

1958 Chicago Private "25" Continued
1958 Chicago Private Class for "25"
Joel S. Goldsmith
Tape 216B

I think I'm going to take a few minutes to tell you and those who will hear these tapes something that undoubtedly must have come to the thought of some of you, and that is the "how" of the "why" now of this Infinite Way functioning, so that you will know what's in my mind and then you also know where you yourself fit into the picture.

As you know, when The Infinite Way started—we've heard this many times—I did not believe that it was going to be, in fact I had no idea, the thought never entered my mind, that this would be anything like an activity that would interest anybody but myself. I thought of it only as the book having come out of my own experience, "The Infinite Way" book, and I had really planned on retirement, because having left the Christian Science movement, and the Christian Scientists having delightfully left me, I thought, that most of them anyhow, I thought that I would have this beautiful office in Hollywood; and I would come there every day about 9:00 and stay until 4:00 or 5:00, have people drop in who wanted healing, and if some of them wanted to buy this little book and learn how it happened.

I ordered a thousand copies of it. They printed 2,000. We were going to store one of the thousand, because I didn't think it would ever be needed, and we did. We put it out in the garage, and every weekend we went down to Desert Hot Springs or Palm Springs in the winter time, and in the summer we'd go up to Santa Barbara. And that's how life was going to unfold, because I was then an aging man, you know, ready to settle down, not that I felt aging, but at least I really thought that was the end of a very active career. Whereas you see, it was the beginning of a new one. And then the invitations to teach and the invitations to lecture came, and it spread.

Now, at that time, I paid for the publication of the first edition of "The Infinite Way." I never had to pay again for anything that Willing published. He was only too happy to publish, but I didn't want him publishing anymore after he had done the first few things. And so, when we had first, second, and third San Francisco lectures, I paid for those. And when we had "Metaphysical Notes," "Unconsciousness Unfolding," and all those, I paid for those and then sold them; and the money came back, went into other things, and still this was nothing but you might call a little individual activity. And, I was kind of shocked when the first invitation came to go to Portland, Oregon, and then to Seattle, and then to Victoria. And that was the beginning of all this.

So that the unfoldment has just been a steady, progressive one and a continuously enlarging one that gradually took in England and then Holland, and so on and so forth, Africa, Australia, India. But all the time that this was developing, there was really nobody a party to it but myself. If I had to have some stenographic work done, I just hired somebody wherever I happened to be, and they did it. When it was done, it was

done. I did most of my correspondence by hand, and so I didn't have a permanent secretary after "The Infinite Way" work, and here and there I'd have help for a while and then drop it. And nobody, nobody was associated with me in the work at all. I was just a lone person traveling around, and the whole office was in my handbag.

Well, then, the tape recording began, and it really began up in Portland, Oregon, with a young man who seemed very promising and very eager to get into the work; and he was my first associate, the first one who I looked to, to do something that I myself wasn't doing, and that didn't work out. The first thing you know, we parted company. And there I was with a few master tapes and nothing to do with them and no way to handle them, and that was how Emma came into the picture through helping me with those tapes; and that gradually built itself from one \$100 machine, which she owned, and a \$100 machine that I bought; and it's grown to these present proportions. And her work has grown with it, so she became really the first person to be actively associated, in an active way, in this work.

Then, when the letter department came, I didn't want that. For more than a year, I kept refusing to have a "Letter." Students kept writing from all over, many of them remembering the old days of my weekly letter, which went into the book, "The Letters." I kept refusing, because it meant having to have someone to work, and I wasn't accustomed to having someone work. I was just accustomed to traveling alone and doing my own. But, as long as Emma was doing tape work, she said, "Well, I'll take over and do the letter department, too, for you." Well, that seemed very reasonable to say, "Go ahead in your spare time." But, by that time, you see, another branch of work comes in—money. The money was coming in for tapes. Money was coming in for a letter department, and so we had to have a money department. Well, Emma still had some spare time, so she took over the money department; and by that time with books, royalties and all the rest of it, we had to have an income tax department, and so I got the income tax department. And then, I began traveling Europe, and somebody had to take care of the checkbooks and pay the bills. And so, Emma came in to take care of that.

Now, along about that time came these opportunities for publication, and Lorraine came into the picture. And Lorraine came, and one thing after another; first, just to do the editing of a book, and then it was just the editing of another book; and then, all of a sudden, the letter department was on the market again for editing, and Lorraine got the editing of the letter department. And so, it was a question of the same thing happening with Lorraine that happened with Emma, one thing after another, one department after another, then the reading room; and so now we had a staff.

Well, as this machinery got complicated—the tape machinery—and we began having these great big \$1,200 machines installed. Now, we had to have an electronics man, and so a third member of the staff was added, and that was Dick Hughes; and he began functioning in that department, because we're out in the island there. We can't get parts. We had to start manufacturing parts for the machine, and that's where Dick came in, in his spare time.

And so it is that this work has spread in that way. And now, of course, since Bessie Anderson moved from Detroit out to Hawaii, she has come into the picture, and she has a great big department out there now; and so that's a further spread of the staff. And then, of course, we have to have stenographers to do the mail, and then we have the place called "The Office," which is owned by a Miss Fusfeld, and she does all of the actual production of the Monthly Letter, that is, after Lorraine gives her the finished manuscript edited. Then, Miss Fusfeld takes over and makes it into her ready-for-type, and then it goes to the printer. And Miss Fusfeld buys the paper and buys the envelopes and takes care of the printing of the stationery, the stamping, the folding, the mailing, all of these things. So, that's another department that has sprung up.

And then in London, Mr. Eastman came along, and there we had Eileen and Walter. That's where they started in the picture. They started the work in London after one of the classes, and then when they had the groups organized over there, then Mr. Eastman came over and took them over. And Eileen went back home. Walter went back home, and Mr. Eastman took over, and he became active in conducting the tape recording work. Then, he took over the foreign letter department, and then he opened a book department for the sale of books, and he opened a library for the distribution of books. Then, he took over the work of supplying public libraries and institutions; and oh, he became a one-man institution over there, too; and he still functions in all those different capacities. He sends out the monthly letter throughout England, the continent of Europe, Africa, India, Australia, and New Zealand; and he has the sale of books in all those places, not exclusive sale, but he does quite a business there; and he has a loan library that goes to all of those different places; and then he has Mrs. Anthony working with him making transcriptions and doing mail for me and different things over there. So, not a religious organization has formed but a staff carrying on The Infinite Way work in all of these different places.

Then, of course, the work of the tape recording groups has sprung up, so that Mrs. Foster over in England has one, and somebody else somewhere else has one, and then here we have the different groups here. Ann Darling has had one a long time. You know the rest of you. All of that has evolved. No planning, nobody planned it that way. Nobody wanted it that way. It has evolved. And Walter and his work in New York has evolved. Now, and his hasn't been limited to New York either. He's worked in Texas, and he's worked in California, and he probably will work many other places. It's evolving, though. Nobody willed it that way, and nobody picked out these people and said, "Here you do this, and you do that." It evolved that way. It just fell into line that way, and so everyone who's coming into this work is not coming because I sit up nights planning or reach out and say, "I want you to do this, or I want you to do that."

There's another girl over here, Betty, and she's busy almost now into her spare time, too, her jobs. And, these things are evolving. It's a beautiful unfoldment that way, because each one evolves into a place in which they can fit and fulfill a function. You see? Whereas when somebody projects themselves into the picture, as a rule, they don't last, and the first thing you know they find themselves out. Or, if I were to try to pick them for one reason or another, they probably wouldn't last. I did pick a couple in San

Francisco. They aren't with us anymore. My picking isn't too good. We have to evolve into this work, and each one has to evolve into their own place; and, as they do, they fit into it beautifully, and it blesses not only them but all who are concerned. Some of you know Joyce. You've met Joyce from Australia, and there, too, I had nothing to do with it. It was a friend of Ann Darling who she interested in *The Infinite Way*, and then Joyce came and visited us in Hawaii; and I don't know, all of a sudden, one thing after another until Joyce is, she owns the territory of Australia and New Zealand. Now, and not in any possessive sense and not in any exclusive sense, because there are other fine workers, fine workers, in Adelaide and Melbourne and Perth, but she has just taken over the contacting of people all over the place there and doing a beautiful work.

And again, not by being picked, evolving into this thing, and that's why I'm trying to keep human will out of this building of *The Infinite Way*. I'm trying to keep human desire out. I'm trying not to have any pictures in my mind of what's going to happen to *The Infinite Way*, or who's going to be where or what, and let this thing evolve of its own self, and let each one fit into the pattern. However, through this evolution, we do have a set up, and there are ten of us very closely knit together; and spiritually we work with each other and for each other, and spiritually we undertake wider activity, like the healing of these baby cases, these cases of babies that come into the world mentally or physically retarded. We've taken up a very important work in that line, a good deal of it experimental, because none of it's been done successfully until now; and we only have our little measure of success.

And also, we have it so that we understand. For instance, if for any reason at all I should retire or step aside from this activity, it is provided for that Emma and Lorraine and this little group will be in positions of authority to continue every one of the activities, that is, the publishing of the books, and the manuscripts, and the continuing of the tape recordings. Well, we have enough material to go down the next 25 years, if nothing more is added to it. And, there is provision made with the trust company for seeing that bills are paid and necessary work is continued, and so forth and so on. But aside from that, and even that is a fluctuating group, because some may drop in and some may be added as this evolving picture takes place. And, as you can see, we're considering not only ourselves, but here we've got a Walter Eastman in London, or a Joyce in Australia, and whoever else may evolve into this activity, which is gradually taking on worldwide nature.

So, I'm telling you this for these reasons. Number one, that you do see that there is a little group of ten who are very closely knit, who work very close together, very harmoniously, who have dedicated not only their lives, their pocketbooks, their everything to this activity, whether it's day or night, or whatever the nature of the work may be. Then, out from that fans what we call this group of "25" who would be the—you might call it—the "second group," the "second circle" who to some extent at least are engaged in the activity or are dedicating themselves in their work, in their supply, in whatever way it may be necessary for them to, to support this activity spiritually, physically, financially. And, above all things—and that's the major responsibility of this group. You have two major responsibilities. One is that you support this round-the-clock

activity in reducing material sense to its common denominator, nothingness. And secondly, that you constitute yourselves “The Infinite Way Staff,” that is, as having dedicated yourselves to The Infinite Way and take upon yourself the active support of it, whether in giving tape and having tape recording meetings, or tending to these library projects, doing healing work, fitting yourself for more and more and more healing work, because it’s on groups of this “25” that we have to look for the healers.

Some of you remember a few years ago when I was here in Chicago and was interviewed on television, and it was such a tremendous success that we were offered the opportunity to go on radio and television on a 52-week-a-year basis. And there wasn’t even, you couldn’t even call it a temptation. We didn’t even consider it, but the main reason was that we would have had thousands of letters within a week. “Oh, you’re talking about healing. Your books mention healing. We want to be healed.” We didn’t have enough healers for that.

Now, a few weeks ago, a man came to us and asked me what I would do if I had unlimited money into the millions. I said, “I suppose I’d have to give it to the YMCA, because we don’t have any use for it.” “Oh no, what would you do in The Infinite Way if you had millions?” “But right now I have no use for millions.” “What about television?” And here we were with the proposition again to have us financed in television. Now, you know we’re not ready for that. We haven’t enough practitioners. We haven’t enough people that I can say, “Look, go over there. I know you’re going to get healing. You’re going to get benefits. You’re going.” We don’t have enough for that to take on even a national activity, much more international.

But, it is the responsibility of this group that we call the “25,” which is actually about 250. It is your responsibility to become healers, and if you are healers become better ones and to really understand this, to engage in the tape activity, to engage in library activity, and to feel that The Infinite Way now isn’t just Joel’s pet or Joel’s baby. It’s an international, religious teaching—not organization or religion—but a “religious teaching” that is to be placed in human consciousness, and you are part of the responsibility.

And again, I didn’t pick you. You evolved here of your own accord. Therefore, you yourself are members of this Infinite Way activity and must feel a necessity in each way by healing, by your tape recordings, by your financial support, by your metaphysical support of the activity, by the round-the-clock activity. You have to feel that you are Infinite Way; and, in that way then, we will have not a religious organization to foist on the world with a specialized God, but we will have a set of principles clearly written in the writings and clearly stated in the recordings, which anyone may follow who is spiritually equipped and practiced; and then by the work and the activity of these “25” groups, the world will be encompassed.

Never underestimate the value of one person. Now, I’ve brought this out to you before that it was just one Lao-Tzu who still remains a world teacher after 2,500 years, one Buddha who remains a world teacher after 2,500 years, one Jesus Christ, one Mary Baker Eddy, and here is one Joel Goldsmith starting with nothing and nobody and already has

The Infinite Way activity recognized in many high places in a great part of the world. One person starting; can't end that way; one person can't do it all, but just one person starting from where they are fans out into what you have seen all of these movements or teachings become. And so it is, one lone "you" starting wherever you are, even if you started like I did; and I'm sure none of you will in an office without furniture, without a carpet, without curtains, just a board with four gas pipes for a table, one kitchen chair, and a bread board on a radiator for the second chair. That's how my office started in the healing work and not many of you are going to start that way. It was four months before there was any furniture in the office. Beyond that, two years before there was a carpet or a curtain.

Now, one individual, just one, with humanly nothing and then, all of a sudden, here we are in this way. Now, you are that same individual if you realize your oneness with God, for "I can of my own self do nothing," but my conscious union with God constitutes my oneness with all spiritual being and idea; and then what happens I find myself with one more and then two, then four, and then eight, and the "25" in New York, and now 250 around the world. Do you see that? And all this happens starting with an insignificant one, with nothing of the world, none of the world's goods, none of the world's weapons, none of the world's reputation, none of the world's name or fame or equipment.

Now, that's why I say I know that the system of life that is evolved in the United States, that of freedom in every walk of life is the right one. It's the highest one. That's why I can love these forms—original forms—of government that were given to us by our founding fathers and live for them and be willing to die for them. It's why I love Masonry; because it's entire, basic teaching is that same thing of the Fatherhood of God, the brotherhood of man, and the sanctity of the individual. And to me, that is the greatest point of all—*the sanctity of the individual*. Every individual must be an honored, respected member of himself and of his community, and it is only under governments of this nature that that type of individual can achieve anything. You can't do it under Socialism. You can't do it under Communism. You can't do it under any form of collective bargaining. You can only be a robot or a slave, but under the forms of mystical religion every individual can be consciously one with God and have all that God has, be heir and joint-heir to all that God has. Only a mystical religion can give you that, a religion which teaches the ability of each one receiving impartations from God and making conscious contact or having conscious union with God. Only that kind of a religious teaching can make us individuals able to rise from nothing, from nothing to wherever we want to be in or wherever we deserve to be in the spiritual order of life.

This, of course, is carried with us from our religious life into our fraternal life. Only a group of men or women in fraternal organizations that teach the Fatherhood of God and the brotherhood of man, and man's infinite individuality, the sanctity of individual being, only such fraternal organizations can be rightful offshoots of mystical religions. Now, when you have a mystical religion teaching man's oneness with God and you have fraternal organizations carrying that out into human experience, the next step is free government. And, that was the original vision of Sir Francis Bacon who conceived the idea of the freedom of individual man, the freedom I mean the freedom in the Middle

Ages. Of course, Greece originally gave us this, but in the Middle Ages it was Francis Bacon who re-conceived this idea of individual freedom, individual, the sanctity of the individual being; and he knew that it couldn't be given to the world in Europe, because men knew nothing of what the ideal of freedom was. Therefore, they wouldn't fight for it. Not knowing what it was, why should they fight for something they couldn't visualize?

And so, he conceived the idea of setting this free government up on a new continent, and he chose this American continent. And, it was here that he sent the first Masonic Lodges, and it was here that they prospered, and it was the Masonic Lodges that formed our original government in the states. It was the Masonic Lodges that fought the American War of Independence. It was the Masonic Lodge in Boston that staged the Boston Tea Party. And, it was a rule under George Washington that no one could rise above the rank of major, unless they were a Mason, because he had to be sure that he had men who had ideals of freedom, ideals of liberty, ideals of justice for the individual man, not only for the groups of higher ups.

And so you see that if you start with a mystical religion in which you realize "I and my Father are one," there are no limits to my development, no limits to where I can go, because it isn't myself that I go. It's by virtue of the grace of God that I am infinite—infinite in expression, infinite in being. And then, out of that religion, you form groups. And, they're either groups like these and our class groups, or they can be fraternal orders, like the Masonic and the Eastern Star in which these same ideals are cherished; and then when people go out from this religion and out from those lodges, they go to the voting booths. And what do they carry into the voting booths? These same ideals of infinite individual freedom, infinite individuality, the sanctity of individual being; and that's their guide when they vote. What party am I voting for? What individual am I voting for? Where do they stand in the line of individual freedom, individual sanctity? Do they represent some kind of a collect belief that they can herd us into a social security or herd us into a socialistic form of government in which a few great fathers sit at the top determining what kind of a life we shall have or even what kind of an automobile we shall drive.

Now, just as Jesus Christ formed around himself the 12, the 70, the 200, and later those that went out from it to spread this very teaching of the sanctity of the individual, not collective sacrificing to an unknown God, but worshipping the Father in spirit and in truth. And so, as Francis Bacon sent out these groups into the world to found Masonic Lodges to carry the ideals of the sanctity of individual being, the integrity of individual being, so do we start with a mystical, religious teaching, which is "I and the Father are one, and all that the Father hath is mine." In my spiritual identity, I am the child of God. Therefore, I am infinite in being, infinite in expression, infinite in joy, peace, harmony, wholeness. I can be infinite in sharing, infinite in giving, infinite in forgiving.

Then, we carry that out into our social lives among ourselves as students. Whether we have actually a fraternal organization isn't important. We do have an invisible, fraternal organization. That's exactly what is at the front of every single one of our writings.

There is an invisible bond. We are members of a secret, fraternal organization. Only it isn't organized, and it is a spiritual bond that unites each one of us, so that we are as much bound together as if we actually took an oath of allegiance to each other. Only we didn't do it by being asked to do it. We came here voluntarily of our own accord to unite with this group. All right.

That's carried out, then, in your social life. Well, don't forget to carry it into your political life, too. Don't get hypnotized into voting for parties. Don't get hypnotized into voting for individuals, because you like them or don't like them. But be wise. Carry your religion into the practical things of your life, and when you find something that represents freedom, represents individual identity, and that's what you support. Then, you are a full person—spiritual, mental, physical. Do you see that? Until then, you're not a full person. If you don't take the spiritual ideals into your mind and body, which means also into your home and body politic, you're not a whole individual; and we must become whole individuals, because that's what we were in the beginning as children of God.

And so, I wanted to give you this to show the picture of The Infinite Way and to show you the way in which it is going and that even though we have no memberships and even our little group of 10 at the top and our little groups of "25" are not organized. There's no legal entity, and they have no obligations to each other. They can drop out when they like. Do what they like. We are united in that spiritual bond, which was visioned in 1937 when that little thing was written.

Now, we come to a question. "When we get a call for help, we have to drop the patient and the disease from our thought."

[Joel responds] "That's correct."

[Back to the question:] "Supposing we have several cases."

[Back to Joel] And now, I'm going to take, I'm going to stop right there for a minute. We do have several cases. Not supposing. We do have several cases, and you never give a mass treatment. There is no such thing. You just can't give a blanket treatment to a lot of people, and yet here is a seeming contradiction. You are 25 people sitting here, and I am giving a mass treatment. Actually, I'm not, but that's what the appearance is. Why? You touch my consciousness not as an individual but as a group, and my response is now not to any individuals here but to the appearance. Now, apparently I see 25 people, but spiritually I know that there are no people. There is only God. The life of God is here. The mind of God is here, the soul of God, the spirit, and even the temple of God, which is your body. I know this, too, that your body is not affecting your life, but the life, which is God, is affecting your body. Now, I'm not aiming that at anyone in this room, but that's the Truth that's going through my mind. And, you have brought yourself here, and you're getting the benefit of it, whichever one is tuned in.

We had a perfect example of that last night when a student wrote a question: “What is illusion?” Now, I don’t know who wrote that question. And all evening I kept looking at that very individual and practically addressing the whole hour’s class to her. I didn’t know it. I didn’t know why I was doing it, and I didn’t know that she had written the question. Not only she wrote it but she got the answer that she was looking for and had a beautiful experience. Now, I was addressing a group, but an individual who had singled themselves out drew back the response.

Now, as you are sitting here as a group, you are presenting yourself as a group, and my response is the realization of God infinitely and individually expressing Itself. This does not, oh yes, this would be the same thing then if I’m in a regular, closed class, or if I’m on a lecture platform, or if I’m addressing a group of women’s clubs like I did yesterday morning. This same way would be taken into the work. I’m standing there. As far as I’m concerned, they’re not people. It’s now a group that has come together. That’s the appearance. My answer is, “No, I’m dealing only with God.” God alone is the Life here no matter how infinitely it’s expressed. No matter how many times it’s multiplied, it’s still God. It’s still the one Life. It’s still the one Law in operation in this room. So, there’s no law of disease in this room. There’s no law of accident. There’s no law of infection or contagion. There’s no law of anything except the Law of God infinitely manifesting Itself, and then each one of you or each one of them respond to that. They’re being loved, and they can feel it. They’re being spiritually loved, and they feel it. The Truth is being known, and they respond to it. You do, too.

Now, that does not apply to our practice as practitioners. That only applies when we are in groups, whether we’re with three people in an automobile, or a hundred people in a restaurant, or 3,000 people in the theater. This is the way it works, and this is the way you work. You have the appearance of numbers, but you have the realization of One. God is One, and only One is here. There is only one Selfhood. That’s my Selfhood, and my Selfhood is your Selfhood. And the Truth about me is the Truth about you. And, in as much as I know this Truth about you, the same as I know it about God, the same I am serving you. In serving you, I am serving myself, and so forth.

Now, when it comes to our practice, that’s entirely different. I open my mail, or before I open it, I’m handed my mail; and you will see I’ve gotten a whole bunch of envelopes here. They’re all representing people, and I open them one by one. Now, remember, I’m not opening them collectively. I’m opening them one by one. I’m reading them one by one, and the moment I read it, I respond. You have written the letter, and I am responding to you. You see that? That’s an individual and a personal contact. You are the one writing. There’s nobody in my mind now but you. There’s no claim in my mind but the claim you’re presenting. There’s no teaching or no one to be taught, no student in my mind but you. And, therefore, you are now part of my consciousness, and the Truth that I know is specific to you and this claim.

Now, later in the day and wherever possible, it’s the same day. Occasionally, it has to be the next day. I pick up that same letter to answer it, and now I’ve got you again all alone. You are again my patient, and I’m working with you; and I have to read that letter again,

or scan it, go through it, and now I am. That's why once in awhile you'll notice I overlook some question that you've asked, and you wonder why I didn't answer it. Well, it wasn't intentional. It's never intentional. It's only that in going over the letter the second time I've missed it, because I probably don't go over it carefully enough to pick out every line. Therefore, I occasionally slip up, and some question you've asked doesn't get answered. Well, it never was intentional. It's just because now I'm answering the mail, and I'm just glancing at the letter, rather than carefully reading it. But in glancing at it, remember, I know it's you, and it's your identity, and it's your claim; and I'm working specifically with you, as if you were sitting there in my office.

Now, I go to the dictating of it or sitting down and writing the answer, either way, and again I am working with you as a specific treatment. If I dictate the letter and it is typed, then when it comes back to me I have to read it again, and once more I am with you in an individual treatment. You didn't know you were getting that many treatments but you were. Now, in some cases, you get more than that. In some cases, you come back to my mind again. You intrude yourself into my mind an hour later, two hours, five hours, or a day later; and that's a call for me to get busy again, because it means there's something hanging fire that has not yet been dissolved, some realization has not been attained. And that is why a lady wrote me some few months ago asking for help for her husband, and he evidently had a very quick healing; and so she wrote a letter of thanks and said, "I'd like to send you a check, but I don't really know how long you were working on it." So I wrote back, "28 years." I don't know what, I can't imagine that you'd accomplish much healing in five minutes. *Every healing is the result of our accumulated consciousness*, isn't it, our built-up consciousness and those whole 28 years went into it. I didn't count the 13 years before I was in the practice, but I was building up that consciousness.

Now, it is the same way. You never know when you ask for a healing whether you got it in one treatment or no treatment. Some of you get healed without even my getting the letter or the cable or anything else, and that's because there was no conscious activity, no conscious work. It all happened even before I got the letter; and, as a rule, you don't know whether you really got a treatment or you didn't, or whether you got one, or whether you got 21, because I never speak of it. All I'm interested in is the result of proving God.

Now, the same way you have to do that when a case comes to you. At the moment that it comes to you, whether by mail or telephone or by a person calling you or coming to you, they are an individual. And their problem is an individual one, and you handle it as an individual thing, and you handle it at the very moment it comes to you. You don't lay it down and say, "I'll come to that tonight." No sir, right there and then. If you're not prepared for that kind of work, don't go into it; but you must be prepared that when the call comes that at the moment of it touching your consciousness, you dissolve it. Now, in some cases, you may have to sit down specifically and give treatments. In some cases, you won't have to. Just as it touches your consciousness, you'll realize, "This isn't person; this is hypnotism." And that ends it. You may have the healing right there and then. If that person comes back to your mind, you again have to resolve it, until you come to the place of freedom. That's how you know when a treatment's ended is when

you have come to a place of freedom, of release. If that person comes back to your mind or their claim, you have to do the same thing again. You don't take them in, and you don't take their claim in. You go right to God and Truth and resolve it. You don't sit thinking about an illusion, and both the person and the disease is an illusion, remember. The Truth is God's Being, God's Law.

Now, every individual case that comes to you is met at the point of its contact with your consciousness; and if it isn't met at the first point of contact, it'll be met the second, or the third, or the 91st, or the 120th; but each time that it's brought to you, you have to do your specific work in resolving it. In that way, you see, you never have a mass practice, and you never give mass treatments. Every individual, even if you were sitting at a phone, and I've had this experience. My last year in the Christian Science practice, I averaged 135 cases per day, seven days a week for one whole year. It's almost an impossibility. The only way it was handled was I had four telephones—two in my desk all day and two in my bedside all night. And that's how I worked that year, and for many years before that the average was anywhere from 80 to 105 per day. Now, the only way that that can be done is the minute it hits consciousness, that's where it's dissolved. Right there. So if a phone call comes in here, you met it; and then comes in a phone call here, and you meet it; and this one comes in, and you meet it. As fast as they come in, they're individual cases individually being met at that time. Well, if they're not all healed, they'll call back in an hour, or two, or six, or 24, and again *every case must be individually treated*.

There are no mass treatments. There are no collective treatments, except in a case like being in public where the patient isn't a person. The patient is the group consciousness, and so and even then you have to witness some individual things, as sometimes you'll hear when people are coughing or sneezing or whatever, and I'll say, "Keep it up. Don't stop it." They always try to repress it, but if I become aware of it, I will say to them, "Don't, don't repress it. You can't heal anything repressing it. Let it have its way. It isn't power." And then, in a very few seconds, you see we prove it isn't power, which we couldn't have done if they had tried to repress it.

And that's what's behind those experiences that take place in class or lectures when there is illness presented in front. I say, "Leave it, leave it. Just don't bother. Don't go outside. You won't annoy us. That's what we're here for to 'unsee' these things, not to close our eyes to them or have you run away from us."

Now, that goes all the way down here. Don't make a list. Don't make a list, because all you're doing is saying, "Here's a nice list of sick people that I'm going to make well." You don't have any sick people to make well. When they impinge upon your consciousness, that's when you have to deal with them, and the minute you've dealt with them, they're no longer sick people; but if you've got them on a list, you haven't dealt with them at that moment, and you haven't disposed of them. You've just given them some temporary help, and you expect that an hour from now or a day from now you're going to have to do it again. This way when you have met the case in your mind, it's through until it comes back into your mind again.

Now, when we are working on these cases, babies and so forth and so on, it isn't possible that we can ever forget them. There's no possibility of it. We wouldn't have taken this activity, and that's what our life's devoted to. But, how can we forget that which we've devoted our life to? And so, we know that as long as there's a need, they'll keep coming back into our consciousness, and if a day or two or three goes by and they don't, there's no harm. They weren't sick to begin with, and they're not going to be sick to end with, and that two or three days we didn't do it may have been the very period necessary for something to take place within them to lead up to the next step. It doesn't necessarily say that you have to give everyone a treatment every day. On the other hand, it doesn't necessarily follow that you don't have to give some people ten treatments in a day, but you don't determine that by your personal, human will. You determine that by their coming to your consciousness and then what happens after they come to your consciousness.

You will have this experience that sometimes you'll have such a complete realization, you'll say, "Ah, that's completely healed and completely met." And you'll be surprised tomorrow to find out that they didn't even know they had a treatment. They thought you forgot them. Nothing happened in their experience. Well that had to do with their receptivity. That just means you have to keep doing it over and over and over again until their receptivity responds. You had your healing, but somehow or other they didn't have the radio tuned in, and they didn't get the benefit of it.

Now, since this is the last of this tape, as you know, we made one of these tapes last week, and we've made one this week. This is one full tape—Tuesday and Friday. Last week, we have one full tape from last Tuesday and last Friday. I mean of the last class. And if you wish this tape, just order it. If you wish both tapes, order them, because they're not the same. They're covering different points as they come up like this individually, and these are the things that are necessary, because the use of these tapes, as you know, is not to be shared with the public. These are not to be shared with anyone except those whom you know already are part of this group, not necessarily sitting in this room now but who have been in the previous groups of this kind, or someone whom you know is sufficiently, solidly in The Infinite Way, so that you are no longer concerned about the fact that they are today, and they won't be tomorrow. While anyone can leave at any time they want, at least we, by being here, are sufficiently sure of ourselves that under ordinary circumstances we do know that we are Infinite Way students, and we're on this path, and we're part of the inner group that's working for the whole Infinite Way.

Don't share these groups with anyone else, until you find someone that you feel the same way about that they really enlisted themselves in The Infinite Way world activity and feel that they're really in it for keeps, and that they won't drop out the first time they don't get the healing they expect on the day they expect it, or the first time they hear some rumors or gossips about somebody in the work. When they're at that stage, they're not yet ready for taking part in this work. When they are enlisted for this corps, like the old Christians were, when they say, "Well, if you want to throw me into jail or throw me into the den of lions, go ahead. This is my path, and I can't do anything else but stick with it." Then,

that's somebody that you can share these "25" group tapes with, but otherwise don't; because I'm telling you things that the public cannot possibly be interested in. I'm telling you things in these tapes that have no possible interest for others. As a matter of fact, this world work that we're engaged in could so easily be misunderstood by those who do not realize that we're dedicated not to crusade for causes but to break material sense in whatever form, even in the good forms that it sometimes assumes, and in breaking material sense establish the kingdom of God on earth.

Is there anything I can add to that for you?

And you understand, don't you, why in some of the writings you'll find that I've used the term "spiritual underground." That's really what we are. *We're a spiritual underground.* We're a fraternal organization bound together with a spiritual tie, a spiritual bond exists between us; and we've really entered a conspiracy and that's to break the hold of material sense in human consciousness. It isn't aimed at a person. It isn't aimed at a group. It isn't aimed at a church. It isn't aimed at an organization. It isn't aimed at a political entity or identity. It is aimed at the destruction of material sense.

Then, you know that a letter of truth in and of itself is not the healing agency. After we've known all this, there still remains a necessity to sit back and attain our realization, just as in our healing work. The most important part of your healing ministry, of the hours that you spend in silent communion and meditation without any patients, without any students in your mind, without anything except your own love of God and desire to commune with that inner Spirit where it is that that prepares you that when a call does come and you say, "Oh, that's the arm of flesh or nothingness." That statement becomes the Word, which is quick and sharp and powerful. If it hadn't been backed up with those hours of meditation, it would have had no more power than it usually has when it's recited from an altar. It is the same way. There are no statements of Truth that are really true. If they were, they'd all heal. They're only Truth when they're realized.

And so it is that it is the realization that does the work. When I come to class or to a lecture or to a group like this, the words that I'm going to speak have no power except for the degree of the meditation that went beforehand. If I am given sufficient time for hours and hours and hours of meditation before the class or group, the class becomes transformed. It has one of those experiences like the other night and many other such that have taken place, and it is only in proportion as I keep in that degree of meditation that the words I speak have power. And so it is that I must have hours and hours and hours every day and night, and I don't seem to get enough of them anymore, as many as I should have to stay at that top level. That was why the Master went away 40 days at a time to fill up and fill up and then come down to the level of the multitudes and heal them.