

1960 New York "25" Practitioner Class Cont.  
1960 New York Private Class for "25"  
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Tape 362B

Good morning.

Of course, this tape will go all over the world where we have the groups of "25," and so it will bring to all the realization that there is a need for a greater degree of consecration or dedication on the part of all of you because of the unfoldment that is going on in this message of The Infinite Way. As you know, it is quite an unusual thing that publishers should not only want a book every year—that itself is unusual—but where publishers want two books, or three books, and four books at a time, you know that something is going on in this unfoldment. And, all that this means is a greater need of workers in the sense of practitioners. Since we have no organization, we don't need any other type of workers than practitioners and teachers. The very few temporal activities that we have we can always manage to find someone to do, but the work of healing is a difficult matter.

Now, some of you know, of course, through the experience in Chicago some years ago that had we gone on television when we were invited to that overnight this would have been a national activity of tremendous scope, because we were offered 52 weeks on both radio and television. And, as a matter of fact, from that one day on television as many "Infinite Way" copies were sold as in an ordinary year. So, you know what would happen if one touch of publicity ever came to this work.

Now, we're not much danger of that, because we're discouraging everything that might tend toward it. But, the growth that's going on from within itself, the seed unfolding from within itself, just the word of mouth traveling, or whatever measure of healing is being done is sufficient now that we must have those who are dedicating themselves and can dedicate themselves to healing work.

Well, healing work can be done from a mental plane and standpoint, if one wants to do it. Probably, some of you do know that there was a Christian Scientist who became the best-known healer in the entire movement. And, of course, he had a secret, which he didn't divulge until such time as people were coming from all over the world for healing and receiving it when they couldn't get it from any other practitioner. And finally, he had to divulge his secret; and that secret, of course, was that he had the first edition of "Science and Health" and had learned how to give mental treatments. And so, he started his own movement. He left the Christian Science movement, started his own, and within a few years he had a movement with a hundred thousand followers all over the world. I know of one class he taught that had five thousand students in it that came together from all over the world, and he charged five hundred dollars each person in that class.

Now, it was very successful healing work, because it was based on the giving of treatments, and he cautioned his students never to take more than five or six cases in a

week, so that they could give to each patient five, or six, or seven treatments every day. And, of course, if you keep up that kind of mental work, you are bound to have results. The reason is that, on the human level, the mind is the substance of matter, and, therefore, the activity of truth in the mind in the form of a treatment will produce harmonious results, just the same as hypnotism will produce the opposite. Hypnotism will always produce a destructive condition in the human who is hypnotized or who is hypnotizing. Even though it may temporarily appear as a healing, the ultimate result will be destruction. And the reason is that hypnotism—the control of one mind by another—is a destructive force. But, by using that force in a milder form called *suggestion*, “You are well, and you know it;” “You are God’s perfect child;” “You are spiritual,” you do not have the harm of an out and out hypnosis; and because the motive is good, you do have temporary healing and benefit on the human level. But, we are not engaged in that activity. That is not our function, and, therefore, it requires dedication of a different nature; and the dedication comes in your devotion *within* yourself. It isn’t a devotion to somebody or to something. Don’t misunderstand me. It is not a devotion to me, and it is certainly not a devotion to The Infinite Way. It is a devotion to gaining a realization within yourself of the name, nature, and activity of God.

The difficulty that presents itself to you and that acts as a barrier to you is that you have all had some kind of religious training or background. And, you must remember that there is no religion known on the face of the earth that presents God to the world. At this moment, there is no religion, no organized religion. There are independent and individual mystics, but there is no organized, church religion that presents God. Every one presents “karmic law,” and you only need five minutes of thought to prove it. Any teaching that says that God rewards or God punishes has no relationship whatever to God, because God neither punishes nor rewards, only karmic law does that. “As ye sow, so shall ye reap” has nothing to do with God. It has to do with karmic law. It has to do with “ye.” If you sow to the flesh, you reap corruption. If you sow to the Spirit, you reap life everlasting has nothing to do with God. It has to do with you. In the same way, any teaching that gives you a rule for fast day, or a feast day, or a sacrifice, or a holiday, or a Holy day, none of this has any relationship whatsoever to God. The Master made that very clear, very clear. You’ll find that in the New Testament. None of this has anything to do with God. It has to do with your particular obedience to a man-made rule. And, of course, if you obey even a man-made rule, there’s good karma in it. If you disobey, it’s bad.

Now, in the same way, any teaching that sets forth punishment, either on this plane of life or the next plane of life, is not dealing with God. And, Jesus made that very clear that in God there is no punishment. “Neither do I condemn thee. Neither do I condemn thee.” Even if you’re the woman taken in adultery, “neither do I condemn thee.” Even if you’re the thief on the cross, “neither do I condemn thee.” In fact, “I’ll take you into Paradise this very night.” Therefore, you must remember that punishment comes only from karmic law. Now, there is an important reason that you must never forget this; because when you are asked for help, it is none of your business whether your patient is a saint or a sinner. It is none of your business what their past is or what their future may be. At this very moment, “neither do I condemn thee.” There is no condemnation to them who have

turned to the Christ for salvation, redemption, forgiveness. And, therefore, you must be quick to realize that, in almost every case, your patient is suffering from a guilt complex of some kind or another, from some act of omission or commission; and you must free them. Within yourself, not outwardly in the spoken word, but within yourself be quick to realize you are not under any condemnation of God or the Christ for the sins of the past, the present, or the future. Having turned, in this instant, to the Christ, "Though your sins were scarlet, you are white as snow." And do you see that that has no provision in it, then, for future punishment in this life or the next? In that very instant, when you turn to the Christ, in that instant, "Though your sins were scarlet, you are white as snow," and there's no more punishment.

So, any teaching that has in it an element of punishment, you can immediately realize to be a teaching of karmic law. In the same way, any teaching that promises Heaven here or hereafter is karmic law, because there is no such thing as Heaven; and there is no such thing as hell, except in the degree in which we are responding to good and evil. When we are not responding to good and evil, we're not in Heaven. We're not in hell. We're just being. *Just being*. Just being joyous. Just being free. Just being harmonious. And, as a matter of fact, there is an ancient teaching in which the only name for God is "Being" and in which no one is permitted to use the word "Being" by voicing it. No one can say it aloud. The word "Being" can only be said under the breath within one's self, just as in the ancient Hebrew days when the true name of God was discovered. Because it was possible to misunderstand the meaning of the name of God, no Hebrew was allowed to know that name, unless he were a priest, and then he was never permitted to voice it, except one day in the year when he could go into the sanctuary; and there he could say to himself, even hourly, the true name of God.

Now, to know him aright is life eternal. And, if you are to be a spiritual healer, you cannot do the healing. All that you can do is bring the actual presence of God to the situation; but you can't bring the actual presence of God to the situation, if you're thinking in terms of a God of reward or punishment, or if you are thinking of God in terms of something that is able to do something. *God isn't able to do something, because God doesn't function in time or space*. If only you could remember that one statement that God doesn't function in time or space, you would definitely know that there is nothing God could do yesterday or tomorrow. *God is Being*, but *God is* from everlasting unto everlasting. And, this ancient teaching that had the word "Being" for God also taught, and this was to be only under the breath, "I Am is being. I Am is being. I Am being. *I AM Being*." There's no past to that. There is no future to that. That is only the ever-present now. And, if you search the Scriptures, you will find that one of the secrets in scripture is, "Now are we the sons of God." Now. *The whole of Truth is taking place now*. It cannot take place yesterday, and tomorrow is never going to come. It cannot take place tomorrow, can't even take place an hour from now, for God is the same from everlasting to everlasting. *All that God was, God is; and all that God is, God ever will be*. So that which was is now, and that which is now will be for everlasting.

And, therefore, in spiritual healing, you can only live in the now, and you can only live in Being and in being now. So, you have no such thing as a treatment that is going to benefit

your patient a moment from now. You have no such thing as a treatment that is going to reduce a fever. All you have is your consecration to the idea that God is Being. And, you will find in our writings the revelation that God is individual being. God is the Being of the individual. Therefore, I am being. I am existing. I am is-ing. I am. *I AM*. And, the great secret of all ancient wisdom, which, of course, should be the secret of religion is “I AM.” And, there is no future to that. There’s no past to that. It’s an eternal now. I AM. And that *I AM*, which I am, is not dependent upon something or somebody. There is the mystery and the miracle that I am not dependent on food, clothing, housing, raiment. I am not dependent on weather or climate. I am not dependent on money. I just am. I am eternal Being. I am being eternally. All that God is, I am being, for “I and the Father are one.” And, the difficult thing that you face is the cleansing out of the old bottles, the old concepts of God, the old concepts of religion, and bringing really new bottles to receive a new message. The cleansing out of the temple is really the cleansing out of your own consciousness. Cleanse out of it all religious beliefs. Cleanse out of it all theological theories, doctrines, dogma, because not one single bit of this has anything to do with the *I that I am*.

Now, it doesn’t mean that an individual might not enjoy a church service or the attendance at church. Many do. There is something about it that gives them an uplift. But, others find that in Shakespeare or good poetry. In other words, all of these things are probably wonderful as a part of human experience. But, when you are thinking in terms of God, you have to separate yourself entirely from that. Very often students wonder why we have no music in connection with our work or do not permit an organ or piano to be played before, or violin, before or during some part of our work. And, it isn’t because I find anything wrong with music. Inwardly, I love it. But, it has no connection with the realization of God, because music very often does arouse the sentiments, the emotions. And when the emotions are aroused, it becomes almost impossible to actually tabernacle with God, because we’re tabernacling with our emotions.

Now, there are some people who can rise above that, and there are types of music, which do not awaken the sentiment, but that’s not church music. Church music does, and it’s aimed at that specific purpose of arousing sentiment and emotion. And, once there is the emotion awakened, there is always the idea present of, “Oh dear God, do something,” or “Let me sacrifice something,” or... And this takes us away from the *I that I am*, the Being, which I am and which you are. You are Being, but you are not separate being. You are Being, but you’re not finite being. I am that I am. I am that very I am. I am that I am, which God is; because there is only one *I am*, and there is only one Being. It might even be helpful to take a large dictionary and look up the word “being” to gain from it the realization of the nature of being, that which is is-ing, that which is, is, is eternally, *is*.

Now, by the ability to separate oneself from theological beliefs and begin to ponder the nature of the *I that I am*, an experience takes place. Remember, this doesn’t remain in the realm of the intellect, because if it does, you are not making spiritual progress. It really would make no difference how much you know that I am I am. It really makes no difference how much you know I am being. As long as it remains in your mind, you have not touched the throne of God. You have not touched God realization. You have not

touched the transcendental consciousness. It is only that in pondering the truth that *I am*, the truth of Being, the truth of nowness, that gradually a new consciousness is being formed, a new bottle. And then, into this new bottle, into this new consciousness, God Himself rushes in and reveals Himself. In other words, in the transcendental consciousness, you become aware, consciously aware, of God, of the I that I am. You are never aware of God with your mind, and don't ever believe that you can be aware of God with your mind. You can only be aware of the truth about God, of the knowledge of God, but you can never be aware of God. *God is only made evident in and through transcendental consciousness*, through a state of consciousness that is beyond the reasoning, thinking mind. The reasoning, thinking mind can only be used up to a certain point, and then it must come to a stop, so that this higher consciousness dawns.

Now, this is what is spoken of in Christian mysticism as "Christ Consciousness" or "spiritual Consciousness." It is spoken of in the Orient as the "Buddha Mind," or in Japanese Zen, it is spoken of as "Satori." When you have Satori, you have enlightenment. When you have enlightenment, you have that "mind that was also in Christ Jesus," and that is not your reasoning, thinking mind. That is a consciousness, which knows that my mind and body serve specific purposes but not spiritual purposes. In other words, they do not function as spiritual activity. But there is that. It is the transcendental consciousness, and it is this which does our healing work.

And that is why, if the human mind was a spiritual healing agency, every one of our students would be healers, because just those ten tapes would be enough to teach us all of the letter of truth that we would need to know to give a correct treatment. And, there must be now thousands of people, students, who know those tapes and know the principles that are in them, but they're not yet healing. And, the reason is that through the correct letter of truth, you do eventually make a transition from the thinking mind, to the transcendental, to the Spiritual. This is covered, I think, in the last chapter of "Living the Infinite Way," where you will find some passages, which repeat statements of truth, and then says, "But don't say it. But don't say it." In other words, "I am spiritual," but never say such a thing or even think it. "I am that I am," but never voice it and never even think it. "I am the child of God," but never make such a statement. Never even think it. In other words, you must transcend thinking truth or speaking truth to *being truth*. And, the only human example that I can use of that to illustrate that is this: You are moral, but how many of you walk around declaring or thinking, "I am moral." You are honest, but how many of you walk around saying, "I am honest," or even thinking "I am honest." As a matter of fact, when we find someone called "Honest Jim" or "Honest Jack," don't you know that we know that the reason they are called that is because they are the opposite? And, I'm sure that if your friends would talk to you and say, "Oh, I'm honest," or "I'm moral," that you would very quickly begin to doubt it and wonder why they were making such an assertion.

And so it is that since you *are* the offspring of God, and you know it, there is no reason under the sun for your ever declaring it or thinking it. Since I am that I am, there is no legitimate reason in the world to ever declare it or think it. The only time to voice it is in teaching it. And then, as I've brought out many times, only teach these higher revelations

when you are sure that the student is ready for such an unfoldment. “Give milk to the babes, and meat to the strong.” But, if you say in teaching, in imparting, “Know ye not, that you are children of God. Know ye not, that your body is the temple of God,” you are revealing or imparting something. But, you’re not expecting your student to walk around thinking it and declaring it. And, of course, I can’t possibly figure out how any student can make declarations of truth to themselves, because all that such declarations would be would be forms of self-hypnosis or trying to convince yourself of something you weren’t really convinced of. And that has no right to be. If you can now accept that “I and the Father are one,” to repeat that within yourself “I and the Father are one,” if you can accept that, you need never again bring that to conscious remembrance, because it is the truth. It is established, and you must live it. All of the declaring of it will do no more for you than you witness in those who, in some teachings, use affirmations over and over and over again, and succeed only, in the end, in hypnotizing themselves and never really convincing themselves. There is no conviction to be attained through affirmation. *The only conviction there can come is when your heart responds and accepts.* That is the only conviction there is, and then you don’t have to go around saying, “I am honest. I am moral. I am loving. I am generous. I am philanthropic.” Doesn’t make sense, does it? No, *we are to be it*, not declare it, and not think it.

Now, there is a contemplative form of meditation, which in our work, we may use just as a preliminary to reaching the state of consciousness in which we are receptive. Now, when you are actively engaged in the practice, to any extent, you’ll find that the need for contemplative meditation lessens and lessens; because it is possible to sit down at any time, close the eyes, and be in the presence of God. But, I do realize that there may be times when that isn’t possible, and for the younger students, even the younger practitioners, it isn’t possible. They are not sufficiently active in the practice or study so as to actually be maintained in that consciousness. Therefore, contemplative meditation is legitimate in which you sit down and realize, “I’m not going to God for anything. I’m not coming to you, Father, for anything. I know that Thou art closer to me than breathing. I know that Thou art the all knowing, and I don’t have to tell You anything. I know that Thou art the all loving. In fact, I know that Thou art Being. Thou art Being all that I would have Thee be. Thou art doing all that I would have Thee do. Thou knowest my need, and his need, and her need. And Thou hast already provided cattle on a thousand hills. Thou hast oil in the ground before automobiles. Thou hast uranium in the ground when the dictionary was saying that uranium was a waste product of no value. Thou hast prepared for all things a million years before it was needed. Thou hast provided for me a million years before my need arose. And, therefore, I’m not coming to Thee for any such purpose. I’m coming to be only to tabernacle with Thee, to be consciously with Thee, to rest in the assurance of Thy presence.” And you see, with some reminders along that line or others—it’s always spontaneous—two, three, four minutes, and then it should be so possible for that inner conviction of God’s presence to be there that you can desist from any further statements of truth, or thoughts of truth, and get right into the spirit of God, and feel the spirit of God in you.

Now, when the spirit of God is felt in you that is the Presence that goes before you to dispel the illusions of sense. We call that “doing healing work.” It isn’t doing healing

work. It's dispelling the illusions of sense. Now, and those illusions of sense may seem to be hard matter, but they are not hard matter. They are illusions of sense, and they dissolve, whether they're human relationships, whether they're physical forms or mental aberrations. Whatever they may be, this presence of God dispels the material sense. "In Thy presence is fulfillment, fullness of joy." "Where the Spirit of the Lord is, there is liberty." But that doesn't mean a statement about the presence of the Lord. It doesn't mean an affirmation. It means the actual, realized Presence. And that is the point that every practitioner understands that even when they give treatments that they know actually that the treatment is doing nothing, until it reaches the point of realization. Then, they know their treatment is complete. No practitioner of any understanding would complete his or her treatment, until they know it is complete. How do they know when it is complete? A feeling tells them. A feeling, an awareness, a release. Something gives them the assurance this treatment is complete. And that, of course, signals the fact that God is on the scene, that God has been realized. Not thought. Not declared. *Realized.*

So it is, we are dealing entirely with realization of God's presence. We are dealing entirely with lifting our consciousness to actual conscious at-one-ment—in other words, to enlightenment, to receiving impartations from God. And, the very little mental energy we use in contemplative meditation is only used as a "suffer it to be so now," as a way of, through the mind, getting above the mind. It is for this reason that when you are called upon for help, you have nothing further to do with your patient. You have to deal with yourself. You have to deal only with attaining that God realization. One of the best ways of that is to use as little of the thinking, reasoning mind as you can. In other words, in so far as you can, refrain from reacting to the appearance. Now, all reaction to the appearance is mental, whether you hate the appearance, or fear the appearance, or want to get rid of the appearance. This is all mental activity. But, when that appearance can come to you, either by the hearing of your ears or the seeing of your eyes, and you do not mentally respond with either an affirmation or a denial, you are in the transcendental consciousness. You have attained enlightenment, because you are not resisting evil. *Only the mind that was in Christ Jesus cannot resist evil.* Remember that. Our human selfhood is made up of the belief of good and evil. Therefore, we welcome the good, and we resist the evil. That is our nature as humans.

Now, to be not human, to be divine, there must be no hate, fear, or love, of evil, nor must there be a reaction to a good appearance. In other words, you do not be glad when a healing takes place, because a healing took place, because you would then be glad about a good appearance. But, you can rejoice when a healing takes place that your names are writ in Heaven. You have witnessed God's glory.

Now, there is a trap that practitioners must avoid, and that is the trap of being satisfied with good humanhood. That is the trap of believing, because a patient looks well or says they feel well that you have cause for rejoicing. You have no cause for rejoicing because of any appearance, even a good appearance. Your only cause for rejoicing is in the awareness that Christ constitutes individual being; and Christ is whole, perfect, harmonious. You see what happens. I've spoken of this before. A metaphysical article that I read many years ago that said, "Christian Science, properly understood, prevents

untimely death.” Now, when is “timely death?” And you see that’s dealing with the human aspect, and that would mean really that when your patient says they’re 90 years of age, you’d better say, “I don’t think I want to take this case. You’re too close to timely death.” But, you see there is no such thing as “timely life” or “timely death.” Oh yes, the other extreme is when you are called into maternity cases, and there’s going to be a six-month baby, or a seven-month baby, or a seven-and-a-half-month baby, and again you’re dealing with that “untimely” aspect. But, you see life is neither timely nor untimely. *Life is God*. And, life is just as much God at six months as it is at ninety years. And, therefore, you have no more reason to rejoice at nine months than you have to not rejoice at ninety years.

In other words, you are not to be reacting to appearances, and you are not to be changing the human scene. You are not to be trying to reduce a fever or get rid of a lump. You are not supposed to be changing the time of a child’s birth or being concerned with the time of an adult’s death. You are to remember that your names are writ in Heaven. You do not have power over evil in my name. Remember, that is what the Master told his disciples, “Rejoice not that you have power over the devil in my name. Rejoice only that your names are writ in Heaven.” In other words, if my name is writ in Heaven, so is yours. God is no respecter of persons. God doesn’t pick one and not another. And, if Jesus could tell his fishermen disciples that their name was writ in Heaven, we can tell that to each other, too. Your names are writ in Heaven and your patient’s name. Rejoice not that you’re able to overcome any evil for your patient, but rejoice that your patient’s name is writ in Heaven. In other words, your patient’s name is “Christ.” That’s the true identity, and that which makes you a practitioner is the fact that you have attained a certain degree of spiritual awareness that sees behind the appearance. In other words, you are able to go into prison and not see thieves and murderers. You are able to look out at the political scene and not see men and women. You are able to look at your relatives, your friends, your associates, and not see humans of certain degrees of goodness or evil; but if you have attained Satori, if you have been touched by Buddahood, if you have attained a measure of Christhood, you are able to look at the Hebrew rabbi and say, “Thou art the Christ, the Son of the living God.” You are able to look at the fisherman or the tax collector—that last one’s going to be hard for you—but you are going even to be able to look at them and say, “Thou art the Christ, the Son of the living God” because not a mental exercise, not an affirmation.

And please remember this. You can only gauge the degree of your spiritual progress by the degree in which you do not have to make these declarations, when they are so much a part of your nature that you don’t have to affirm or deny. It comes back to a man who wrote a book about when he was supposedly in Tibet, and on the way up this mountain he met a great, great Master. Oh, I guess he was one of the greatest. And, in talking with the Master, the Master made some statement of truth, just a statement, a sentence. But, the seeker, not to be outdone by the great Master, was going to let the Master know that he knew as much as the Master did. So, he went on for four pages to tell the Master how he knew all that, and it meant this, and this, and this, and that, the other thing; and he ended up with, “Isn’t that so, Master?” And the Master answered, “Yes, yes, that is so. But isn’t it wonderful to know that it wouldn’t make any difference if it weren’t?”

Yes, what difference does it make if you say, "I am Christ" or "I am Judas," when what I am *I am*. What difference does it make whether you say, "I am immortal or mortal," when what counts is what *I am*. And so what difference does it make what statement that you make about your patient, whether it's a true statement or a not-true statement. What counts is what he really *is*. And so it is that just to abide in that word "is" or to abide in that word "Being" is really a treatment that goes on endlessly and endlessly. *Being*. If I just look at you and realize Being, "I am *Being*, and *I am* you." As I abide in that, the time eventually comes when I don't even think about it, because it is the state of my being. It is the state of my consciousness, and I no more have to think of it than I have to remind myself that I am honest.

So, just remember that the more you find the need to remind yourself of who you are and what you are, the more the signal it is that you haven't attained the realization that you are it; because when you have that realization that you are it, that *is* it. We don't go around saying, "I am Joel Goldsmith." Why should I? Well, I am. Yes, I am. But, because I am, I don't have to go around saying it. Because I am and I know that I am, I don't have to go around... Probably, you have to teach a child its name and to go around remembering it, because it doesn't yet know its name. But, when I know that I am and that *I am* is my name, I don't have to go around remembering it. I am being it. I am living it. And that is the meaning of what you come across always in all spiritual writings, mystical writings, that you must live the truth, or you must be the truth. And all that that means is you must stop declaring truth. You must stop affirming truth. You must actually come to the state of consciousness in which you are being truth. Then, the only time the Master says, "I am the Way, the Truth, and the Life" is when he is imparting it in instruction. But, I'm sure that, otherwise, he doesn't walk up and down the Holy Lands declaring, "I am the Way, the Truth, and the Life." No, he's merely revealing his identity, the same as if someone says to us, "What is your name?" You reveal it, and you reveal it because of your awareness that it is your name. And that's the only time that you would reveal it is when you're being called upon to impart it.

So it is, I know that *I* is God. And I know that that *I* embodies within Itself all of which I shall ever have need unto eternity. It has my life. It has my bread, meat, wine, and water. It has the power of resurrection. It has life eternal. It would make no difference really whether I was what the world called "dead or alive," because neither life nor death will ever separate me from the *I that I am*. If I go through the valley of the shadow of death, *I* will go with me. I have been in sickness, near to death. I have been in lack and limitation. I have been in sin. But at no time that I can remember has *I* ever been separate and apart from me; and, in its due time, that *I* lifted me above the sin, the lack, the limitation, the fear, the disease. Therefore, I know beyond all question of doubt that I can never be separated from my Self. I can never be separated from the God, which is my Self, the infinite Life, which is my Self. And, therefore, this world or the other I will always function as individual being, and *I will always have an activity commensurate with my state of consciousness*. Whether it be less or more, it will always be commensurate with my state of consciousness. And, if at any time in the past, or present, or future, I should

sink beneath my present state of consciousness, the *I* which *I am* will lift me up out of it and restore to me the lost years of the locust.

My only need is the realization of God, not the God who punishes or rewards. That's not God. That's just a law. But the God that really *IS*. The God that is closer to me than breathing, that does not have to be appealed to, does not have to be asked for what I shall eat or drink, wherewithal I shall be clothed; the God that I will never find in a holy mountain, or in a holy temple, or any holy city; the God that has no pleasure in my dying; the God to whom I need not sacrifice, who has no pleasure in my sacrificing. This God, the *I* of my being, is my eternal life; and It is the infinite abundance of my life in every direction.

Now, you in this activity, as practitioner or teacher, must remember this for one purpose. If you have an idea that you desire gratitude or recognition from your patients or students, you will be starting off on the wrong foot. You are to look nowhere but to the *I* of your being. What you do you do not do for thanks, or reward, or gratitude. You do only as a fulfillment of your nature.

Now, it is said that we still need money, and food, and clothing, and office rent. But, I say to you that if that should be true that you already have it *within* you. You don't need anyone to give it to you. And, your recognition of this sets everyone free who comes to you, free of the need for any other obligation than to love one another; and it opens the way for your supply to flow from within your *own* being. It will seem outwardly to come through patients or students, and yet you are leaving them so free that if there are some who today have no money at all, you can give just as much attention to them as you can to your rich patient or student; because from some direction or other, the sufficiency will unfold so that you do not ever have to neglect anyone for any outward reason. Try to understand this point.

And so, thank you until next year.