

1956 Barbizon Plaza Private Class for '25"
Joel S. Goldsmith
153B – Christ Realized

Good afternoon.

Now again we are the twenty-five workers in the United States and Canada, and we are united in The Infinite Way. There is still no material tie that binds us. We have not violated that part of The Infinite Way teaching. There is no material tie, no human tie that binds us. There is only the tie of spiritual understanding. We are not united for any purpose of our own. There isn't anything I hope to gain by it, and I want you to feel that there is nothing that you are to gain by it, unless it's a higher state of spiritual upliftment. But I mean nothing beyond that.

Because the attitude of this twenty-five, and those who may join us later, should be something like this. Supposing we can visualize at this moment Jesus Christ in this room. You wouldn't suspect Jesus Christ of wanting anything for himself would you: supply, or home, or companionship, or anything else. You'd recognize that he was here for your benefit, and you wouldn't even stop to think about offering him anything except gratitude, love, homage, or supplying whatever physical needs there may be. But aside from that, you would never think of Jesus Christ in terms of one who was at all concerned about receiving anything.

You would be sure that if he had to sleep somewhere tonight, that he has the assurance that it's provided, or if he has to eat, you have the assurance that he has the assurance that it's provided. You might say, "Can I offer you a place to sleep, or something to eat?" And it may well be that he would accept, if he hadn't accepted anything before that. But that still would not leave you with any sense that he was looking for it, or expecting it, or that he needed you, because if everyone forgot to invite him, which isn't very likely, under the grace of God, he still would find a hallway somewhere, where he might be comfortable.

Now then, a practitioner should have arrived at the place in consciousness where they are seeking nothing from their work, nothing. If they haven't the Christ to give, they shouldn't be in the work. If they have the Christ to give, then it's the Christ that meets their needs, not persons, though it will continue to come or seem to come through persons.

You remember the experience I had one time in Hawaii, when a group of the students came to me and said, "You ought to have a home here, place with some ground around it, so that we could come and visit you when occasion required, or be taught, or when friends or students from the mainland could come over and visit you, and have a garden to sit in, or a living room big enough," so forth and so on. Sort of an Ashrama idea you know, without living quarters. And I said, "Well, if the time ever comes when that's necessary, I'm sure the students will provide it, and I'll be glad to be there."

That night I was awakened out of a sleep, and the voice said to me, "You taught them erroneously."

"What?"

"You taught them erroneously."

"What did I say?"

"You told them that if a need arose for it, that the students would provide it, and you would be there, and that means that the students have more understanding of supply than

the teacher has. But isn't it true that if the teacher had the consciousness of the Christ, the teacher would provide it, and in providing it, would prove to the students that everything was available that was necessary in Christ consciousness?"

And I said, "Oh my yes. Yes, I wouldn't ask a patient to go out and heal themselves. I would expect the Christ of my being to do their healing work. And if they needed supply, I would expect the Christ of my being to produce their supply. Now why should I be looking for them to produce mine?"

And so the next day, I called this little group to me, and I told them, "I taught you erroneously. It isn't your function to provide a place for you or for me. It's my place to provide a place for myself and for my students, and thereby to prove to them that whatever is necessary, the Christ can provide." And of course we have that place right now. Beautiful place, a living room that will seat thirty-five or forty people very comfortably if need be, and a garden that will seat I guess, many hundreds, should occasion ever require it.

In fact, three different gardens, back, front, and on the side, so that there could be a group in each place if they wanted to be, and then a great big beach for those who wanted to go swimming. So that the Christ has provided us with a place adequate for every foreseeable need. Not only that, it provided us with a little room for the beginning of our tape recording work. And as that grew, it provided us with the ability to build on to Emma's home a studio that now accommodates all of the machinery, all of the master tapes, all of the blank tapes, her desk, and everything necessary to turn out the tape department, the letter department, the Braille department, and whatever else is necessary.

Nobody was asked to provide that. Nobody was asked to contribute to those things, but as it was needed, the Christ provided it, and very often, through what we would call human channels. I can tell you one experience, when we found it very difficult to get a good tape recorder, and finally learned of one that cost nine hundred and thirty-five dollars, but there were no steamers running to bring it to the island, and it needed thirty-five dollars to bring it over by air freight, making nine hundred and seventy dollars.

And we ordered it, and while we weren't particularly short of money, this thing did happen, that on the morning that the firm called us to tell us that it had arrived, a check came in the mail for a thousand dollars, from a student who said, "I just have a feeling you might be able to use this now." Now that student knew nothing about what was going on, and nothing about our ... because never do we tell anybody anything about these things. Do you see that?

Now then, the money comes in. It comes in purely human ways, it would appear outwardly, but it comes in without any human effort being made, any human footsteps being taken. And every activity has been the activity of the Christ providing all that was necessary. Now our practitioners have to take that same attitude, that I seek nothing from anyone. If I have sufficient of the Christ to be a practitioner, it is that Christ that must provide for me. I will not look to patients, or students, or customers, or anything else. The Christ that meets their need in physical, moral, financial healing is the Christ that meets my own need.

Then of course, you will find that the supply will come in through perfectly normal, natural avenues or channels. And if it doesn't, then you may expect to find it out on your lawn, or on your parlor floor, or in a dresser drawer, because it can come by miracles just

as well as it can come normally. Because to God, there're no such things as miracles—it's all a matter of omnipresence.

Now when you approach your ministry in that sense that you have attained a realization of the Christ, and that that realization of the Christ is your savior, your salvation, your healer, your supplier, your all, you would make a liar of it the very moment that you would look out to others for it. Right here of course comes what might seem to be a contradiction. The human mind does not value spiritual things. The human mind has no capacity for valuing spiritual things.

It might look at a diamond and know how much to pay for it. It might look at a pound of butter, and know how much to pay for it. It might look at a house, and know how much to pay for it, but it cannot look at a spiritual message, or healing, or book, and know what to pay for it. And so, you will find in your experience that people will object to a fifty cent pamphlet. "Why isn't it ten cents?" And they will object to a three-fifty book. "Why isn't it two dollars?" And they will object to a seven-fifty book. "Why isn't it two-fifty?"

And they will object to almost everything, but more especially you will find their objection if you leave to their voluntary contribution, the activity of your supply, because you will then find that the finest talk you can ever give to them isn't worth much more than ten cents, or twenty-five, or fifty cents. It is only when you say the price is two-fifty that they will pay it. If you leave it to, (the human mind, I'm speaking of), you will find that your collection plate will be full of nickels and dimes and once in a while, pennies.

And it isn't that they can't afford more. Oh, heavens no. They can't go to a movie for that, and they all go to movies. They can't buy radios for that, and they all have radios and televisions and all the rest of it. It is only that the human mind has no proper way of evaluating a spiritual thing.

Now I still have that same experience, that when, well, I think last Saturday night ... I think last Saturday night was about as fine a message as ever came through my lips. I would equal it to any class that I have had. Do you think it was evaluated by that audience? Same old nickels and dimes were there. They had no way of knowing that they were listening to a spiritual message that could do things for them. Do you see that?

Now ... and it's true all over. It makes no difference what gem, or spiritual gem you give to the human mind. It still looks back on it in terms of nickels, dimes, quarters, and so forth. And so it is that in order to develop a higher appreciation, you have to take some human ways of educating patients and students to the idea of spiritual values. Not for your sake, and not for your supply. No, not at all: for theirs, for theirs, because you would have your supply whether or not you spoke to them or whether you charged or whether you didn't.

But you will never bring them up unless you do through education, the way of bringing to light their understanding. To begin with, most of them are accustomed to churches where they drop dimes to single dollar bills. Others are accustomed to metaphysical works, where they buy ten cent pamphlets, or go to a class; and they go to three classes in a day, with three different teachers, and give each teacher a dime or quarter. They don't really expect anything from those classes, except the privilege of spending time. It's much better than going to a movie, and sometimes you can probably rest or sleep better there than you could at a movie. They have shots going sometime in most of the movies.

But the point is that by far the most people who attend those things have no intention of benefiting by them, except whatever benefit they might get in the way of healing by accident. They believe that very often somebody does get a healing while the speaker is talking, and they may have a lucky break that day. And so they'll be there in case the lightning strikes.

Now this isn't true after students have had spiritual experiences, after they have begun to feel the activity of the Christ in them. Then the opposite is true. They just can't be liberal enough, or generous enough, or giving enough. Because they realize they're not giving to the one who's receiving it temporarily. They're giving to the cause of it, the work of it, the perpetuation of it. They're giving to the benefit of the world. And so their sense of gratitude is great. But that does not constitute the bulk of your work.

The bulk of your work is with those who are beginning. That is how this matter of class tuition began. You see, if you were to look at my private life, you would know that I have so few needs that it would make no difference if I never taught a class, or did any of that work. God has a way of taking care of those daily needs. But when I began this work, public work, and first went out to places, I found that an audience of three hundred usually left a collection of thirty dollars behind them, and the hall cost fifty to hire.

I have found audiences of four hundred people leave twenty dollars in the plates, and the hall costing two or three times that amount, not to talk about the expenses of getting there, or living there, or anything else. And that was the normal reaction. That was the normal feeling of the people who went to those places to hear. Then I noticed a second thing, that when a class was advertised, a thousand people wanted to come. Yes, but then they sat there like dead weights, and you couldn't get a thing across. They weren't students. They hadn't read the books. They hadn't tried to meditate, hadn't done anything about it. They were just squatters.

And I had to stop that, because I can't any more talk to a group like that than Paderewski could play over in Central Park. It's an impossibility; I can't. There's something sacred about this work, and I can't see it that way. So our classes began to have a price. And there were many complaints, but I was grateful for the complaints, because that enabled me to keep out all those who were complaining.

Now the price of a class has never been so big that there's anybody, except someone temporarily embarrassed, that couldn't pay it if they really were serious about wanting a class. Because at no time has it been necessary to pay cash in advance. If they want to take a year to pay for it, they've had no objection from my part, or if they couldn't pay for it, and they were temporarily embarrassed.

But I know this, that when I sit on a platform in front of one of our classes now, everybody in that class has read some of the writings. Everyone has interested themselves; everyone is trying to gain a benefit. And they're putting something into it in order to get something out of it. And they're alert and alive. And very often that isn't true when I have a lecture audience, because they're coming there ... you don't know how many people call up on the phone to ask in advance how much the admission is going to be for a lecture. Well now you can imagine what they bring to a lecture audience, as if you could possibly ask anything more than they could afford.

Now, never be fooled by this. Never permit yourself to believe that you need anything that they have to give you. If you haven't enough of the Christ to meet your individual needs, don't go into this work. Go in with the assurance that you need nothing, and that

you're not dependent on the dollars that you collect. You're dependent on the Christ of your own being. If you haven't demonstrated enough of the Christ, wait until you have.

But do not make the mistake of allowing your home, or your center, or your hotel room, or wherever you function, to be cluttered up with a lot of people who think they're coming to get something for nothing, because they also are trying to get it without effort. Not only they won't give the money, but they won't sit home and study the books, and you have nothing to give them if they won't participate.

You see, many people criticize, unthinkingly, Mrs. Eddy, for having started a Christian Science movement or church. And I can tell you that if she had not done it, there would have been no advance in spiritual work. She is responsible, and her organization, for even spiritual advance. And the reason is this. In the beginning, before they had an organization, they had clinics, Christian Science clinics. And patients would go to the clinic and pay their dollar for a treatment, and go home ... and their, or fifty cents, and they would come back the next time for another treatment, and the next time, another treatment.

And eventually, most of them got physical healings. And they were very happy. And they got in the habit of running down to the corner to the clinic. Now, Mrs. Eddy soon discerned this, and instructed those who were practicing, to see that those who came for help bought the Textbook, which of course to many people seemed like very mercenary things. In order to get well, you had to buy a book for three dollars. Now Mrs. Eddy wasn't mercenary at any time in her life. The idea was that if somebody paid three dollars for a book, the chances are they'd read it. And it was necessary to read a book in order to attain a spiritualization of thought, which was more important to Mrs. Eddy than getting a physical healing.

Now then, in time, I'm sure she saw that even that wouldn't do, that just sitting around reading a book wasn't going to take a person into the kingdom of heaven. And so, with the activity of church, there came doing a daily lesson; there came meeting twice a week in church; there came church meetings; there came doing metaphysical work for different committees. Every activity of the Christian Science Church is a spiritualization of thought. Every committee that a person's on, increases the degree of their spirituality, not because of the work they're doing, but because of the metaphysical work and the reading they have to do for that work. Do you see that?

Now, by that, she prevented Christian Science becoming just another prayer therapy for physical healing. It became a religion. It became a way of life. Do you see that? Otherwise it would not have been. Now we are in the same danger. You can see that we twenty-five are here because of the amount of reading we've done, studying we've done, meditating, praying, and practicing of the word, putting into practice even the little we know. All of this has spiritualized our thought to the point where the activity of the Christ can become active in us.

Now tell me what is going to happen if you permit a hundred people to telephone you for help, and you never see them, and you have no way of knowing whether they're reading, or how much they're reading. Won't they in time just get to be medical patients whom you are healing through mental or spiritual means? What will you be doing for their souls. Nothing. You'll be freeing their bodies to go out into more dissipation. That's all. The healthier they are, the more time they'll spend at the movies, and dances, and skating

rinks, and television, and all the rest of it. So all you'll be doing is giving them some physical health to waste.

Whereas, if you work as I have worked with you, pointing out the need for study, for reading, for hearing, for classes, for lectures, you'll eventually know why I've done this. Because if I don't, I would have the same thing. I get far too many telephone calls now from people for help, whom I've never seen, who don't own a single book. They've just heard from somebody that you can get healed by calling Mr. Goldsmith. You don't know how many calls I get in Hawaii from people in hospitals, or relatives of people in hospitals, and all this and that. I never hear from them again after the call for help.

Many of them get it. Oh, yes, many of them get it, but then what do they do with it? Go home and say, "Oh wasn't it wonderful? Somebody prayed and helped my doctor heal me." And then they go on about their business until they're sick again, and then they call Mr. Goldsmith. See that? You'll have the same thing.

The minute it becomes known in your community that you do healing work, and that some people have been healed, you will get more calls than you can take care of for healing work, and you will soon have to choose whether you're going on with that, or whether you are going to take a stand and say, "No, I'm not a healer. Absolutely not. I'm a teacher of spiritual living. If you want to be taught spiritual living, you'll get your healing while you're studying."

Or someone else may be dying in a hospital. Of course you can't refuse help for them, but as they improve, you'll have to let it be known, "Well now my work's through. Get along on your own until you're ready to study." In other words, you yourself are going to have to develop backbones, human backbones, in which you are willing to refuse help to people, in which you are willing to refuse help unless they are willing to buy books, or buy tapes, or study books, or study tapes, or pay for classes, or do something to indicate that physically, mentally, financially, they're throwing themselves into this.

The Master says, sell all that you have to buy this gem. Get rid of that pearl of great price that you've got for this pearl of great price. Do you see that? And if you're not saying that to your students, you're letting them become sponges. You're letting them become spineless entities, who merely want to be physically comfortable.

Now I am the one first of all, to admit that the Christian Science organization has done more for the spiritualization of thought than any activity that has ever yet been on earth. Because it makes people support their churches. It makes people support them spiritually. It makes people do metaphysical work. It makes people read the books. It makes people study, and go to lectures, and go to classes. And that isn't for the benefit of the church, because the only benefit the church can ever get is to pile up some more dollars. The benefit is for the individuals who are doing the work.

I speak from experience, because I have been on every committee there is, and three different churches, everything up to First Reader. Three times First Reader. Reader in the prisons in New York, reader in the prisons in Boston, reader in the church in Boston, and I know the value of keeping my head in those books, morning, noon, and night, so that this consciousness could evolve. And I know you can't get it any other way. I know that if you don't put your head in the books, or in the tapes, or in the meditations, you can never be more than human beings.

But if you keep your head in the right spiritual literature and work, your consciousness will be so spiritualized, the activity of the Christ will take over, and others

will be blessed. But now the point will come: are you supposed to just be like Oral Roberts, or Brother Mandus, and let a great big audience come together, and walk out healed; and then when you leave town, they get a cold next week; they have to go back to the doctor. You could be forced into that. You could be forced into being so busy that you'd never have time to teach, that you'd never have time to insist on anyone ... and of course, the first temptation is this. The first thought is that you're giving the impression that you're being commercial. And you hate that. You hate the idea of people thinking you're trying to sell them a book, or sell them a tape, or sell them a course. It goes against your grain. Well it does mine too—very much so.

But I also know what happens. I know one instance where one man has a following of thirty-five thousand people, and they receive a magazine every single month, and not one of them pays anything for it. It's free. This man is so loving that thirty-five thousand people get their magazines free. And you know what's worrying him, don't you? When he is out to lecture, only about a thousand show up. Why should they go out of their homes, when he delivers them a nice free magazine to read in their homes and they don't even have to pay the postage on it.

So that he knows right well that thirty-four thousand out of the thirty-five aren't benefiting. Oh, they're benefiting to the extent some of them are getting healings, but they're making no spiritual progress. They're not making enough spiritual progress to say thank you. Because they accept these things free. Where's the gratitude? Where's the thoughtfulness? Where's loving thy neighbor as thyself in all of that? Do you see that? Because somebody's paying for them. Oh sure somebody's paying for them; some rich man here, and another rich man here. They're paying for it, and the rest are leaning back, doing nothing except getting an occasional healing, and probably wondering why a lot of the stuff in the book isn't true, because it doesn't work. Well it doesn't work, does it? You know that the work ... even that's in *The Infinite Way*, you know it doesn't work. It only works if you make it work in your consciousness. If you are receptive and responsive to it, if you imbibe it, if you put into our writings what I have put in, you'll get out what I've gotten out. And that's the answer.

My books are worthless to the average public. They're no good. I don't pretend that they are any good, because they're meaningless words to most people. And even if they could read them and understand some of it, it wouldn't benefit them. It isn't what's in my books that benefits anyone; it's what the reader puts into the books that benefits them. It's what the student puts in, in study, in time.

Now some of you here know that I have ridden your backs, and ridden them hard. You know that, as well as I do. We don't make any bones about it. But you know why. It isn't for my benefit. I get my benefit through my meditation, through my contact with God, but I'm trying to have you get the same benefit I have. But I have no illusions. I am not a Jesus Christ that can walk up and down the land and say, "Rise, pick up your bed and walk." I just can't do it. I'm not that type. It's you that has to rise and pick up your bed and walk by the effort that you put in. I can help, but you ... it's the amount of work.

Why are there only twenty-five in this room after nine years? Why? Where are all the rest of them? Where are all the rest of them that have been healed? Where are all the rest of them that have demonstrated supply? Where are all the rest of them that have demonstrated professional careers, and all the rest? You know there must be thousands of

them, or I wouldn't be able to go on in this work. There must be. Where are they? Well, they've put in enough to get out their little bit. They haven't put in enough to get out enough of the Christ to go out and heal with it. They haven't put in enough to get enough of the Christ to go out and show the way for others.

Oh there's more than twenty-five. They couldn't all be here this week. Some will be here for the next classes, and others will be around when I get to other places. But the point is that even in this city, there should be a hundred instead of twenty-five. But there haven't been a hundred willing to put in. See that? Now I tell you this because you already know it so far as your experience is concerned. But now I'm telling it to you so that you don't forget it when it comes to your patients and your students.

Don't think for a minute that they can coast on your demonstration, and don't let them. Just don't let them. If they want the pearl of great price, see that they pay the price for it, whether that price is in dollars, or whether that price is in hours of study, whether that price is in dedication or service, because otherwise, you're doing them no favors. You have nothing that you can give them without money and without price. Nothing whatsoever. You can't do it. They could go to the Christ without money and without price.

Oh yes. Someone asked the question in class one time, "Isaiah says come without money and without price. Why do you charge for classes and books?" And I said, "Well Isaiah was right. There is no price demanded, and there's no price needed. You don't have to pay one penny for the Christ. Do you want it without money and without price? I'll tell you how to get it. You pack up the end of this week and go away. Get yourself a room out in the country somewhere. Make up your mind you're going to stay there—might take a day, it might take a year, might take seven years, but don't move out of that room. Pray, pray, pray. Take a Bible with you. Read it and pray. Read it and pray, and stay there, and the Christ will come to you without one single penny. You can even get the Bible for nothing from the Bible Society. And you will find that you can get the Christ without money and without price. Just be willing to pay the price that's demanded of you, and that's stay alone until you've reached the centermost of your being. It may happen to you in a month, and it may take seven or ten years, but it will happen. But if you come to me for it, you have to pay money, because I have to pay a hotel, and I have to pay printers, and I have to pay airplanes, and I have to pay clothing, and I have to pay all these things. And I'm sorry, you have to pay for those things if you want those things."

"Oh, that's quite different. Well I think we'd rather pay you than go away for seven years and stay alone."

"I think so too."

Now you have a choice. You can build great reputation as healers, for this reason. There is no power in any disease, so you don't have to worry about losing any cases—you can't. You can't unless you fear the disease, unless you give power to it. You just come to the realization that there's no power in any condition, no power in any disease. You'll find that it's a very simple thing to heal. It only gets difficult when you make an effort, and believe that it's dependent on your understanding or on something you do.

It isn't dependent on you; it's dependent on the fact that it has no power to begin with, and it only gets power, or seems to have power, by acceptance. So all you would have to do really is to sit at the telephone and let the calls come in and laugh at them, say "Thou hast no power." And you'll have enough healings so that your reputation will spread far and wide, and then you'll be another Brother Roberts, or Brother Mandus, and you'll do

good healing work, but you will not bring religion. You will not bring God to individuals. You'll be too busy for that.

Just as in the beginning of my work, I used to give an hour to all of my patients who were serious enough as to want to study and learn something. But I got too busy, and had to cut them down to a half hour, and fifteen minutes, and the first thing you know, I had to cut out all teaching except two or three people who just wouldn't be put off. But for the rest, I had to give up all teaching, because I was too busy. It took four telephone lines to handle my calls, and a secretary answering my mail, and I had no time left over for teaching.

But then the first thing you know, I got to be a blotting paper for people's ills. That was all. They'd call up on the phone; they'd get help; "thank you, I'll send your check." And I didn't hear from them until they had another claim. And that was the place I was just before The Infinite Way.

The twelve months before The Infinite Way was produced, my daily average, seven days a week, was a hundred and thirty-five calls. Now you try to add that up, and you'll find out there's no room left for helping anybody to get spiritual, or learn spirituality, or teach them anything. Do you see that? But our function is not to measure success by numbers. If I wanted to measure success by numbers, we could have big, big numbers. In San Francisco, in a very short time, only weeks, our audiences ran from five hundred to a thousand people, seven days a week.

Some of you have seen the audiences in Seattle and in Portland, and you know how easy it would be to demonstrate numbers. This class could have been held in Chicago, instead of New York, and the amount of students in the classes would have been more than double what is here. Because in Chicago we have access to all those surrounding states, where we have tons of students that could have come in from Wisconsin, and Michigan, and Ohio, and Minnesota, and we would have had double the size classes that we have had here.

But numbers has never at any time influenced me, never. Numbers is not my interest. My interest is in one individual whose soul is open to the Christ. When I can have that, I'm happy. If I can have three, or four, or five students in my living room, you don't know how happy I am, because the words just flow out, and they flow out such words as you never heard before, which can't happen in a big roomful of people to whom such sacredness would be profane.

And so I'd rather have my ... why, I don't know when we last had work in Hawaii. We had that whole Kailua Series there just for about twenty people every day. And here were a hundred people in town, begging for a class, and we were having one every single day, and wouldn't admit them. Just twenty people, or twenty-two, sat in every day on that Kailua class. I went to Chicago for that special Chicago and Seattle work, and we had twenty people, where a hundred people got insulted because we didn't let them in.

Numbers don't interest me. Souls interest me. One soul...two people. And so it must be with you. There must be no personal ambition. There must be no desire for big groups. If they come, let them come, but don't have any desire for them. Have a desire for some soul to come and seek you out, whom you can open, to whom you can show the way. One soul, opened like that, is better than a hundred people who get physical healing. The others

will get healed too, in their time, but it isn't numbers, it isn't amount of dollars. It isn't that.

Radio would give us loads of numbers, wouldn't it have Lorraine? All the people who were in Chicago saw what happened when I went on the radio. That's not our aim. That's not our ambition: not money, not dollars, not numbers; souls, individuals. And the reason for it is this ... Of course that brings up too, the subject of competition.

Don't be concerned how many Infinite Way students open up in your town. The more there are, the better. The more there are, because the public will come to hear one, they'll come to hear another, and sometimes they'll want to hear two, or they'll want to hear three, and in the events, they'll find their own base. It makes no difference how many there are in your town or my town. Matter of fact, it wouldn't make any difference how many competitors, so-called, from other works came in if they were doing spiritual work. Because what difference does it make whether they come by way of The Infinite Way or the other way, as long as they come to the realization of God?

So never can a thought of competition enter our work. Never can a thought of dividing. We have had it here in New York where the feeling existed because there was more than one tape recorder. Why that's stupid and nonsense; there are twelve million people here. Do you see that? There are a hundred and sixty million people in the United States. There's enough for all the Christian Science churches, and Unity churches, and Infinite Way workers. Now that ends that.

So let me come ... no, before I come to the main thing, let me come to the word reaction. In all of our class work, you will find that there are many forms of reaction. Mrs. Eddy used to call it chemicalization. At the end of my class in Johannesburg I went to Capetown, and when I got there, wires came down: twenty-two people were taken sick in one day that had been in the class; sick enough to go to bed. And they were all wondering, did they get up against a wrong teaching? Did they get hypnotized? What happened to them? Twenty-two people sick in bed, and not knowing why or what, which didn't disturb me, because I knew the answer.

And this student who brought it to my attention, who was receiving these wires, said, "What do you think happened to them?" They didn't think anything was wrong with the teaching, because they had been through the class, but that there might have been something wrong with these people.

And I said, "No. No, there's nothing wrong with these people, just leave them alone." And within two days, the letters started to come, "Now they feel fine. It's just as if something was thrown out of their system, and now they are free. Now they're newborn."

Well now, let's look at that situation right in the face. Two things are happening. Every human being in the world is sick, whether or not they know it. Every human being has something wrong with their body. They may not yet be aware of it. In many cases, you know what happens. You go along feeling you're perfectly healthy, and then you read in the paper the next day they dropped dead, but didn't know they had heart disease. And somebody else gets a pain, goes to a doctor, and learns they had cancer for ten years, but the pain just started now. It's too late already.

Everybody humanly, has a sick body in one way or another. And when you come to a work of this kind, as intense as ours is, a lot of people get healings. And the healing consists of a mental upset that throws out of their mind whatever it was that was causing the ill. And that's an *overturning and overturning, until he come whose right it is*. It is a

chemicalization. Whenever we are sick, it is some false belief that's been entertained in our thought, and that false belief being kicked out by this truth—sometimes violently.

Also you must remember that many have pet religious theories, and some have pet metaphysical theories, and they come to this work and find they've been all wrong all their lives, and they won't admit it, and so they start arguing. And of course, they're bound to get hit with that. If they could just roll with it. If they could be like a babe, and accept "Well I didn't know, but now I know." But no, the ego wants to stand up and say, "I learned this way, and this way's right, and you can't tell me this."

There are other people, can accept it, but the upset in them in having to give up, or having to realize that they were wrong. For instance, you learn in this work that "I" is God, and heretofore, you thought that I was a man. You didn't know that man meant body, and the man of you is your body. That's the manifestation. That's the man. It is your body that is the image and likeness of the you that you are. And that's why it's the image and likeness of your present state of consciousness. Oh, you thought you were man. No, how can I be man? I can only be God. There is no I that was a man. I is the Father, and I is the Son, but I is God. *Thou seest me, thou seest the Father that sent me.* And very often, that upsets people.

Well I'd like you to know of an almost a riot that took place one night in Ernest Holmes' center in Los Angeles, when the whole building was jam packed full of people, and why God did it, I'll never know, but He opened my mouth for the opening words, and I said, "Of course you know thought isn't power." Now it's a horrible thing, in a temple that's dedicated to the power of thought. Well, there were a couple of ladies waiting for me when that meeting was over, and believe me they collared me. "What do you mean by that. We've come all the way from New York to California to learn about the power of thought, and you start off saying there is no power in thought."

So you can see how upsetting one of our classes can be. Some of our students tell me often that I shock people. They think I like it. As a matter of fact, I don't shock them knowingly or consciously. The things that I'm telling you are no shock to me, and I don't think of them as shocks to you. I think of them as truth coming out, but I do realize afterward that some of them are shocks. But they're never sent, never given out for the purpose of shocking anyone. Never, never, never, because that would be a human activity. That wouldn't be spiritual teaching. That would be a psychological way of teaching.

I never say anything with the thought of shocking anyone, but some of the things that come out are shocking, and you can tell it by the effects afterward. Do you see that? So, and that shouldn't disturb you. Perfectly all right for people to be shocked. They either get over it or they don't, and if they don't, doesn't make much difference. They have other lifetimes ahead of them in which to wake up. And if they do, so much the better. Now that takes care of reaction.

So we come to the body of our work. I know, I'm using up all your tape, and not getting anywhere. It's a shame. Well we'll get you some more tape.

There is no external thing or thought that will save the world, nor is there any teaching that will save the world. There is no teaching that even will save an individual. None. The greatest teaching that we know of that has ever reached this world, is the New Testament teaching of Jesus Christ. And it hasn't saved the world. The world is far from

saved. As a matter of fact, the people who are the greatest exponents of it are the least saved.

Now if the teaching of Jesus Christ won't save anyone, be assured that nobody else's teaching will. There is only one thing that will save the world and that is Christ. The Spirit of God introduced into human consciousness that is the only thing that will save the world. Many, many years ago, I learned in my practice, that nothing heals a patient; nothing that I tell them, nothing that I give them to read. Nothing heals them except when I get a realization within. Then they're healed. I learned years ago that you could tell me I mustn't lose my temper, and I could agree with you, but I still lost my temper.

And so I learned that you could tell people that they ought to be generous, and they ought to be loving, and they ought to be forgiving, and they ought to be patient. And they'd agree with you that they should, but they didn't. Why? Nobody, nobody has the capacity to be other than they are. But if the Christ touches their consciousness, it transforms them. I have seen men in prison, bad men to human sense, so utterly transformed by Christ touching their consciousness, that they didn't know themselves.

That is one of the reasons why this man is busy attacking me ... minister. Because the prison ... he's in charge of all the eleven ministers that go to the prison, and the prison authorities have to tell him that his eleven ministers are accomplishing nothing among the men. Not healing any of them, not reforming any of them, not preventing their coming back to prison when they get out. Just accomplishing nothing. And why? Which is a very discouraging thing for a minister to hear, and more especially when he hears in the next breath, "But Mr. Goldsmith changes them the minute they meet him or read his books, and they're never the same after that."

And so you can imagine he's had me banned from the prison. Certainly he has. Of course he has. Instead of coming to learn how, he's had me banned, and so now he's going to newspaper attacks. See that? The reason is this. Preaching sermons to men doesn't reform them or change them. Reading Bible passages and telling them how Jesus was immaculately conceived, and how he died for your sins, that doesn't change a man who's stealing because he's hungry, or stealing because he's been accustomed to getting supply that way, or can't earn enough. Preaching to people doesn't heal them. You can't do that.

The activity of the Christ, that touches an individual, transforms them. Haven't you seen it over and over again, that businessmen that never in their lives thought a spiritual thought, have found some truth, and become spiritually-minded? Haven't you seen women who, in all their lives were either good or bad ones, but when a spirit touched them, they were no longer good or bad. They were spiritual.

Well that is the secret of this world. Nobody is going to change this world from the front. Nobody is going to present a teaching that will save the world. Nobody is going to do that. Nobody. Here is Christian Science that has been proving for seventy-five years that you can grow better crops with their prayers, and here's a minister right now setting out to prove it. He doesn't have to prove it. He can go back to the old *Christian Science Journals* and *Sentinels* and find out that it's been proved two generations ago. No, he's going to start. Why?

No teaching is going to prove anything to anybody. But the activity of the Christ touching human consciousness is going to transform it. I have witnessed it with individual you, and you, and you, and many others in my experience, who have been touched by it, and whose lives have been changed.

Now, revelation says this to me, that when there is a band around this earth of students realizing Christ, that the rest of the world will be touched by that Christ, and be transformed, not from outside—from inside. They'll wake up one day and say, "I think I ought to be better to my employees," or "I think I ought to be more kind to my wife," or "I think I ought to do more for my husband," or "I ought to do more for my ... I think I'll increase my check to the Community Fund," and all that will be happening from within themselves.

Yes, it'll be happening because the Christ touched their human consciousness. Do you see that? And that is the revelation that has been given to me of the work that we are to do.