinite Way” and the people who would be lead to him.

But, as a matter of fact, I did know actually four or five years ago—oh, I wouldn’t admit it even then—that this is going to become a world work. It’s going to be more than a world work, and it’s going eventually to be recognized as a world principle. And, it may be that the days will come when the newspapers will tear our hide off for saying that the Bible didn’t find God and that there’s very little of God in the Bible. Don’t be surprised if it tears your hide off and wants to put you in jail for even being in a room with anybody who denies the God of the Bible. And, don’t be surprised that a lot of other things that you are now taking for granted as Infinite Way principles, the world will consider you are not only crazy, heretic, and all the rest of these things, and you’ll have a lot to meet in your own life.

I knew that. I saw it coming. And, a couple of years ago in Chicago when the opportunity came to broadcast, I didn’t really think of it in that moment when I said, “Yes, I’ll go on for just a guest appearance.” But, the moment that that appearance was over, I knew that we’d be in for it; and I stopped short right there and then and never went back in spite of two letters from the broadcasting company and the man in charge offering very attractive inducements for both radio and television, things which money couldn’t buy. I mean that we, in our wildest dreams, couldn’t raise enough money to pay for the two programs that they offered me free.

But, I knew right there and then that would open up the whole of this business to the whole world and would bring a lot of gratitude from those benefiting but an awful lot of hell from those who would immediately jump on what we were teaching. And, I stopped short. Since then, I’ve had the feeling of joy—once in awhile, a very subdued joy—in knowing that eventually the principles that are revealed in “The Infinite Way” are going to do quite a lot of good on earth; but I’ve had a constant dread of the day when the thing should split wide open and the churches, and the philosophers, and the scholastics should jump on us and prove in eight languages how wrong we are and how destructive we are to the world.

But, I'm a savior this way that whether we avoid some of the horrors that Mrs. Eddy went through in the forming of the Infinite Way, of the Christian Science, I have no way of knowing whether our advent into the world will be a gentle one. I have no way of knowing. I can only tell you that I have seen a couple of attacks already that, if they were answered, would be full-fledged attacks. And so, I don't know what's coming, but I can tell you this that Mr. Exman of Harper's told me this morning that he sees no reason for not publishing the next book, "Meditation." And, he's just waiting for his associate to come and read it to give me the positive word; but, at the present time, he likes it so much, and he's the head of Harper's, that he sees no reason for not publishing it.

Well, that will be the introduction to the world, to the book world, to the book reviewers, to the religious world, because Harper's has the largest religious department in the United States. They reach all of the churches—metaphysical, orthodox, philosophical—and I don't anticipate that there will be any difficulties with the book, "Meditation," because it is sugar-coated; and those reading it will love it, not seeing the TNT that's buried underneath. Outwardly, it reads beautifully. It really does. It's a gentle, sweet thing, but you know from meditation what happens when you meditate and all the TNT involved comes out. Well, I don't anticipate that there'll be anybody at all object to that book or find anything wrong with it. It is only that when that book is out and they start saying, "Well, what else did this fellow write?" that you may expect repercussions.

Now, I may be all wrong, and the world may be all ready to say, "Yes this is fine," and I hope it's that way for all our sakes. But, I'm telling you in advance that it's a wonderful thing that we here that we have "33" who at least will be able to smile with each other and at each other, even if in a sickly fashion. At least you have been around the message long enough to know that it is a benefit and a blessing, so that when the world begins to holler at you at least you won't have to say, "Well, maybe I was wrong." You've seen enough already to know that you couldn't be wrong, and the chances are you've been around me personally long enough so that when they call him crazy, and vicious, and wanting to destroy the world, and so forth, you'll be able to say, "No, we never met that kind of a fellow there," and so you'll be able to stand. For the rest, you know what happens to the disciples, don't you? They all wander off by themselves and deny they ever met this fellow. But, I think that our "33" will at least have had enough experience so that when gossip, and rumor, and slander, and all the rest of it flies, we'll be able to recognize the source to be anti-Christ.

Now then, I may be too previous. All of this may not come about as soon as I think, but I have known that eventually it's going to come. Can't help it. Whether a radio program picks it up first or whether Harper's pick it up first or a half dozen, there are three other publishers here who have asked to see my next manuscript, so somebody is going to introduce The Infinite Way to the public. And so, be prepared for that and be prepared for the calls that will come for healing work. If you can heal, prove it. Show it. And, remember this when these calls come, as far as you're concerned, you're not really going to be called upon to reduce fevers or lumps and don't ever get the idea that you are, because fear is going to come in, and you will not do healing work.

The minute you connect this ministry with somebody's physical diseases, you are not going to do good healing work. If you treat a cancer differently than you treat a cold, you are not going to do good healing work. If you treat unemployment differently, you may get a different message from within when you turn within. Oh yes, the words may come to a paralyzed person, "Rise, pick up your bed, and walk." It may be for an unemployed person, "You're in *My* employ," or "I am the only employer and employee," or in human relationships it may be that love is the only. The answer may come in a dozen different ways suitable to the particular claim but your handling of it won't be, because your handling of it will not be as if it were a mental, moral, physical, or financial condition. Your handling of it will be *I am being called upon to realize Christ*. Now, remember that, won't you?

That is all there is to healing work. All the rest of this metaphysical healing work of knowing the truth and all that, that's all preparatory steps for the infant thought, but at this stage of our development—and I'll tell you that this stage was my first stage—*the only thing that you deal with in healing work is Christ realized*. Now, if you don't realize Christ, there isn't going to be healing. If you do realize Christ, it doesn't make any difference what the nature of the claim; there will be harmony. It's the same thing in your own work. Whether you have a big work in The Infinite Way or a small work is not going to depend on how much publicity I give you, because I can tell you something right now that I took one man in San Francisco and turned over to him over a thousand class-taught students of The Infinite Way, and inside of one year he was down to three. Well, it had nothing. And, I put him on the platform, and I introduced him and left him there with a work and told everybody that he was going to succeed me in San Francisco. And, I turned the work over to another man in Los Angeles with over a thousand class-taught students there. When we met in halls there, we never had under 400, 450 people at a meeting; and it took him about two years to run it down to eighteen. Do you see what I'm getting at?

I can't make your demonstration. I'll tell you that. It wouldn't make any difference what I did. You're better off never to have a recommendation from me, because you won't have something to live up to. But, the success of your work is going to be in proportion to your realized Christ. If you can sit in the silence ten times a day and get the realization of the presence of the Christ, you'll be so over-flooded with work that it won't make any difference if you set your tent up in a tiny village or in a big city. They'd beat a pathway to your door. "What you are shrieks so loudly," Emerson says, "I cannot hear what you say;" and I can tell you that anyone who is realizing Christ a dozen times a day is attracting, is making so much noise—silently and spiritually—that the world is being attracted to their doorstep; and there's no other remedy. And, there's no other way when they come for healing. It can't make any difference to you. I don't know the difference between a broken bone or an unborn babe. I don't know the difference between working that a person should get a baby or working for one that doesn't want one after they have it. None of that means anything to me. All that means anything to me is if I can sit and realize Christ, harmony appears, not always in the way the individual expected it, but it's the way they've got to take it.

Now, just as in Cosmic Law “as ye sow, so shall ye reap,” as in Cosmic Law if you sow to the Spirit, you’ll reap life everlasting. If you sow to the flesh, you’ll reap corruption. So, I will say to you that in our work, if you make your realization of the Christ the central theme of your life, and if you achieve that realization once a day, it will bear fruit after it’s own kind. But, if you make it ten times a day, you will eventually come to the place where you will never again make it, where it will be a continuous dispensation, where you’ll never be out of it. There may be degrees. There may be some days when you’ll get a deeper realization of Christ but never after once you’ve gone along for a period of meditating 8, 10, 12, 15, 18, 20 times in a 24-hour period, and after you make the contact each one of those times, the day will come when you will be so immersed in the Christ that you won’t be able to get out of it. No temptation will ever take you out of it. You may come down to a different degree of it, but you won’t come out of it. And, therefore, Christ will be a continuous dispensation and healings will take place, even when you don’t know about them.

Now, since this is the theme, let us continue it. For our “special” work, three of those meditations you promised me, *three daily meditations* that have nothing to do with your own life, and nothing to do with the life of your family, or your patients, or your students, three of those daily meditations belong to me for this work.

The first one is a meditation in which you will achieve the realization of the Christ for no purpose whatsoever, except the purpose of realizing the Christ. You’ll sit in the silence until you catch that inner assurance that tells you “*I am on the field.*” No purpose. It’s not for Joel. It’s not for The Infinite Way. It’s not for your family. It’s not for your private life. It’s for no object whatsoever. It is merely for the purpose of coming into the realization of Emmanuel—God is with us. And that’s all. That’s your first meditation for me, which isn’t for me. It’s for the realization of the Christ.

The second meditation, which may be any time during the day or night that you like, will be first achieving the realization of the Christ. Then, when it’s achieved, realizing that this realization of the Christ is touching human consciousness and awaking it to spiritual understanding, preparing the way of The Infinite Way, removing the material grossness or darkness that would interfere with the reception of the message of The Infinite Way. You will remember during that period that there are workers circling the globe now, practitioners, teachers, tape-recording work and that all of this work just wasted on the desert air is meaningless. There has to be receptive and responsive consciousness, and that will be your function to prepare that receptivity and responsiveness by realizing that this particular realization of the Christ is going before us, touching human consciousness, rousing it to the reception and responsiveness to the message of The Infinite Way. And, then what happens if there is some practitioner somewhere doing some healing work and not breaking through to their patient, that very realization of yours may break through and make that patient receptive and responsive to the work that’s being done. If there is some group teacher or leader somewhere that is not breaking through the consciousness in their city, arousing someone to be interested in the message, you may be breaking through into that and preparing a receptivity in New Orleans, or Baluchestan, or Russia, or Washington, D.C.

You know it's as important for us to awaken New York City and Washington, D.C., as it is for us to awaken South Africa. That has been one of the miracles of church work that they have sent missionaries all over the world and forgotten that we ourselves aren't yet aroused. We must understand that it isn't people that have to be aroused, and it isn't nations or places; that there is a dense, void, black, human consciousness immersed in matter; and our second realization of the Christ is to dissolve this human sense so that spiritual realization—the message of The Infinite Way—may penetrate and be received and responded to.

The third period is again, first of all, the realization of the Christ. Nothing's to be done, nothing's to be thought, until that Christ has been realized; and then realize that this time it is that human consciousness throughout the globe be dissolved so that the kingdom of God can be realized on earth. *My* peace, spiritual Peace—not the peace that the world giveth, not the health that doctors can give, not the wealth that banks can give, but that with this realization of the Christ, human consciousness is being dissolved so that the Christ Self, the Christ peace, the Christ health may be realized on earth as it is in heaven. Those are the three periods of the day. But, remember this, don't attempt to let your work go in any direction until the Christ has been realized.

Now, this also is a lesson for you in “practice.” It is far better to do your healing work after you have realized the Christ than to do it before. In other words, when you sit down to help anyone, forget them. Turn to the Christ. Get the conscious realization of the Christ; then, if you like, when you've had that realization of the Christ, then you can realize that into this atmosphere nothing can enter that defileth or maketh a lie, or that there are not two powers operating in this consciousness nor are there two laws operating in this consciousness; because, you see, what you say through the Christ is the Word of God that melteth the earth. What you said before was only to lift you up into the realization. It had no healing power. Are you following me on this?

You see, what the Son of God says that's what counts. The Son of God has power to forgive sins, to remit penalties for sin, for disease, for broken law. Anything that is voiced as the Son of God is power. What you utter, or voice, or think, or declare as a human being is wasted on the air. So, therefore, if you must declare Truth, declare it to lift yourself up to that place where you have Christ realization. Then, when you've had Christ realization, then begin to give your treatment; then begin to know that this individual who has turned to you is in the spiritual Realm where there are not two laws operating, not two lives operating, not two powers operating. You see that?

Now, anything that's voiced through Christ realization might just as well be God Itself speaking, but up to that time it's ego to believe that any thoughts you think are going to benefit anybody. “For my thoughts are not your thoughts, and my ways are not your ways,” so all the amount of thinking that you do, or declaring, or affirming is not power unless it comes through that mind that was in Christ Jesus. If it comes through that mind, you can be assured the man at the “temple gate beautiful” will jump up, and sing, and

dance; but it must be the same Spirit that raised up Christ Jesus from the dead, and until you are in that same Spirit, don't expect results.

Now, the same thing is true if you have tape-recording meetings. I hope you don't expect too much of those tapes. A certain amount of good will come out of them, because my consciousness is in them when they're made. A certain amount of good will come out of them, because Emma has learned never to turn out a tape as a piece of machinery but to stand right there by it all the time knowing that it isn't a piece of tape. It's the Word of God that's going out into consciousness. Do you see what I mean? So behind every tape is the two-fold consciousness going out. But even then, don't expect too much of it unless you add to that the very presence of the Christ in the room where the tapes are being heard, then the tapes won't be heard by a lot of sick and sinning people. They'll be heard by the mind that was in Christ Jesus that you have brought to these people. Do you see that?

There is the secret of the success. It is the same way when I go on a platform in a theater and there's 500 people there you don't for a minute believe that they can understand what I'm saying so far as words are concerned. If it weren't for the hours and hours of meditation of realizing Christ as their mind, Christ as their wisdom, as their consciousness, if it wasn't for bringing the actual Christ into that room, they would just get a lot of words that wouldn't interest them. But, you have witnessed for years that whatever city we go into the last audience is always the biggest audience. In other words, it builds up from the very first all the way through to the last; and, if we didn't leave town, we'd have to find a bigger place to meet in. You've seen that in every city where you've been with me. We begin small or we begin medium but we always end up with as full a capacity as there is around.

Now, I've witnessed that over long periods, like two years in San Francisco and three years in Los Angeles, to where we built up to where no matter what the meeting hall was it didn't accommodate them, even up to Oakland where we seated 900 and ended up with a thousand, or the Women's Club where we seated 500 and always ended up with 600. It builds up and builds up because of that Christ presence which is felt, and, of course, it spreads from one to another.

Now, the same thing is with your own work. The tapes will do a certain amount of work but don't expect too much of them. What we must expect something from is the consciousness of the one who is operating those tapes. If you have gone into that room and realized fully the Christ and felt it there, then there will be those in your audience who will also receive the Christ message, and they will go out and bring in the tithes right into the storehouse.

Humanly, you won't succeed, not in this work any more than in any other work. Humanly, there are Christian Science churches that are empty, and half full, and some that are overflowing. It has nothing to do with the fact that it's Christian Science. It has to do with who the teachers and practitioners in each individual church may be. If there are the right teachers and practitioners in the church, that church is full. If there aren't

the right teachers and practitioners, that church becomes empty. As a matter of fact, I witnessed in Cleveland for many, many years the empty churches there; and many people blamed it on Cleveland, but it had nothing to do with Cleveland. Cleveland is just the same city as every other. It had to do with the group of people who founded the churches there and who began to fight among themselves and finally fought to such an extent that they didn't even permit the acoustics to be properly done there. Do you see what I mean? It has nothing to do with Christian Science. It has to do with the consciousness of the Christian Science teacher or practitioner who is in, you might say, charge of the particular place.

Now, don't expect anything different in the message of *The Infinite Way*. *The message of The Infinite Way has infinite capacities*. It has capacities to draw, as you have already seen it draw in every city where you've been with me, but it isn't the message itself that does it, because we'd be drawing equally in all cities. It's the consciousness of the individual that is responsible for the receptivity of the message. And so it is, the more an individual meditates. They don't have to take human footsteps. They don't have to advertise. They don't have to have testimony meetings. What you do in secret is shouted from the housetops, if what you're doing in secret is realizing Christ. If it isn't, it's also shouted from the housetops and made evident in empty buildings. But, realize Christ. It's the whole secret. There either is a Christ in this room or there isn't, and if there isn't, then this is just another room with a lot of talk. If there is a realized Christ in this room, there is harmony, and peace, and quiet, and joy, and healing, and understanding. So it is wherever you are. The room itself is a blank. It's neither good nor bad. It can't heal, and it can't curse. Nothing can happen from your furnishings. It has to happen from your consciousness.

But, but this is true. If you were to live in this room for a year and meditate here ten times a day and realize Christ, there wouldn't be a piece of furniture in this room that wouldn't be doing healing work. Everyone that sat in the chair would be healed just by sitting in the chair. It is really true that rocks and stones can heal. It's really true that certain temples and churches have healing atmospheres that can heal. "If I didn't speak," he says, "the very stones would cry out and teach." And they would. They would. His robe took on such an atmosphere that a woman was healed just touching his robe. And, the Holy Grail as a cup, whether or not it's fiction, this is fact. If there were such a thing as a cup that he handled, it would bless everyone receptive and responsive who handled it, because there is such a thing as "darshan."

Now, *darshan* is enlightened, spiritual consciousness in an individual; and when they have it, they can say, "I bless you," and that can remove your ills, or your sins, or your diseases, or your lack. That has been the system that is shown in Roman Catholic work where just kissing the ring of the Pope is a blessing or receiving a set of beads blessed by him is a blessing. Now, I don't know much whether any of these later Popes or early Popes ever really had that gift of darshan. It may be superstition so far as beads are concerned, but this I'll you that the principle is true. If those beads are blessed by an actual holy man, a man of actual demonstrated spiritual consciousness, then those beads take on an aura that you could feel in your hand.

There are pieces of temple art in the Orient that you only have to touch to feel the tingling in your system, because they have been in an atmosphere of prayer, of holiness. That's called darshan. That's why in India they call the river Ganges a holy river, and you go to it for its darshan. You bathe in it, as dirty as it is. You bathe in it and get blessed. Well, the reason is that so many holy men have lived along the Ganges River, by the Ganges River, that supposedly it has taken on their darshan.

Now, to what extent this is demonstrable is, of course, to what extent an individual is spiritually endowed and then probably what degree of recognition of that the student has or disciple. But, the point that I'm trying to make is this that in proportion as your consciousness is imbued with Christ realization it is a power of darshan—a blessing to everyone who touches you. You can just look at them and say, "Peace be still," or you don't even have to say it. The mere fact that you look at them carries your blessing or healing with it. You may be in a bus, you may be in a store and somebody next to you gets healed just by virtue of your being there. Why? It isn't you. It is the realized Christ, which has completely filled your mind, and soul, and body with its atmosphere; and every receptive thought feels it. And so, it would eventually go to the handkerchief in your pocket or the knife in your pocket if you were, if you had it in that atmosphere of Christ realized. Sooner or later it, too, would have a holy atmosphere. But, let's not use them as holy relics and try to get healed with them but recognize this fact which is a basic one that whatever blessing you are to anybody is not from what you know or from the fact that you may be a very sweet, nice, clean, human being. It has nothing to do with that. It has to do with what degree of Christhood you actually, consciously realize.

Now, if you realize Christhood a dozen times a day, you will be so imbued with it that you will be a blessing wherever you travel in some degree. Unfortunately, it would seem that none of us achieves enough of it to be the amount of blessing we would like to be, but we can at least achieve the being of it in our own small way among those who are led to us. We can't go out seeking people to bless. It doesn't work that way. It is they who have to come and accept the blessing. It is they who have to recognize you have something, and it is they who have to recognize that there is an aura or an atmosphere. Your function is to be sure there is an aura or an atmosphere and that you can do only by the degree of your Christ realization.

Now, if you were to recite this whole Bible as a human being, you would accomplish no more with it than ministers do in churches. But, if you will first attain Christ realization and then recite one statement of Scripture, you would fire the consciousness of your audience or of the individual coming to you. Then, you could take "thy grace is my sufficiency," and it would become a light to whoever you gave it to. But, if you give it to them as a human being, it is nothing more than a statement and carries no blessing with it; but if you first attain Christ realization and then say to somebody, "Take this mantram, take this prayer, "thy grace is my sufficiency in all things," and you'll be giving them something that every time it goes through their mind it'll almost burn with brightness. But, that will be not because of the words but because of the Christ realization with which you have imbued those words. Then, you can give them, "He that is within you is

greater than he that is in the world,” and they go out with such confidence in it, such faith in it, that you’ll marvel at it, and yet it won’t be those words they have faith in or you. It would have been the Christ realization with which you have imbued those words.

Now, yes, I can still remember I was making my day’s calls in Boston and returning through the downtown heart of the city, and I passed a Hebrew synagogue and caught over it the words, “Except the Lord build the house, they labor in vain that build it.” And, I want to tell you something that that went through my system like a bolt of electricity. I don’t know that I’d ever heard it before, but I heard it this time; and I knew it, and I knew that it was gospel truth; and I knew that forever after I would never need any other truth than that. That is “my truth”: “Except the Lord build the house, except the Lord build the house, they labor in vain that build it.” And, I knew then that no matter what I would say or do would be powerless in this world except it were imbued with the Spirit of God; and it is for that reason that that passage is in the front of every pamphlet; and it is for that reason that that is one of my deepest mantrams or inner prayers, inner realizations, if you will. *Except the Lord build the house.*

I could tell you this all day long, talk to you, recite all this, and see it go out of no value, but if I have brought the actual conscious realization of God to me before I speak, then it is that that you are receptive to and responsive to; and it is that that you catch. It isn’t those words, because you’ve read those words in the Bible. *It’s the Spirit of God that imbued the words*, and that’s what it is that makes our treatments effective. It isn’t what words you use. It isn’t what sequence of words. It isn’t anything like that. It is whether or not the words and thoughts are going through the mind that was in Christ Jesus or whether they’re going through your human thought.

Well, of course, it may be six months from now, because I have a suspicion that this fall we’re going to meet in Chicago, Seattle, and Portland before this year is over. I have a suspicion—don’t ever take me too seriously—because sometimes I may be talking, and I have no hesitation in letting God make a liar out of me. If He wants to, I’ll retract. But, it seems that is a logical thing that I’ll get home about the first of August to Honolulu and stay there until about the first of October; and by that time those wings will start itching, not the shoulder wings, the healer wings; and I’ll be looking around for a nice, soft place to light in. It won’t be the Sherman hotel in Chicago. And, the benefits of this work that we’ve done here should be more marked than any previous work we’ve ever done, because at no time in our previous work has it been possible to emphasize, or, if you like, to say “pound away at,” as I have this time *Christ realized, Christ realization.*

Up to this time, it is the thing that has been the central theme of my life since 1929, but the thing that I have least been able to convey. But, with all the work that is going on in the years previous, it lead naturally up to this point where I could not only say it but where it could be received and responded to. Do you see that? And so, I wouldn’t be surprised that for many of us the next six months will be more productive of progress than the last six years, because it has a habit that way, you know, of building up, and building up, and building up, and then all of a sudden the blossoms coming out on the

tree; and we have the right after this New York work to expect it. And so, let's not be surprised at anything that happens.

Also, let us remember this. No matter where I am, I'm always glad to get your letters. I'm always glad to answer them, even if sometimes I have to do it with a postal card. See this desk here? Well, that's what happens wherever I am, and there are times when I cannot get these letters off promptly. There are times that I can't write a letter. I'll just send a postal card, but remember this that what I send to you is not of importance. It's that you have made the contact with me, because if I am in my Christ realization, which I have to be to be teaching these classes, then your contact with me is your contact with Christ realization. And, if you get back a postal card, if you get back nothing, you're at least in your inner consciousness feel the response that will come, and you'll know that it wasn't from my writing you but from what took place in there.

And then another thing, and I say this now for the first time in our nine years of work. Now you know each other. Don't hesitate to know each other better, because now you know who we are. You know the group now that forms *the inner core of our work* at this time, so you should have a great feeling of love for each other, a great feeling of freedom, a great feeling that here are a group of people who seek nothing of each other, who never will ask anything of each other, who will always turn to that spiritual Center and Source. And then, what they draw from that they can share with each other, and, heaven knows, if ten righteous men can save a city, I don't know why we can't save a whole nation.

Well, that's that.