

1956 Chicago Private Class
Joel S. Goldsmith
162A - Establish God Realization

Good morning

The last time that we were together like this, in New York, there were about thirty-three of us, and that included I guess, all of you who are here now, very nearly, and of course those others of our workers from the Pacific Northwest and Canada. That's what made up the thirty-three. And of course there are others in England, in London and in Manchester, and in Amsterdam and Stockholm, Johannesburg, Capetown, and in four cities in Australia, who, if we could all be together, should be right here with us.

While we are in Seattle and Portland, those of the Northwest and the Pacific Coast will be with us, and these meetings will be held, as they were earlier this year, in each of the foreign cities where this work goes on.

Now the purpose of it you know. You couldn't conduct a work like this: you couldn't witness a message like this going out into the world, if there weren't students here, there, and the other place, to carry on the local activity.

Just as the work of bringing through a message like the message of The Infinite Way is a one man job; you can't have a committee bringing through a spiritual message, because spiritual messages are revelations, and a revelation can only come through an individual. In other words, if there is such a thing as an individual presentation of truth, you couldn't expect Lao Tzu, or Buddha, or Krishna, or Jesus, or Mrs. Eddy, or anybody else to have a committee to bring it through from God. They would have to, in their own receptivity, bring it through. And that message would evolve in such a way as to carry with it the method of presentation. But that's as far as an individual could go.

After that, if there weren't others who caught that glimpse, who caught a spark of that fire, and wanted to dedicate themselves to it, that would be the end of the message, except for books in a library, or something of that kind. But always it happens that there are those in whom the fire is ignited, who catch the vision, pick up the torch, and carry on. And these all function in their own particular individual way; some in one direction and some in another.

Now in the ordinary unfoldment, as we have it in modern times, a message like this would be organized into a church, or into a metaphysical teaching, or center. And those who participate in the work, of course would be those who caught the original vision, and their work would be beautiful. But very soon it would begin to die, because each one of these workers, sooner or later, would find some friend or student or relative, who needed a job and had to have one, and had to be given something to do because they're so nice, or they're so deserving, and so your work would come to a quick end, because spiritual work cannot be carried on that way.

That's what happens in all organizations. It's originally brought out through a vision, and then the first thing you know, it's carried on by those who have to have a job for one reason or another, or must be given something to do because they're so nice, and so sweet, and so devoted, and all the other of these human things. Sometimes they have to be given jobs because they're wealthy, and they contribute a lot, and other times for other reasons. But you may be assured of this; at the end, the work has to die because spiritual activity can't be carried on that way.

Now in our work, there is no organization. There is no legal protection for anybody, and there are no jobs. Nor is it possible for anybody to give more than encouragement to another. It's an impossibility to give them support. That has to come from their own developed state of consciousness or it cannot come at all. I'll illustrate what I mean.

There was a time when I began this work in California, and we had over eight hundred class taught students in Los Angeles, and over a thousand class taught students in San Francisco. When I gave lectures, we had the maximum amount of people that the halls would hold where we lectured. And regardless of where it was; if the hall held four hundred and fifty, we usually had five hundred there. But if the hall held nine hundred, we had nine hundred and fifty. There were always more than we could accommodate.

That was true in Los Angeles and in San Francisco. We have had classes in San Francisco with a hundred and ninety-nine students sitting there in a closed class. This is eight years ago, nine years ago, and the same in Los Angeles. And not only that, but we had those classes twice a day, a morning and an evening session with that amount of students in it. And so it was that there were some who felt that they could carry on this work, and in San Francisco was a very fine young man, with good experience as a practitioner, seemingly had had fine success with The Infinite Way.

And so as this work opened up in Portland and Seattle, and in Detroit; those were the next three cities on the list, I turned over San Francisco to this young man, introduced him from the platform, told the students and everybody that he would take over the work. And he did, and six months later, he had a class with three students in it. That's how the work ran down and away from him. And the reasons we don't have to go into.

The basic reasons we know. He just didn't have the consciousness to hold it or to develop his own, so that you might say it's perfectly natural that those who are drawn to Joel would want to stick with Joel. Yes, that may be, and most of those may want to drift away from him, but then, with the consciousness, others would come to him. But it didn't so happen. And so I went back to San Francisco and started all over again. And this time a lady wanted to take over the work, and she also had much experience as a practitioner, and I did the same with her as I had done with him: introduced her, turned the work over, started her in with lectures, had her on the platform.

Well, she lasted with it two years before she was down to seven. And there was nothing wrong with either of those people, except that they did not have the consciousness necessary to hold without the human aids that organization brings. And then of course, as you know, in Los Angeles, when the work was at its very, very height, when we had the Masonic Temple, and we had the Hollywood Athletic Club jam-packed to the very back walls with students in classes; we must have had two hundred in those classes, very close to it... Morning and evening sessions. And when we had Sunday lectures, we had to open two halls to hold them all.

And along comes a man with every qualification necessary, and I did the same with him: introduced him, had him on the platform, told the students he would take over. And I don't remember how long he lasted, but it wasn't long till he was down to thirty, out of all those hundreds. Now of course, according to those three students, it's all my fault. I have too much personality. But that you know isn't true. You know that personality and salesmanship has nothing to do with this work. There's only one thing that has to do with this work, and that's healings.

If you can't heal, you can't teach. There's no use about it. You haven't anything to teach if you can't heal, because all you've got is lip service. All you've got is words in a book. And therefore, no one is going to really go far in this work unless they can heal. But if they can heal, there's no limit to where they're going to go. No limit whatsoever, because number one, the deeper spiritual student of course, loves the message for its message sake, and when he finds a spiritual message, is grateful for it and shares liberally with the activity.

But your average student has very little interest in God or a spiritual message, except as it is a means toward which they get their health. And so their measure of gratitude is usually in proportion to the healings they get. Very seldom do you find checks in your mail, or dollars, except from those that you're working with in the healing work, and usually the size of it is in proportion to the healing they enjoy. That is your average experience in your average work.

However, with others, those that catch the vision and catch the spark, and enter into it, they become a part of the message right from the beginning, and right from the beginning they are helping to support the whole spiritual activity. And regardless of whether they are seeking a healing, or regardless of whether they receive a healing, every once in a while you'll find their checks coming in as sharing, "put this into the work," or "do this with it," or "do the other with it," so forth and so on.

But the point that I'm making is that once you start doing healing work, you have an abundance of supply. I've never known a practitioner who really and truly did healing work, who didn't have much more supply than they really needed in their experience. Because somehow spiritual healing does bring out a deep sense of gratitude. That, shall we call it gratitude or money that comes in, enables the practitioner then to support their activity and expand it. And so I say that to those who heal, there's no limit to where they can go in the spiritual work.

So it becomes necessary for those who do catch this vision, to improve themselves in the healing work, because without it, I say frankly, there's no place to go. There would be in an organization, because you could be a trustee, or a director, or an executor of the will, or a member of the publishing board, or a salaried lecturer. But that can't ever be with us. Nobody will ever lecture with us unless they do it through their own developed state of consciousness and are able to show that groups come together to hear them lecture. If they do, there's no stopping them, because we have no rules.

If they haven't got the state of consciousness to draw unto them those who want to listen to them, they will just never lecture. So it is with teaching. I can see from the experience I've had that there's no way in this work to create a teacher. I could authorize one, but I'd have no assurance that after I did, that they'd ever have a student. And we all know that that's true. Most of us from our Science background know that even though there are not many Christian Science teachers in all the world, still there are a lot of them that never have a full class, even of thirty. And that's with authorization, and titles, and the backing of the whole church.

Think what it would be with us, where there was no such tremendous recognition. Nobody would get to first base as a teacher, unless they drew their own unto themselves. And that takes place only with the activity of the Christ. And that is attested to by healings. The question comes up: aren't there individuals who have the Christ, who do not heal? And

the answer is yes, of course, there are millions of people in the world who have a full measure of the Christ, and are not healers, because the Christ isn't only a healing agency.

The Christ has many ministries, and there are people that could have lots and lots of activities in the world without ever doing an ounce of healing work. In fact, one of the very few mystics that America has ever had, not only never did healing work, but didn't believe in it. And that was Rufus Jones of the Quaker movement. That man had a deeper Christ realization, certainly deeper than anyone we know of in American literature. And he not only didn't heal, but he didn't believe in it. He has a paragraph in his writings, which says you must not look to God to perform miracles, to stop disease, to prevent accidents, to save you if you are in a burning building, or anything that would in any way benefit you in the human world.

And yet that man had a deep, deep, deep spiritual realization, Christ consciousness, and truly was a mystic. But on that one point he had this blind spot, which is a heritage from orthodox religion, because there are many people who have had God contact, who have had so deep a training and teaching in not expecting God into the human picture, that of course, they not only can't see it, but when it's presented to them, they can't believe it. The Orientals could show you ten mystics for every Occidental one, and none of them healers. And yet as you meet them, you know right well they've had God contact, and they're spiritually illumined.

So it may be that for one reason or another, we will have those who have spiritual illumination, but it does not take the form of them doing healing work. They may do other works that are equal importance, and I can easily see that it might even be greater in importance than healing work. And when that happens then, they must not believe that they are failures because they can't heal, because they may be functioning in a state of consciousness that has an entirely different mission.

It would be a terrible thing if God only had one facet, and that was healing. Well that isn't true. Healing is only one of the facets of the Christ consciousness. And the Christ consciousness can make itself evident in music, in literature, in art. It can make itself evident in influencing the affairs of the world. It can bring forth the birth of new ideas into the world that can benefit humanity, just through a mystical contact, a contact with God, and yet have no relationship at all to healing, because there are those who have no concern and no thought for such thing as bodies. You will usually find that those who make the best healers, have themselves been through terrific ills, and so their attention is centered more on healing than those who have never experienced physical ills and don't even understand them, probably have no patience with them.

So I am not trying to say to you that you can measure your spiritual development by your healing power or teaching power. I am only saying this, that in our particular work, you will not be able to carry on a public ministry, unless you are doing healing work, because nine-tenths of those who come to you aren't interested in you, or in your God, or in your message; they are interested in getting healing primarily. And then through that, some day they may develop an interest, or an interest may be born in them, because your contact with them may open the spiritual centers of their being.

Now that happens all the time, that people come to us who have absolutely no interest in anything beyond the fact that the doctors can't heal them, and maybe we can. And some of those people eventually turn around and become wonderful workers and wonderful seekers on the spiritual path. But that is because they have been open to it. Their thought

wasn't on it originally. Their thought was open to it through the contact with their practitioner or their teacher. The contact opened the soul area of their being.

Once in a while, of course, you come across individuals who have no interest at all in healing, but who are hungry after God, and they having no problems, or none that bother them very much, have nothing to do but center their entire attention on attaining God realization.

Now we who constitute this group, and the others who belong right here with us in this room, are a part who, by their own state of consciousness have drawn themselves here, because no one has been invited just because they were whoever they may be, or for any ulterior purpose or motive. They have demonstrated themselves into the group. And therefore it is to be assumed that they have some function to perform in this work.

I haven't the faintest idea what function all will perform. I already see some of those who are natural healers, who are just naturally going to follow through and do a fine healing work. And they of course will be good teachers, because the ability to heal will enable them to tell what it is and how it is that healings are accomplished; and by their very consciousness, will enable them to help others.

The main concern at this moment is this: It isn't The Infinite Way—that's not your concern. The world, that isn't your concern. The affairs of this world that is not your concern. At this moment there is only one thing that is your concern, and that is the degree of your God contact. If you never heal a case, if you never teach a student, if you never play a part in the world's affairs, none of that's important, not a bit. There's only one important thing, and that's your relationship with God.

You owe nothing to this world, and you have nothing to give this world. You owe nothing to your patients or your students. You owe nothing to The Infinite Way.

You owe to yourself one deep debt, and you're never going to be out of that debt. You owe it to yourself to make your God contact, and to maintain it, and to see that you make it every day of the week, and that you maintain it every day of the week. That is your function in life; make that God contact and keep it.

Forget the world, forget trying to save the world, and forget your patients, and forget your students, and forget The Infinite Way. Forget everything. Have only one goal and one ambition, and that is to make and maintain your individual relationship with God, your individual contact with God. Then out of that contact, if opportunity presents itself to you to do healing work, to do teaching work, to do lecture work, to support this activity in any way, from material dollars to spiritual support—do it. But do it only as an added thing, as an extra thing. Do it only as a consequence, as a direct result of your daily spiritual contact.

Now I can say this to you, because truthfully, this has always been my attitude. I have no feeling of wanting to save the world. I have no feeling of wanting even to save you. I have no feeling about students or patients. I have no feeling about this world at all. I have only one feeling, and that is that I can't live, separate and apart from my God contact, and the minute I come out of it a little bit, I'm in misery, and so I have to get back into it. And it so happens that through that contact, this work has developed and been drawn to me, and I fulfill it.

If I had the nerve I'd run a thousand miles away from it, ten thousand miles, and hide. But I'm just afraid to, for fear of what my Papa upstairs will do to me if I renege. But for my own sake and my own comfort, be assured of this that going into class work is more punishment to me than taking a physical whipping. I don't seek it. I don't look for it. And not all the profits or money that could be involved in it can make me do it more than when I can't get out of it. And that's a strange thing, but it's the truth, and it always has been the truth.

Class work and lecture work is punishment to me, and I do it only because this inner urge forces me to it, and the people keep writing and writing, and phoning and wiring, and cabling and coming, and I just feel I can't go back on it or neglect it, because maybe that's why I was given this God contact to begin with. And so, as many times as I've promised to stop, the next think you know, I'm back at it again. But believe me, it isn't a thing that you would want to go into voluntarily. It isn't, because it's a ... whatever it is, it is anyhow, and it isn't nice.

The fruitage is beautiful, but it really and truly tears you to pieces inside—Probably because of the responsibility. I can see now why, after "The Infinite Way" was written, that I had an office on Hawthorne Avenue in Hollywood, and thought I was going to sit there two hours every morning and two hours every afternoon and do some healing work, and then go to Farmer's Market for two hours to have some nice lunch out in the sunshine, and every Friday afternoon go down to Desert Hot Springs, and come back Monday noon.

I really had a program like that. I started that. But the first thing you know, classes developed in Desert Hot Springs and Hollywood. No, my real life isn't the life of this public work. My real life is my inner life and my God contact, and that's what I live for. And what I do externally is only the result of that. And I can say the same thing to you, that if you'll give up all idea or concern for this outer world, if it wants to destroy itself with bombs or going back to Socialism, you just have to let it.

But if it can be saved, it can only be saved, not by human means or human concern, but if there develop ten righteous men, or the equivalent of that in a country like this, then it could be saved. But those men would have to live so close in their God contact that their contact would be felt out in the political world, or the government world, or the economic world. We in this work have already seen how The Infinite Way is reaching into political circles, government circles, educational circles, the press. Many different parts of the world are being indirectly, and in some case directly influenced and affected by Infinite Way activities and by individuals who have been touched by it.

That's fine. If that has happened, and I've seen it happen, it isn't because I have personality. It is because I have had God contact, and these people have been drawn to that God contact. Many of them didn't even know me personally, to know whether I had a personality, or whether I was young or old, or Clark Gableish or not. Of course after they meet me, they know I am, in a manner of speaking.

Now let us see this in its right light. If we can forget the world and our duties to the world, and our obligations to the world or to anyone else, and realize that we have only one obligation, and that is to make and maintain our God contact, to commune so many times a day that ultimately the light dawns; then it naturally follows that those will be attracted to us who are seeking that which we have. And some will be attracted for the loaves and fishes, which is all right too, because they too open up in other ways.

Others will be attracted because of the influence that this brings into their lives, or into their jobs, or positions, or economic strata, or political, or art, literature. And in that way then, you become an influence in the world. And with some, it will be as a practitioner doing healing work and teaching work, and sending others out into the work. With others though, it will be in such a way that the spiritual import of life finds an outlet through their writings. It makes no difference whether they are books or plays or newspaper articles, or whether it is some form of art that may come through, or some form of music.

But the spiritual import will find outlets through all those different ways. It would be a terrible thing to believe that God only intends that we heal everybody's body. That's a terrible thing. As a matter of fact, the Spirit of God must permeate art, literature, music. The Spirit of God must permeate our press, and it must permeate our politics. It must permeate our new ways of economic systems. It must even bring through a higher sense of income tax forms. I mean that seriously. The spiritual touch must be made manifest, the word must be made flesh in every human form.

And so it will be that as the Spirit of God touches some, it will open them to being an influence in the political world, or the commercial world, or the artistic world. Others of course, will be in the healing and teaching work in this way: others in literature and so on. But that spiritual touch will permeate this world. And that is the entire import of the meaning of the message of The Infinite Way. Actually I've said over and over again, healing is not our major point. If it were, it would be nice just to go to all the Veteran's Hospitals and heal the boys who are there because of the blunders of our older generation.

But supposing we could go into those hospitals and set all those boys free. What would they do with their freedom? And you'd find that it really wouldn't be worthwhile. They'd get into ten times more mischief out in the world than they are where they are, unless they get themselves out by means of their spiritual development. You'd be surprised what answers you'll get when you start asking people, "What do you want to be healed for? What do you want to do after you get healed?" And the answers will shock you.

Our purpose is not the healing of the physical body. Our purpose is spiritual regeneration. Our work is bringing to light a spiritual way of life. Our function is to give the world—give back to the world that which so many of the mystics and mystical teachings of old knew and gave their people: a conscious contact with God and all the blessings that flow through that. And then health becomes, of course, incidental to it. But not only incidental, but a necessary following. You cannot have an uplifted spiritual consciousness and very much of a diseased body. They don't go well together. And spiritual regeneration does affect the body, the same as it affects the purse, the same as it affects one's art and literature.

And so I say to you that first of all, realize that you have one supreme duty that is, as a student of The Infinite Way, and that supreme duty is to make and maintain your spiritual contact with God. Until you do that, you haven't much to offer in the activity of The Infinite Way, because it needs so very little of a human nature. So far, all the finances it has needed has just come in, without any appeals, without any requests, without any demands. And workers in the different activities seem to appear as they are needed, and we don't need many; so that we have very little need of anything that anyone can contribute, unless and until they have made that God contact.

And then of course, that's what we need. We need all of that they've got. Every single bit of it, because that is what makes this work flourish. That is what draws this world unto us. That is why this work has not only gained recognition in many countries, but why it has gained the respect of thinking people, of intelligent people, business people, literary people, and religious people.

We had a complaint last week about our lecture audiences. They were too nicely dressed, looked too nice and refined and cultured. Maybe so. Maybe so, but it is something for which I am very happy, that I know that the message of The Infinite Way does have an appeal to those who are, shall we say, people of discrimination, of thought, of reasoning power, of goodwill, and that's the way it should always be. Those who haven't achieved that may achieve it through The Infinite Way, but I'm sure you'll find that it will always be true that as this work goes on, regardless of what level people come into this work at, eventually they too will find themselves in the position of being well-appearing to the world, and in the world's language.

Now since we here have been drawn to this because of our God contact, and each has experienced it in some degree, that experience must be given back to the world. Until we experience it, we owe the world nothing. After we experience it, we owe it all to the world, to be given back to the world. And in accordance with a vision which I explained to you in New York in March, and which you have seen in the monthly Letters since, every one of our students, but more especially these inner groups, should be devoting three periods every single day of the week to God realization. Not for themselves, not for The Infinite Way, not for their patients, not for their students, not for their families; purely for God realization, in the realization that God realized establishes peace on earth. God realized destroys mortal sense, material sense. God realized is an influence in human experience.

Now heretofore, the teaching has been that God is love, or Christ is ever present, and so forth and so on. But it isn't true, and we in The Infinite Way know that it isn't true. The presence of God and the presence of Christ, even though it fills all space, does absolutely nothing for this world. The only power of the Christ in this world, is in the power of realization. If there were no Jesus walking up and down Galilee, realizing Christ, there would be no healing and feeding of the multitudes.

Had there been no Moses to realize, "I am that I am," the Hebrews might still have been in Egypt making bricks without straw. Had there been no Elijah or Elisha to consciously realize Christ, there may have been no spiritual regeneration for the Hebrews of that particular era. Had there been no Paul, with his individual realization of Christ, "I can do all things through Christ, which strengtheneth me," "I live, yet not I; Christ liveth my life" there would not have been the seven churches. There would not have been the spread of Christianity across to the European countries. There would not have been these teachings that we find in the Pauline writings. There would have been much loss to us in the world, had there been no Paul—St. Paul, with his actual God consciousness, God realization, Christ realization.

Had there been no Mrs. Eddy, we don't have any evidence that there ever would have been a spiritual healing ministry on earth today. True, mental healing began with Mr. Quimby. True, there was a Dr. Evans and a several others of his students that started doing a little work, but probably most of you don't even know that. Probably you don't even know where to find their books, because they're out of print. They've been out of print for sixty years. When you do find one, they sell for twenty or thirty or forty dollars.

And the only reason is that they give evidence to the fact that once upon a time there was mental and spiritual healing begun. But it died. It just died a death, until Mrs. Eddy came along with her vision, carried it further, and saw to it that it reached the world in printed form that remained in printed form, and in other forms that has enabled the world to be compelled now, to investigate the subject of spiritual healing.

So you see that it isn't God, it isn't Christ, separate and apart from some individual's realization of it. And just the same in your community. If there isn't a practitioner in your community to whom you can go, then so far as your community's concerned, there just as well not be a God or a Christ. But when you have a practitioner or two or three, who make their God contact daily, and has Christ realization, then you have a community to which people can come, drop their burden, receive some measure of healing and teaching in proportion to their own receptivity and devotion, since you can't give them more than they can carry away. And there you have it again. Christ realized is a healing agent.

Christ realized destroys material sense. Christ realized changes the whole picture in individual life. I've seen it in community life, national life, and international life; on small scales, because there are so few in the world, doing that Christ realization out in the world and for the world.

Now it becomes our function then, to make our individual contact not less than three times a day for the world. And realize that the activity of that Christ, realized in our consciousness, is dispelling mortal, material sense, wherever it may be on earth, or in the after life, or in the before life. Wherever these evils that affect humanity come from, whether from the thoughts of people on earth, or an impersonal thought behind it; whether from those who have departed, or those who haven't yet been born; there is only one way to remove it from consciousness, and that is through the realization of the Christ.

Realize Christ.

Get that feel of the presence, that awareness of the stirring within, and then realize its function now, is to destroy mortal, material sense and to raise up the Son of God on earth. Then, if you do that three times in each day, the rest of your day you can spend doing it for yourself, your family, your patients, your practice, your student body, The Infinite Way as a world activity. Do it any way you like, but be busy at it, and be busy at it many, many times a day.

We can't say this to our students out in the field: they are at this point living their own lives for themselves and for their families, and with no other thought of this except what benefit it's going to be to them. But it is the few groups we have like this, who have risen to a point where at least they are going to devote part of their life, in fact by now it should be the greater part of their life, to the benefit of patients, students, and the world at large, and certainly this Infinite Way activity.

Now when I make my contact within, and feel that spiritual urge, a message comes forth out of me that is wonderfully received, it blesses, it heals, it instructs. When that same Spirit is realized in you, it will do the same thing, because it is no respecter of persons. And that is all you have to bring to your work, is that God contact. Without it, I would be as blank as the gas station attendants on the corner, so far as spiritual things are concerned. With it, the whole power of God flows through. You are in exactly the same light. You may be a very estimable human being, and you may mean the world to your mother, but

you mean nothing to the spiritual life of the world, except in proportion to your spiritual contact.

When you have that, the Spirit of God flows out from you in blessing. And as I say, it may go out as healing work, but don't be concerned if it doesn't. There are other forms of spiritual life, and the activity of God, of the Christ, must permeate all life.

Wouldn't it be a noble thing if through spiritual consciousness, the literature of the world is raised up, and the radio programs, and the consciousness of our political workers, and so forth—business, labor? And all of that does come with a realized Christ.

So let no one be concerned if their particular field isn't healing or teaching, but rather let the Spirit instruct them in which their field is. But for those who are doing, having tape recording sessions, those who are offering themselves to the world in that form, let them know, and you yourselves, let it be known to you through me, that your whole value to your work lies not in the machine you use, or the tapes you have, but in what degree of God contact you attain when you present the machine or the tapes. The machine and the tapes will not carry the work itself.

The experience you've had also shows you that you could go into some Christian Science churches and be raised into heaven by the reader in the desk, and go into others and fall asleep. And they're both reading out of the same book. So it isn't the books, and it isn't the word, but it's the consciousness of the individual in the desk that determines what degree of numbers come into the church and what degree of healing takes place after they get there.

The same with lecturers. I had occasion one time to learn at the lecture bureau in Boston, that there were certain of our lecturers, the Christian Science lecturers, who had never less than two, five, six, seven, ten healings reported every time they gave a lecture in public. And you know that there were some of the lecture board that never had a healing in a whole lecture season. Yet they were all talking the same principle, all talking the same truth.

But you see, it isn't the truth. The Master says, *Ye shall know the truth, and the truth shall make you free*. It's the truth that actually becomes embodied in your consciousness. It is the truth that is a spiritual demonstration, not words in a book. This morning, sometime very early this morning, I was awakened and made this note.

“You will not establish health or harmony by thinking thoughts or knowing the truth. It is when these cease that the truth I am establishes or expresses itself as My peace. Thus God is in action, rather than a human being doing something, or thinking something, or knowing something. The harmony comes through when human thought is still.”

Now there are mystics in this world who never talk. There is one man I know who for twenty some years was in a monastery, with no more talking than what was necessary for daily eating or that type of association. And yet that man's influence has been felt on earth in many, many far places, many far places. It isn't man who speaks; it's God who speaks through a mystic. It isn't man who heals in spiritual work; it's the function of God to dispel the illusions, the realized Christ that dispels the illusions of sense.

And so you see, it isn't really what you say, because regardless of what you say, if it isn't backed up by realization, clouds without rain, no power, cold print, cold words, cold books. When realization is there, it isn't necessary to say very much. “I'll help you,” or

“Just drop it. Be not afraid, call me tomorrow.” Some simple thing like that does all the work, whereas the person who starts in to expound to their patients or students all the truths that are in the book usually wearies them, and then gives them a headache in addition to their other complaint.

Our work is not done by words: it’s done by a God contact. Then, when called upon for instruction, then the words flow, but they are words that are backed by consciousness, backed by the power that comes through realization. Without that, we might as well save our words.

Well I think that’s our message for this morning. And we’ll stop for a minute and meditate, and then if there is anything else, we’ll say it.

Those who constitute these small groups, who’ve brought themselves here, must realize this. At one time you might have said that Joel Goldsmith and *The Infinite Way*, the book *The Infinite Way*, were one and the same, and their interests were the same. Today you must realize that even without a Joel Goldsmith, *The Infinite Way* is going to go on. And therefore, *The Infinite Way* is as much yours as it is mine, if it has ignited a spark in you, a love for it, a devotion to it. So please remember this then. No individual can conduct a world work. It has to be made up of those who love it and who are devoted to it.

Now remember this. The money that comes in to me through all avenues of work, is only my money insofar as I have to eat and be clothed and have a place to live in or a room to stop in. But beyond that, that money is *The Infinite Way* money. That money has provided books and tapes in Australia when they couldn’t be paid for, books and money in England when it couldn’t be paid for, books and money in Africa, when it couldn’t be paid for. That money has paid for all these trips. All the money that’s come in in classes, the money that’s come in in lectures, money that’s come in through royalties on books—every direction, has gone right out again in paying these trips to carry this message around the world.

It is established, the work, in many places, so that there’s no such thing as personal wealth in this work. There is only the money that comes in and is used in *Infinite Way* activity, and as I say, there is always enough left over for my particular individual comfort, or that of my family obligations. The same thing will eventually prove true in your experience. As you have income from this work, regardless of what source it is, you’ll never be able to look on it as a personal possession. You never will.

You’ll see that it doesn’t belong to you that you have given up your personal life that your life is devoted to a spiritual cause and a spiritual activity. Therefore, beyond the normal, comfortable living expenses, any indulgence would interfere with your spiritual development. And therefore you too will find that that money will go into your spiritual activity to bless those who come into the range of your activity.

Begin to understand this: You cannot attain personal glory or personal wealth through this work. Because if you succeed, it will only be because you’ve given up your own life in order to glorify the principle; to glorify the realization of Christ. And everything you have will be as devoted to it as our martyrs of old gave their lives in the arenas, or gave their wealth to their churches. They gave themselves. The further you go in this work, the less ability you have to withhold, because there’ll be less of you in evidence. If you aren’t feeling that, remember, you aren’t having a deep enough God contact. No man finds his

own life in this work, until he's lost his life, until he is absolutely only an instrument that's walking around on earth, performing that which is given him to do.

Until that time, he has no right to believe that he's in a spiritual ministry, none at all. I think often of that line in the picture of Caruso, where he says that at one time I thought I had a voice. Now I know the voice has me. And it is true. Art, talent, doesn't belong to an individual. The individual belongs to it. And if necessary, he has to sacrifice himself in letting it be expressed.

I guess that's it. Thank you.