

1956 Barbizon Plaza Private Class for '25"
Joel S. Goldsmith
154B - Contemplative Meditation

All right, continuing on the “Wisdoms,” there’s a very short sentence: “Is alone overcomes the world.” Now the Master said, “I have overcome the world.” The question arises, how did he overcome it? Because if he overcame it, he gave it to us to do. How did he overcome it? And the answer we’ve seen must be through that “is”, because he gave no power to anything for good: *Why callest thou me good?* He gave no power to anything for evil: *What did hinder you? Pick up your bed and walk.* So he gave neither power of good nor power of evil to anything. So he too must have seen the word is, or am. Moses used the word am, and he used the word am. I am. So I am overcomes the world, or is. I am, he is, it is...is.

And here is one that is very important. “If you could discover some form of prayer, meditation, or thought that heals, enriches, or blesses, you would have in effect, become God.” Impossible. Only God is God. Now you see the importance of that, because is there anyone who doesn’t at some time or other say, “Oh, if I could just get the right thought. Oh, can’t you give me a thought?” Or don’t you have patients and students who say to you, “Will you give me a thought on how to find an apartment?” or “Will you give me a thought on how to get employment?” or “Will you give me a thought on this condition?”

And the answer is if you could give them a thought that would do the work, that thought would be God. Then you’d want to use the same thought when the next case came up the same way, and there is where you would be fooled. An effect can never become God, and a thought is an effect. Yesterday’s manna doesn’t feed anybody. Yesterday’s treatments do not heal anybody. Yesterday’s truth doesn’t save anybody. All of these things are guides. When you are up against the real thing, you will find out that there isn’t a thought anywhere that will save you, and there isn’t a thing anywhere.

You will have to get God itself, if there is one. If there isn’t, you’ll have to find out so that you can use substitutes. But I can say to you that you will find in your practice, when you hit up against some cases that are desperate in one way or another, that all the thoughts you can think won’t help, and all the truth you’ve read in books won’t help. And the reason is that only God can help, and you have got to bring God to the scene, and if you can’t, there is going to be no help. Now God ...

We can have helps toward bringing God. Just reading a passage like these will put our thought in the right direction. It will stop our going off in a wrong direction and in that way it’ll be a help. But if it gives us a faith in the sentence, or statement, or thought, it is throwing us off the track, and it is preventing us from actually realizing God. If we were out on the ocean in a rubber boat, there are no books written that would help. There are no thoughts that man could think. There are loads of thoughts that would comfort him while he was dying, but it wouldn’t stop his dying.

One thing alone would save the situation out there; if you could bring God or the Christ to that scene. Then you’d need have no fear. Everything would be taken care of, so that sooner or later, you must come to the position of being able to sit like this and wait for God. When It announces Itself, then you can say, “God’s on the field. I’ve experienced Immanuel, or God-with-us. I’m not taking care of this case now—Christ is.” Now you can go about your business and do what you have to, because now God is on the scene, not a statement about God; not a thought about God. It’s God Itself, and God is a living reality.

God is as available to us as it was to Moses, to Elijah, to Jesus, John, or Paul. God is as available...do you know something? One Sunday morning, one of the ushers in the Mother Church, while getting dressed for duty collapsed, and they found him in the bathroom in a stroke. And they got him to bed, they called a practitioner and a nurse, and evidently they quickly realized that he was going, that it was far too late to save him. And I was called in. And the first thing I did was to send the nurse off the job for one that I had trained.

I never used any nurses but three, and I trained all three of those. And the reason was that I wanted no fear of malpractice around, or fear of Catholics, or Jews, or Orientals. And I wanted nobody malpracticing me or them. And I wanted nobody in fear. And so I trained these three nurses in the realization of One, and we had some nice work together. Well, I got one of these nurses on the case, and all that night and the next day we worked without any sign of success. And then at 12 o'clock that night the nurse phoned me, "You'd better come over." I had an apartment on the church property then. "You'd better come over. He's slipping out on us."

So I went out, and it was very apparent the man was unconscious, and it was very apparent he was slipping out on us. And I sat there a few minutes, and the thought came to me, "Well, there's nothing I can do sitting here watching this scene, making it more real. I think I'll go out and take a walk, and go back to my apartment." And so I said to her, "Look, I'm going to walk around for five or ten minutes and then go to my apartment. If you want me later, call me." And his apartment was right at the corner of where the Administration building is, and across the street from that is the Mother Church, and across the street from that are the apartments, also owned by the church. Oh, and the Publishing House, the new Publishing House.

Now remember, all this is seven, eight million dollars worth of real estate, nine million dollars worth of real estate. So as I was walking past the Mother Church, I looked at it and the thought came to me, "How can a woman in the 1890s raise up a thing like this? How could a woman, when women weren't supposed to be in business, and weren't supposed to be in the Christian ministry, and women weren't supposed to be ... how could? ... " And the thought came, "You know, if I knew the mystery of how she did this, I could raise up this man. Because this is a miracle. A woman, a woman working alone, raising up eight, nine, ten million dollars worth of properties, and churches that circumnavigate the whole globe, and get acceptance all over. This is a miracle. What miracle did you use to raise this up? What was it?"

And right back came the word Christ. Christ is the miracle. Well, the Christ was available to you to do this, the Christ should be available to raise up this man. So the same Christ that raised up these edifices has got to raise up this man. And I went back to my room and slept. And about an hour later, the nurse called and said, "I think life is stirring." And in the morning life was stirring, and I saw that man four weeks later, walking on the street. See that?

Now so it is that we have got to remember that it isn't a form of prayer; it isn't a truth that you know; it is the same spirit that has to become active in consciousness, and if it is, it'll raise up edifices. And if it is, it'll raise up dead bodies. If you destroy this body, in three days "I", this Christ, will raise it up again. So the lesson to our students must be:

Read, read, fill yourselves with this reading, but only for one purpose; not for a dependence on the word, but for the Spirit that it may develop in you, and will develop, and can. Because if you can stick to a literature that holds single-pointedly to God and the Christ, you're bound to have your consciousness so spiritualized that Christ will be there to do the works, even if you can't remember the words.

So that, in your healing work, in your teaching work, in anything, have much more faith in a split second of absolute silence than you would have in a whole book of truth. Never forget this,

that if you could discover some form of prayer, meditation, or thought, all that you would have in the world are these chain letters, that's all. All you'd have in the world is something in the external world to have faith in, and it would do you no good. Now there are no prayers... that's why the Lord's Prayer hasn't saved the world. As a matter of fact, that's why most ministers disrespect the Lord's Prayer.

They just rush through "Our father which art in heaven hallowed be thy name...." Done! They have no respect. They don't expect anything of it. They don't expect you to hear it even. They've gone through the mumbo-jumbo of reciting it. They know it isn't going to have any power. It won't have either. But the Lord's Prayer can absolutely produce miracles, and I'll tell you one of them.

A man came into my office in Boston... I'm not boring you with these examples and things, because they're out of an experience, and this man was a builder of Christian Science Churches and millionaires' estates. And in the depression he went broke, and he probably waited for that "around the corner" too long, because it didn't come. And he went completely broke. And his wife went out doing Christian Science nursing. And he went out doing male nursing. That's how far broke he let himself get in that depression.

And then one day he came to me for help, and the story he told was this. That a man owed him a large sum of money, and if he could collect that, it was big enough so that he could live out the depression without fear. Could I help him collect that money? And God spoke very quickly, "No. No, I couldn't, and if I could, I wouldn't. I wouldn't because maybe that man is in a worse position than you are, and in taking it from him, even if he's got it, you might be depriving not only him or his wife, but children or grandchildren. No, I'm not interested in collecting your money, but I can give you spiritual help."

"How?"

"Well I don't know. Let's see." We sat there a few moments in meditation and the answer came to me out of the Lord's Prayer: *forgive us our debts as we forgive our debtors*. Ah ha. I said, "There's your answer. Forgive this man the debt, and you'll be forgiven your lack."

"That's the only thing I've got left."

"No," I said, "You're in the position of a lot of us. God is the only thing you've got left. Everything else has flown, so let's see what God can do." Then I said, "Actually, God can't do anything. God's doing all He can do, but you and I can do something, and that is to come into harmony with the law. And here we've been given the law in what's called the Lord's Prayer. Matter of fact, you can interpret that as the Law's Prayer, the prayer of law. And what is the law—forgive me as I forgive others."

And before we got through he agreed to try it. He said, "I forgive the man. I'm not going to say anything to him. If he wants to pay it he can, but so far as I'm concerned, that's dead. Now, if I'm to live, I will have to live through the grace of God, because I've got no more reliance on anything in the human world." And that night he was called to help design a building, and his check was enough for him to live on for two weeks, and pay up a few back debts. Before the two weeks was up, he was called right here to New York city to Long Island, and they said, "Are you the man who designed this Christian Science Church in 1919? It's never been built."

"Yes, I'm that man."

"We're ready to build it. Begin." And he started building, and he built the church. At the same time he was called over here to New Jersey and started on a government project. In two years he was a partner in a building and construction company. Oh he had the equipment. He

was a capable man, but the point is that the miracle took place not through anything that was in a book. Not through reading the Lord's Prayer, but through acting on it. See that? An act of consciousness.

Now if you were reciting the Lord's Prayer "Our Father which art in heaven hallowed be thy name," you never would come actually to a law. You'd never come to finding what the law is. You'd be depending on the reciting of a group of words, and there's no power in that. But there is power in the Lord's Prayer. There's power in every sentence of it, if you take every sentence apart and live it. And so I've learned since then many, many times, that many people have had beautiful experiences through actually finding someone or some experience to forgive. Sometimes themselves and then letting themselves be forgiven.

Now don't you see how much of a miracle it is to know that, that we have no right to depend on crutches, even when they're good words or prayers, but on the very God itself, forcing us into action. And here of course, is one of the deepest (wisdoms): "It is impossible to realize God, as long as one has in mind a purpose or object other than realizing God." Never forget this, that when we go to God, it has to be for God. If you're going to God to accomplish something out here, you're missing the whole power of contacting God. You cannot have a purpose. You cannot have a reason for going to God. You have to go to God pure, absolutely pure, seeking nothing, wanting nothing, desiring nothing, hoping for nothing, except the beauty of communion. That is our only object.

Then you see; we'll rise above being practitioners and teachers. We will be just people who live in God. Whoever gets blessed by it, will be blessed incidentally to the fact that we have stopped wanting to heal and help, that we've come to a place in consciousness where our whole life is just for the purpose of living in God. And that is the object of this life.

That is the object of this life, not to go out and save it. You can't save this world. It's been ruining itself from the beginning of time. And it'll continue to until this world has been overcome. But it'll only be overcome by those who live in God, who bring God as the reality to this world, and thereby dissolve it.

Now I think what we ought to do is have a meditation, and let's see what happens.
Stay in meditation ...

Can your understanding or mine save anybody or heal anybody? No. Only God can raise up. The same Spirit that was in Christ Jesus, *the same Spirit that raised up Christ Jesus will quicken also your mortal bodies*. Be still and let the Spirit of God descend upon me.

The first step in a meditation should be this contemplative step. Not trying to blank the mind, because it's impossible. Nor trying to shut off thought. It isn't possible. But being very quiet, very still, and contemplating some facet of truth. Be still. That's the first step. Be still and know. That's the second step. Be still and contemplate that I am God. I...I am God? Yes, I am power. I am is presence. I am is the law. I is the law, cause. Know that I am God. I am is God. I am is power. I am power. I am law. I am cause. Be still and know this.

I am is "nearer than breathing, closer than hands and feet." I am is here, where I am. I am never except where I am. I am never absent from where I am, and I am God. Here and now the Spirit of God is upon me. The Spirit of God comforts the mourner, visits the sick, clothes the naked, feeds the hungry. The Spirit of God is the holy comforter, the savior, the redeemer. Be still and know that I am that. I am. I am that. I am. I am that. I really am. I is closer than breathing.

Before Abraham was, I am with you Joel. Joel, *I am is with you before Abraham was. I am is with you unto the end of the world.* And I am is God. I am here and I am now. I am within and I am without. I am all things unto all men. I am is the mind of Christ Jesus, and I am is the mind of me. I am is the only wisdom, the only love, the comforter. I in the midst of me is mighty.

Just be still. Be still and know, I am is God. *Whither shall I flee from I am? If I make my bed in hell, I am is there. If I walk through the valley of the shadow of death, I am is there.* Be still. Be still and know that I am, and that *I am in the midst of thee; that I will never leave thee nor forsake thee.* Is it not said, *He that is within you is greater than he that is in the world?* Be still and know that I am in you, greater than any circumstance or condition. Do not fear them. *They have only the arm of flesh.* We have the I am in the midst of us.

Seek me while I can be found. Contemplate me in the midst of you. Contemplate truth. Contemplate divine love. Love? Love? Yes, the Father is love. *He knoweth your need before you do, and it is His good pleasure to give you the kingdom.* Indeed I am is love. Because love is within me, I am is within me. Love protects me and enfolds me, maintains and sustains me. I am upheld in love in the I that I am—in I am. Contemplate the power and the beauty of such truth. *Ye shall know the truth, and the truth shall make you free.*

Have I not been doing that? Why I am sitting here knowing the truth. Knowing the truth about God, omnipresence, omnipotence, omniscience. Knowing the truth about God as law, life. Ye shall know this truth about God, about omnipresence, and this truth shall set you free of the discords and inharmonies of human belief. *They have only the arm of flesh. I shall not fear what mortal man can do to me.* I shall not fear any person, any power, since I am is with me, and I need only open my mouth, and he will put the words there, or the word, *the word that does not return void, but does that whereunto it is sent.*

I will never leave thee nor forsake thee. *Whithersoever thou goest, I will go.* But suppose I sin? *I will never leave thee.* I will never condemn thee nor criticize thee. I will forgive thee and just warn thee not to let it happen again. Not warn you, because if it does, I'll forgive thee again. I'll forgive thee seventy times. I'll forgive thee seventy times seven.

But in between each time, you'll be punishing yourself. But if you keep coming back, you'll be forgiven again and again and again, until there isn't any power left in you to even desire sin. Don't fear your sins. *I have overcome the world.* I will overcome your sins. Only don't run away from me and hide. Come back. Come back inside. Acknowledge me. Be still and know that I am here.

What is truth? What is truth? Be still and know I am truth. I in the midst of thee am truth. Contemplate. Contemplate the I am. Contemplate the truth. And don't you see that as you do, minute by minute goes by, but with each minute you're becoming more still inside, more quiet, more at peace, more receptive, more listening. And then all of a sudden no more thoughts come.

Now of course you see the purpose of this, is this. If you will take up contemplative meditation, contemplating some truth. First, consciously thinking it

yourself, and then gradually let it switch to where it begins to come into you. Oh, sometimes it's going back and forth. You are thinking some truth, and then another truth comes into you, and then you contemplate or ponder it. You voice silently something, and then you hear silently something.

It's a going back and forth, but always in such quietness that eventually you come to a place where you can't think any more truth, and no more truth comes to you. And it makes no difference now if you stay here in this poised center for two or three minutes or two or three hours. As long as you do not permit it to become a mental thing; that is, a thing of strain. If you're sitting there in as complete a state of peace as I am this minute, makes no difference if you sit up all night in it. But the very minute that it becomes a mental strain, or that you have to begin thinking thoughts, or your body moves, stop it.

There is no power in a mental meditation. The power is in an inflow of Spirit. *In quietness and in confidence shall be your strength.* In quietness. Be still and know. Not mentally agitated. It won't help. Be still and know. But supposing I am mentally agitated. Then keep on knowing until you become still. Don't wait to meditate until you're still, start meditating when you're agitated. But use quieting, peaceful quotations of truth, until the quietness comes.

When the quietness comes, you can remember, *He performeth that which is appointed for me to do.* Isn't that nice to know. *He performeth that.* And as you say that, you can almost feel that this He or It is really going all the way across into Africa to get the students ready for us. In between, be still, be calm. If a thought comes, let it come. When it quiets, let it be at peace. I in thee and thou in me. Now in this silence I can say, "Peace be still. Peace be to this congregation. Peace to the storm at sea. Peace to mental storms, moral storms, financial storms. Peace. *My peace give I unto you.* Not a worldly sense of peace, My peace. I may voice that, or I may hear that, or I may feel that in contemplative meditation. My peace I leave with you. *My peace I give unto you. Peace, be still.*

Perhaps I'm speaking it, or perhaps God is speaking it in me, or through me. Makes no difference in this quiet period, in this calm stillness. Spirit's at work. There is a Spirit in man. There is a Spirit in man; even this is enough to know. There is a Spirit in man, and I can trust man to that Spirit. *Man shall not live by bread alone,* but by every word of truth that is active in my consciousness. *Man shall not live by bread alone,* but by every word of truth that is active in my consciousness. *He that is in me, is greater than he that is in the world.* Not bread alone, but the word.

Whither shall I flee from thy spirit? Thou in me, and I in thee, one. Thou seest me, thou seest the Father that sent me, for I and the Father are one, and all that the Father hath is mine, and all that the Father is, I am. Just to know Thee, whom to know aright is life eternal. No other purpose, no other plan, just to know Thee.

And do you see what is wrong with these made up prayers and made up statements that are sent out on cards? Do you see how valueless they are? They're just vain repetition. That's all they are, vain repetition. The word of God has to come individually to you and me within ourselves. We have to receive a divine impulse within us. Oh, some of them are all right to have

around to look at once in a while, but it's far better to be a reader of scripture. It's even better to add the scriptures of the world to our own scriptures.

Get familiar with all the scriptures of the world, and then never depend on mottoes and cards, and all that business, because when your mind and heart are filled with the word of God, whether it's the word of a Hindu scripture, or Chinese scripture, or Hebrew, or Christian, it makes no difference. When your heart and mind are full of those, when you need one, the right one will come to light, the right one will appear. But don't depend on them after they're out in the world of things, vain repetition. The heathens think that vain repetition will gain them something. The heathens think that affirmations and denials will get them something. They won't.

It is the spiritual word that unfolds and discloses itself within our own consciousness. That is the word of God that comes with power. Quick, powerful, sharp—sharper than a two-edged sword, if it comes from God, not from some wall fixture. In our, let us call it spare time, for no purpose at all except inspiration, let us read scripture. Let us read some inspired spiritual writing. Not for a purpose, just for inspiration. And you'll find that enough of it will take root in consciousness so that if you ever need a word of truth, one of those will come to your rescue.

One of the important scriptural passages is found in the front of every Infinite Way pamphlet: *Except the Lord build the house, they labor in vain that build it.* Now that came about in the way of a miracle that came with a miraculous effect. I had never heard that particular Psalm, consciously I mean. I didn't know it. But on one of my days of making visits to homes, coming back one evening, I passed a Hebrew synagogue, and my eye was attracted to the engraving over the door, and it was that: *Except the Lord build the house, they labor in vain that build it.* And at that very moment I was in deep trouble for one of my patients whom I wasn't helping. I wasn't reaching through, and with that passage came a release. Ah, ah. If the Lord doesn't do this, it won't be done, and I could rest. And so from then on I've seen that for me there must never be a forgetting of that passage, and so it's printed on those pages, not for a motto, not for anybody to read and think powerful, but just in case somebody should pick up that thing, and right at the beginning of their reading, should find that they don't have to read any further. They don't have to enter the synagogue; they've got the message up over the door.

And so there may be some who will never have to read my pamphlets, if they just open it and strike that passage. It's a reminder, nothing more nor less, but if you keep carrying it with you for a while, it will only become a motto. It will only become a made up passage. Do you see that? Don't do that, because it has no power as such. It only has power when it comes to your awareness when you need it, when God gives it to you. And your preparation for that is reading and studying, filling the soul, filling consciousness with truth, so the truth can reveal itself to consciousness at another time.

And do you see how contemplation comes in? Even reading that up over the temple wasn't a thing, and meant nothing, until it was brought into contact with the problem of a patient and connected up. And then all of a sudden it became alive. So I'm sure I had as much benefit out of that as any of the Hebrews who read it every Saturday or Friday night as they walked into that temple. Once is enough to read a thing if it comes with the grace of God.

Now by this week's work, you can see that this is not the type of work that lends itself to discussion. It does lend itself to teaching, but it does not lend itself to discussion. Nor does it lend itself to comparison. There is no way of sitting around discussing one teaching as against another teaching, for the simple reason that each teaching is based, each legitimate teaching, is

based on an unfoldment of a teacher, and has no relationship to any other teaching, even when the words used are the same.

We all use the word God; we all use the word Christ, Spirit. We all use the word prayer. But we all mean something else. And so there is no use of discussions. And in the same way, as you have seen, in this work the I is God, and therefore, all of our good unfolds and flows out from within ourselves, so that we're immediately taken out of all teachings that demonstrate something. In the same way, our prayer is an inner communion, and that removes us from anyone who indulges prayers of any nature. Our treatments are inner realizations of truth, not the conveying of truth to another, or projecting of truth from one mind to another.

And so it is that in many, many ways you'll find that this teaching, this unfoldment is an individual one, and while we're not going to attempt in any wise to limit anybody's reading, nevertheless let it be clear that in our work, we are using nothing but this particular unfoldment. Those who wish some other, let them have it, but not in our work...in their own work, in their own home, in their own way.

Often there come questions about wherein do you differ from Christian Science? Wherein do you differ from Lillian de Waters? Wherein do you differ from New Thought? It's not your function to discuss those things with anyone. It is their function to study and discover that for themselves. Otherwise there's no reason why you shouldn't discuss the difference between this and Roman Catholicism, Baptism, Methodism, and all the rest of these teachings.

We present a principle, and then it's accepted or rejected. Sometimes permanently, sometimes temporarily. But we do not make comparisons, and we allow each to stand on its own feet, succeed or fail according to its merits, the same as we have to succeed or fail according to our merits. Now you know wherein we differ, because you couldn't come to a place of healing without knowing those particular points that make the healing consciousness inevitable in you, in me, and in others.

Teach, share, reveal, but do not enter discussions. Also do not permit questions from the floor, or from the class. If there is a question, it can be written out, and you can answer it at that moment, or if you prefer, keep it for meditation, or looking up for the next time. But when you've answered it, you've answered it, and there's no comeback. There is no "but this," and "but that", because that leads to discussion. That leads then to a mental debate, and even if you win you haven't done anything. I mean even if you're right you haven't done anything. Because spiritual teaching is an inner impartation not an intellectual agreement.

So it is, I welcome all questions, but as you see, written questions that I can answer, and then that ends it. If my answer doesn't suit, the question can be asked in another form, or nothing further takes place. But I cannot argue, cannot discuss, because that brings it to the intellectual level. Whereas in answering a question, my object is to get within myself and let the Father answer it through me. You do the same. Not by orders. This is suggestion, because it has proven very successful in nine years. Whereas I have witnessed groups that had discussions and questions and answers back and forth, and no one's ever convinced. That's an impossibility.

Also remember, there is more power in the silent word than in the spoken word. The spoken word we are apt to reject. It is like my asking for help, and then you saying to me, "You are spiritual," and something in me rebels against that, because if I were spiritual, I wouldn't be in this fix. And if you knew I were spiritual, I would be healed instantly. And so I don't like to hear those clichés. And I'm sure you don't like to hear them, and the students don't.

But if you have that feeling of compassion that can enable you to say, “Drop it. Let me be with you. Let me help you.” Then take it up in the silence, and let the silence speak in the consciousness of the patient.

And of course the last word is that cooperation from headquarters is always available. That you know from past experience. Write and you will receive a prompt answer. Not so prompt while we’re traveling Africa and Asia, but as prompt as possible. Try insomuch as is possible to meet the needs metaphysically of your patients and students, without having them send to me. If there is any reason why you’re not meeting it, or can’t meet it, or feel you haven’t, let them try some of these others that are active in the work. And if not, in the last resource, send to me.

But with the work the way it is, there’s enough work coming in to me of its own accord, without you sending in more that you should be meeting in your local fields. And of course, it isn’t that at this stage that you have any excuse to say that healing work is difficult. It’s difficult, but not any more difficult for you than for me for the simple reason that we are not combating sin, disease, death, lack, or limitation. We’re not looking around for great understanding. We are understanding that if we make the contact within, that same spirit will do the work, whether it’s in me or in you.

Let us learn to rely more and more on that silence within our own being, and then we’ll have to call for less help. But by now we have a nice group of workers. Many of them have already done some very fine healing work, so that you should be able to find help among yourselves, for yourselves, for each other, and for your work. And it doesn’t mean that I’m getting ready to retire. It means that I’m getting ready for bigger activities. Bigger activities.

And not that I will do any less healing work. I will repeat to you what I have said to the classes in the beginning, nine years ago. A person who turns aside from the healing work will not long be equipped to teach. They will not have anything to teach. I will never turn away from the healing work, no matter how big it gets, but there are so many reading the writings out in the field, who have no practitioners available, or who know no other channels that write me for help, that I have enough calls from that source without coming into your particular field.

Now I am not breaking off from those who have been with me for many, many years, except under certain circumstances, because they have the feeling toward me that you have, and would like to feel their hand in mine, and so forth. But I’m taking as few new ones from your particular fields as I can, referring them more and more to you, rather than accepting them.

And I think that’s about all that I have on my mind. We’ve had a wonderful week. I don’t have to tell you that. It’s been wonderful for me. And I can tell you this, that from several different sources, all mystical sources, I have been told that this is our year. 1956 is the year of The Infinite Way, that 1956 is the year of its great unfoldment and of its great activity. And so far it looks as if it had begun that way. Thank you.