

Doing Greater Works  
1961 London Private Class for "25"  
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Tape 411B

Good evening.

In our two tapes of the "25" group and last night, we have a very comprehensive idea of not only the purpose of our work but how it's done. And, I would like to take this occasion for giving you a little deeper insight into the entire message. None of this work and none of this message was created by man. It is—all of it—something that's given to us, even the way to present it, even to where to travel and when to travel to present it. And, along with this comes instruction that must be clearly seen, understood in order that the full and complete idea of The Infinite Way be realized by us, demonstrated by us, or at least that we understand it in its completeness and thereby be enabled eventually to demonstrate it in its completeness. The fact that it isn't organized and that it has no membership is not accidental. The fact that there has never been an attempt, not only to organize, but you'll notice there has been no attempt in any way to govern the life of a student. In other words, the entire message is aimed at freedom.

Now, I received a letter the other day from one of our friends, a great scholar who has been translating some of the Dead Sea Scrolls, and he had received a copy of "The Thunder of Silence;" and on the cover it said that, "One of the purposes of this book is to set us free." And, in acknowledging receipt of the book, he said, "Of course, freedom is an impossibility for man. Freedom is a quality of God, and only God can be absolutely free. And, we, of course, can receive spiritual light and through that attain, to some measure, a freedom." Well, of course, it's true that none of us are absolutely free. But, one thing we know and that is that freedom is possible, because as man we are not something separate and apart from God. And, though we cannot attain freedom, as of ourselves, in proportion as we grasp the idea that "I and the Father are one," "All that the Father hath is mine," then in that oneness we can attain freedom. To what extent we demonstrate that freedom depends on what extent our, or to what depth, our realization takes us. In other words, it isn't too difficult to say, "I and my Father are one." It isn't even too difficult to believe it. It's quite difficult to demonstrate that one. That's really the work of eternity demonstrating that God constitutes our being so that we have no being. That is, of course, dying daily and dying completely.

It is the state of consciousness the Master attained when he spoke out from the word, "I." "I am the bread of Life. I am the meat, the wine, and the water. I am the resurrection. I am Life eternal." There was no Jesus there then. Jesus had been swallowed up in Christ. Jesus had been transcended, and because Jesus is a sense of separation, just as John, or Joel, or Mary is, and it is only when those names disappear out of our thought, and we speak as Christ and say, "*I. I.* Thou seest me, thou seest the Father that sent me, for I and the Father are one. *I am He.*"

Well, you understand the distance there is between our demonstration of that *I that I am* and our present degree of awareness, the knowledge we have. Oh, the knowledge we have full and complete, “I and the Father are one.” That’s definite. There is no Father and I. All the way back in the original “Infinite Way” you find that there is no such thing as God *and*. There is God appearing *as*, but always it *is* God. Also, you’ll find that man is not the reflection of God. Man is not the expression of God, but God is eternally expressing His own Self, His own Nature, His own Being; so that the end and object, the goal of attainment, is the realization of the *I that I am*. And, all of our work is, of course, leading to that point of realization.

Now, if our work were organized, it would instantly cut off the student from possibility of attaining that realization, unless he cut himself off from the organization. Why? Because as long as he is organized, he is consciously or unconsciously relying on his “group” association; or he is relying on someone who has gone further than he. In other words, he has a new “Messiah.” It makes no difference whether he looks to it as Christ, or leader, or whatnot, there is always a looking up and looking toward; and, in the end, that must have the effect of creating a sense of separation. That doesn’t change the relationship between teacher and student any more than it changes the relationship between us and whatever part, let us say, Jesus or Buddha may have played in our demonstration. Let us say that they had attained the fullness of that Christ or Buddha realization, and we haven’t. Therefore, they, as teacher, would lead, and guide, and instruct, and give us the benefit of their consciousness. They would be a bridge over which we would travel. So it has been, through all spiritual teaching, the teacher has been a bridge over which a student traveled to reach the other shore, and that shore is the attainment of divine Consciousness. And then, when the student reaches that then they take their seat beside the teacher. In other words, there is no such thing then as “up here.” There is only a circle now—a *circle of teachers* all helping those in proportion who have not yet reached that, yet not committing themselves to anything of a permanent nature that would make the relationship “down here” a permanent one.

That’s only one part of the story. The other part is this. The minute we join something we are virtually relying on it. It is like saying, “I am a Christian,” or “I am a Christian Scientist,” or so forth as if being that meant, “Now, I’ve got something to rely on. Now, I’ve got something to support me. Now, oh, I’m all right now. I’m in the fold.” Do you see that dependence that comes in there? Well, it is the same way with our scriptural quotations. Most of you have seen the harm that is done by affirmations, not that sometimes they may not have proved very helpful, in some cases; but, on the whole, they’re harmful. Why? The moment you memorize a statement and begin to rely on it, you’ve made a god. You look to it for something, else why go around repeating it? You’ve made a magic charm out of it. You’ve made an Aladdin’s lamp out of it. Rub the lamp, and the miracle happens. Repeat the statement a hundred times and something happens. In our approach to scriptural quotations, as it’s given in these lessons, you will notice that caution is constantly given that you do not encourage anyone to tie themselves to a quotation, a statement, an affirmation, and look to it as if it had a power; but rather that when you present the subject of scriptural quotations, you present it as an idea.

Now, here's the difference. If I say, "He performeth that which is given me to do," and I keep repeating it and repeating it, first of all, I believe that the repeating of that statement itself is some kind of magic that's going to make something happen. Secondly, I'm going to develop in myself some kind of a reliance on a "He." If, however, the same idea is presented to us in this way that, "He performeth that which is given me to do;" "He perfecteth that which concerneth me;" "He that is within me is greater than he that is in the world;" "He that is in the midst of me is mighty;" if that's presented to me in six or seven different statements so that I do not memorize any of them or rely on them but catch the idea that there is an invisible. There is a transcendental. There is a something greater than my humanhood. It is not something separate and apart from me. It is not something up in the Heavens, and it's not an externalized something, but there is an invisible. There is a something greater than our humanhood, which when we are free of outer reliances does perform, does guide, does lead, does give us Its wisdom. It is not an acknowledgement of "two-ness," as it seems to be. It is not an acknowledgement of duality. It is an acknowledgement of a some part of us that is transcendental, that's greater than our limited, human mind; greater than our education; greater than our own experience; something that transcends everything and yet is not separate or apart from us.

Now, it is legitimate to understand that there is a part of us, which is infinite and immortal Being because of our oneness with God and to relax our human effort so that this spiritual capacity, which we all possess, can come forth into expression. Now, see the difference? Instead of relying on some external savior, instead of relying on the fact that you're a Christian or whatever you might believe yourself to be, instead of relying on a group membership, instead of relying on a legal entity or corporation, you have nothing to rely on except the fact of your transcendental nature. In other words, you have nothing to lean on. This really happened some years ago, although it wasn't very popular at the time, but a Christian Science lecturer did say this one night that the statement, "To those leaning on the sustaining Infinite today is great with blessing but be sure you don't lean too long, not even on the sustaining Infinite." In other words, *the real essence of leaning is the ability to lean on nothing*. "He hangeth the earth on nothing," says Job, the ability to lean on nothing; and that means that we are relying on the divinity of our being.

Now, anything that would cheat us of the opportunity of relying on nothing would really be cheating us of the opportunity of spiritual attainment. And, it is for that reason that, over and over in the writings, I say, "Be sure that you understand and convey to the younger students that these writings are aids. They're bridges. They're helps, but they're not God. They're not Truth. *I* am the only Truth there is, whether *I* am me or whether *I* am you. Nothing but *I* is Truth, but Truth is God, and Truth is *I*, and *I* is God." Therefore, if I am relying on anything other than the *I that I am*, I have an external. And whether that is in the form of the something we call a savior, or something we call a statement of truth, or something we call a book, or something we call a church, we're wrong. We're wrong. We're not wrong if we're the people out here. You can't take the crutch away from them until they are ready. And yet, as they come to be students, sooner or later, you do have to take their God away from them. And that's one cry you hear over and over again, "You've taken my God." Well, until someone says, "You have taken my God away from me," they haven't even understood this message; because, and again, ah yes,

you will read this in “The Thunder of Silence” that not only do I wish never to leave anything behind me that anyone can rely on, but I do hope that in my span on Earth I will be able to take from man his reliance on everything he has ever relied on including his God. Yes, because he’s had a false God forever. A false God that hasn’t done much for, and until he loses that he is not going to find that “I and the Father are *already* one,” and that there is nothing to rely on except the emptiness that permits the transcendental to announce Itself, to express Itself, to Be.

We have, and we can use this as an example, Moses with the Red Sea in front of him, and Pharaoh’s army in back of him, and no human help available. And now what is he to do? And the only answer is that there’s nothing for him to do except stand still. Just stand still and wait, and then something from within his own being must come forth and perform the miracle. And that is my understanding of what is meant in that old hymn, “When all material streams are dry, Thy fullness is the same.” What fullness? Not the God that people have been worshipping all these centuries. There’s no fullness there, because the world is a barren place. The world is a dangerous place. It always has been. It is now, and as long as there is a reliance on any of the gods that have been relied on, the world will be dangerous.

Now, what happens when, as has happened in this past hundred years, not only that a Jesus Christ can heal the sick but that many thousands of practitioners have been developed to the point of ability to heal the sick. Does it not indicate that it isn’t a God that works through them, but that it is the divine state of their own consciousness, which has been realized? In other words, if there were such a thing as a God to heal the sick, why shouldn’t It heal it through everybody? If there is such a thing as a God that heals the sick and prevents disease and accident, why isn’t it universally on Earth? Why is it that only those of a certain degree of consciousness can bring forth spiritual works? The answer is this. God is infinite, divine, universal Consciousness, which means your consciousness and mine. And, when we attain the awareness of that Consciousness, we are consciously one with God, the Source. When we are not consciously one with It, we are the human consciousness, the house divided against itself through which no spiritual miracles ever come.

Now, should we have a reliance on some thing or some relationship, or should we attain the realization of God as the very nature of individual being? And then, letting the mind be still, let that transcendental area of our consciousness announce Itself. In other words, then we cannot have faith in person, place, or thing, nor images, nor mental concepts of God, nor somebody else’s idea of God, but rather we must give up all ideas of God, all concepts of God, so that whatever *is* God can manifest and express Itself as us and through us. God *IS*. If ever there is Truth in statement form, that’s as close as we can come to it. God *IS*. For anyone to attempt to assay what God is or how God works would be to try to lift his ego and make himself God, which can’t be done. But, in the absence of ego, personal ego, in the absence of a sense of self that claims knowledge or power, that which is God manifests and expresses.

Now, I understand the limitation of language, so that I know that I could never put into words absolutely and correctly what I'm trying to convey. Therefore, there has to be room for your grasping something that you're not hearing with your ears. But, as near as I can come to expressing this, I would like you to place yourself now in the position of wanting to give someone help. You have received the call for help, and in your capacity as practitioner you have to give it. The first thing that should be clear to you is that you do not know how to give it, that you have no personal powers, and that your knowledge and your wisdom is as nothing, since God is All, and then maintain within yourself an atmosphere of receptivity. If you like, you might remind yourself that, "Man shall not live by bread alone" or his human knowledge, and that his memory of statements of truth is not a spiritual power; that we cannot live on yesterday's manna, regardless of what form that manna appeared in. And, that it is only when He utters His voice that the Earth melteth; and, therefore, we are receptive and responsive to the Divine, the Divine, which is our true nature, our true being.

Now, we are not dependent on the fact that we're an Infinite Way student. We're not expecting that to save us or our patient. We're not dependent on any books we've read, because now we're face to face with a need for God, not for statements about God but God, Truth. What we need now is Truth, and Truth is God. Nothing less than Truth will meet this need, and Truth is God. Truth isn't a statement in a book. Truth isn't a statement that I remember from yesterday. Truth isn't something that healed somebody last week of something. Truth is God, and now we must have Truth. We must have God. We have no dependencies of any nature. We're clinging to nothing. We're holding ourselves completely free, receptive, and responsive to the still, small voice. And, in that attitude, something must be given to us. And if it isn't, we must continue in this way until it is, because that is our function to stand fast until Truth reveals Itself.

Now, Truth is Omnipresence. There is no place where Truth is not, and Truth is as omnipresent with you as it is with me. Truth is as omnipresent with you as it was with Jesus Christ. Therefore, you don't have to go to a holy mountain to get this Truth, or to a holy person, or to a holy temple. This Truth is within you, and you've got to open out a way for this "imprisoned splendor to escape." This Truth is within you, this Truth that is God. This God whose presence assures liberty, "In Thy presence is fulfillment." "Where the spirit of the Lord is, there is freedom," liberty. Therefore, the spirit of God must be realized here where I am.

And, you see, by The Infinite Way keeping you free, you have no dependency, no reliances—nothing. You have the kingdom of God within your own being. You have access to the kingdom of God within your own being; and, regardless of the name or the nature of the claim, if you work faithfully with it, the highest of your understanding, until you bring forth the spiritual life, Truth, you must prevail. And, it doesn't mean that this whole world will disappear with an abracadabra. It doesn't mean that we will make that rapid progress toward the full and complete realization of our identity. On the other hand, it doesn't mean either that it's a matter of time, because none of us can know what minute is "our" particular minute. But, we do know this that we can delay our progress by living on yesterday's manna. We can delay our progress by thinking we know something and

believing that what we know is spiritual power. It isn't. It isn't. What we know is merely developing spiritual power within us. It is just like when we went through the memorizing period of the multiplication table, the memorizing of two times two, and three times three, and nine times nine was not mathematical wisdom. It was merely developing our "mathematical consciousness." That's all it was doing. The mathematical consciousness is always independent of the processes that bring it forth into expression. So it is.

The kingdom of God is within you. Actually, that *I*, that spiritual *I*, which *I* am, is that very God. It is for this reason that every individual can be the full and complete showing forth of God—show forth the fullness and all-ness of God. But everyone on the face of the globe can do that in proportion to their attainment of it. But their attainment of that consciousness comes with this realization of a non-dependence on anything that's in the realm of the manifest, even if it's in the realm of manifest thought. In other words, we do not rely on thoughts. It is true, then, in the world that is made up of the physical and the mental thoughts can become things. You can work on the mental plane of existence and bring forth a lot of wonderful demonstrations. But, it's in the same relationship that was explained in the Old Testament in comparing the magicians to Moses. The magicians could do everything that Moses could do except one. There was always that one, last thing they couldn't do; and that last thing isn't material. It's spiritual, and that's the realm they couldn't reach into.

So it is that on the mental plane there are many, many wonderful demonstrations to be made. It is possible to do it. It's possible to use the mind for both good and evil on the human plane. The only thing is that if you try to use it for evil, where there is a metaphysician involved, one who knows one Power, you're apt to find yourself in a lot of trouble, because there you bring about self-malpractice. In other words, it's safe to malpractice a person who doesn't know truth, because they're accepting it. But, if it happens to be someone who knows there's only one Mind, be assured it's going to bounce right back at you and do all manner of things with you.

Now, the purpose of this should be clear. When we sit down to this "world work," we're really expecting demonstrations of the nature of the greater works. You might say the lesser works were just the healing each other's ills. The *greater works* is when we begin to bring this spirit of God into the wider sphere of commerce, government, and the more universal sense of health. If you're going to undertake work of that nature, you are not going to go far if you're relying on yesterday's manna, if you're relying on the statements of truth you learned yesterday, if you're going to rely on whatever it was that did healing work for you yesterday or last year. In other words, the Spirit is a spontaneous action. It isn't one dealing with memory. It isn't bringing things out of memory that produces miracles. *It is a spontaneous Truth flashing into consciousness at a specific moment that really does the greater works.* And, it is for this reason that we at all times must be completely empty, completely empty of reliances, so that we can receive the activity of Christ, the spirit of God at any given moment by being still. "Be still, and know that I." There you have the word, *I*. "Be still, and know that I am God." Now, be still, because *I*

is God—not me. *I*. And then let. Then let God spontaneously express Itself and see the earth melt.

We develop this consciousness step by step through the actual study and practice of certain principles, always remembering that these principles aren't God. These principles are developers of our consciousness. The statements of these principles will not do anything for us, whether printed in a book or memorized in our heads. *It is the development of the consciousness that does the work.* And, therefore, we work and work and work with these things, until we arrive at that consciousness where we know that we're relying on nothing, except whatever it is that spontaneously *now* is going to announce Itself within me and through me. When the Lord speaks, it is done, but the Lord isn't something separate and apart from our being. It is the very *I* of our being, and that *I*, which we grow accustomed to listening to. When the Master says, "I and the Father are one, but the Father is greater than I," he was not giving us a teaching of duality. He was merely describing the two phases of our being—that of our humanhood, that of our divinity.

Now, each one of us has proven that our humanhood is not God. Each one of us has proven that our humanhood doesn't save anybody. Every one of us has proven that our humanhood has failed us. How many times has our human wisdom, or what we thought was our human religious sense, how many times has that failed us? How many times has what we thought was our knowledge failed us? How many times has what we thought was our power, our wisdom, or our goodness, how often has that failed us? Enough times so that we know that either there is something about us, which is divine, or we're really lost, because it is not our humanhood that is God.

Ah, no, it is not our humanhood. Are there two of us? No, there are not two of us. There is that sense of us, which was born into this world and carries for a while this sense of two-ness—the power of good and the power of evil. There is this that we rely on, for instance, our skills, and abilities, and talents in our human mode of existence. We play the piano so well or only so well. We're architects to this degree or to that degree, or we're builders to this degree, or we're mathematicians. That is not our Godhood remember. That is our humanhood. But, it is only so for one reason that we have neglected from birth to claim that *I* as our divinity and let it then become our talent and our ability, so that we would be infinite in expression. "Except the Lord build the house, they labor in vain that build it."

Now, if from infancy up, we had been trained into the realization, "Know ye not, ye are the temple of the Living God;" "Know ye not, the spirit of God dwells in you;" "Know ye not, that God is your divine consciousness;" it is possible that we could have grown up without this sense of duality, this self that must die daily, and so on. However, this could only happen in one way and that is if carnal consciousness or mind can be broken. I don't know how many of you know that there was a Christian Science practitioner at one time who wrecked the movement; and he had an idea of how this pure, spiritual state could be attained. And, there was a mistaken concept, but he believed in it; and he tried it. He adopted a baby, a newborn baby; and he placed it in a magnificent home, a great big

millionaire's estate; and he surrounded it with women who had been Christian Scientists for years and years and years and years, until they knew truth backwards, forwards, upside down, and across-wise. And, by surrounding them, this child with all of that, this child was to grow up and never know mortal consciousness.

You see the impossibility of that, because these people with all their wisdom were still in mortal consciousness. They were just mortal consciousness highly educated with statements of truth. They had not yet broken the carnal mind, had not yet destroyed it. When it's destroyed, it will not be destroyed for one baby. It will be destroyed universally, as it is being destroyed onionskin by onionskin right now. Right now in this world, there is a lessening and a lessening and a lessening of mortal consciousness, until within two-to-three generations children should be born without any mortal consciousness, without any sense of separation from God, without any awareness of human identity. They should be born and know themselves as spiritual identity. Why? That can't be possible with a teaching. That can only be possible by the destruction of the belief in two powers. And, you see, that has been an act of evolution that has been going on for a long, long time and now is going on at an accelerated rate.

The more it becomes widely known that the devil isn't a man with a tail, and hoofs, and horns, the more widely it becomes known that God isn't something separate and apart from man that you pray up to, to send rain or to stop rain. Every bit of this wisdom that's getting out into the world is another onionskin dropping away from mortal consciousness, until eventually it will be realized, "I and the Father are one. All that the Father hath is mine. I am nothing of myself, but by the divinity of my being I'm all." In other words, no human amount of health is really health. No human amount of wealth is really wealth. It is only in the consciousness of our spiritual identity that there is no such thing as ill health or good health. There is no such thing as lack or abundance, because there is no measuring rod. There are no pairs of opposites. There is only the infinite Being.

It is like taking the word, "love," and trying to measure it. There's no such thing. If it's love, there's no measurement. There's no measuring rod. It's a state of Infinity. If you take the word, "loyalty," can you have a little, or a medium amount, or a lot? No. Loyalty signifies only one thing and one degree. There's only one degree of loyalty, that's all; and it's all or none. And, there's only one degree of love and only one quality of love. If it's love, it's all. There is only one quality, one degree of integrity. You can't have half integrity. You can't have half loyalty. You can't have half fidelity. You can't have half of anything that's spiritual.

And so it is that you'll find that life is eternal. It is not divisible. Life is not divisible, but you will demonstrate that life while you believe there is a me and life. Ah no, no. That won't be, because the me always brings to light that which was born, that which ages, and, therefore, that which must die. Only when we see life as the *I that I am*, or that *I am* life eternal can we hope to demonstrate life, life, which is not healthy; because the life of God is not healthy. *The life of God is a state of immortality, and nothing ever enters that life to defile or make a lie.* But is that the life that I am? Of course it is. Of course it is, but it cannot be demonstrated by me except in proportion to the degree of my awareness of

the fact that I do not have life. I cannot demonstrate life. *I am* life. In other words, I cannot say, "I am honest," because that is me and honesty. But, when I realize *I* is God, *I am* the fullness of integrity. That's a state of Being. But, if I see myself as separate and apart from the life, which is God, then there are degrees of integrity, degrees of love, degrees of life, degrees of truth. It is only when the two come together, and I can see, "I and the Father are one," and *I* am that one. In proportion as I can see that, in that proportion can I demonstrate it. But, do you not see that the whole of it is in no reliance, so that you're not going to go out here and get that which you're seeking. It isn't to be gotten, because *I am*. *I am* It. Now, if I wish to bring It into the external, and I'm not doing it, or I'm not doing it in sufficient degree, then I must through my meditation bring about that inner stillness that permits It to announce Itself.

So far, no human has ever been known who lived constantly as *I*; in other words, without some part of the day or week reverting to the fact that he was Jesus, or Buddha, or somebody else and reacting to this world. Nobody has so completely overcome the world as to lose their whole, human identity. We see that in the Master in Gethsemane, "Could ye not stay awake with me? "Why could ye not watch with me one hour?" "Could you not pray with me, stay awake tonight and pray?" For who? God? No. For that which is at the moment not in full and complete realization of Godhood. Stay awake and lift me up to my real Estate. So it is.

If we are actually catching glimpses of this with most of the healing work that we're called upon for, there isn't really a great amount of work to be done, because the very consciousness that we are brings to us enough spontaneous Truth with which to meet most of the situations that confront us. But, when it doesn't, let's not bury our head in the sand and say, "Flap flap flap, I am God. I am God. I am God." Let's be leery of that. Let us be willing to sit back, and be receptive, and be still. Be still and know that *I* is God. And then, let this announce Itself. Let this declare Itself. Let the still, small voice be heard, or let God thunder and destroy this world.

You see now that I'm trying to take you to that dimension where you have no reliance on the external realm, where your realization is that your oneness with God constitutes your oneness with all spiritual being and idea, so you don't have to rely on anything except that relationship—that very relationship is your whole reliance. Since I and the Father are one, all the Father hath is mine; and my conscious oneness with God constitutes my oneness. The statement isn't doing anything for us. The statement is reminding us of something that we're temporarily forgetting, so that we can now relax into that relationship. If it doesn't seem to yield, then sit back and meditate. Let it come through. Let it come through.

There is, believe me, there is a center in every one of us where the still, small voice is. There is that in every consciousness. I could say it this way that even as individuals I and the Father are one, but *I* is the Father, and *I* is the Son. Therefore, in one sense, we're the Son of God and that which we would call God has planted in each one of us his Son, which we are; and it is that Son that we as the son of man listen to. The outer self of us is the son of man, the son of man, which is dying. And, when it's sufficiently dead, we will

be resurrected up out of that corpse—we our Christhood, our spiritual Sonship. So it is, that for us to believe for a moment that to go around 24 hours of the day just living in human consciousness is going to bring the presence of God to us, is going to bring spiritual Grace to us is to fly in the face of five thousand years of history.

Definitely, I say to you because of the proof in these thirty years that whatever degree of demonstration, whatever degree of harmony, whatever degree of Infinite Way demonstration there is in the world has come through by that ability to be still and let something come from within; an outer emptiness, an outer emptiness, a willingness to come here to this platform without a program, without looking up something to say, without any kind of an outside reliance. Come empty, empty, and then say, “All right,” and relying on nothing except being still, letting the message come through from within.

Some, when you read “The Thunder of Silence,” a great deal of it is going to strike you very strange, because even though you may have heard the tapes, you haven’t caught its message. And, when you stop to remember that when those words came through my lips, the very words you hear on these tapes, that I, myself, didn’t know them. I, myself, didn’t know them. I sat like this at a table when the Voice said to me, “Sermon on the Mount.” And I turned around to It and said, “I’m sorry, I don’t know it.” And It said it a second time, “Sermon on the Mount.” And I turned around like that and said, “I don’t know it.” And the third time, It said, “Open your Bible to the Fifth Chapter of Matthew.” And I said, “Thank you.” And I did, and that’s how the third “heard” of this book was born. And up to that moment, did I ever know the “Sermon on the Mount?” Had I not always refused to give it? And Emma sat right by me while this conversation with the Voice was happening, and I was refusing to give the “Sermon on the Mount.” And then finally, the third time turned and opened that book.

And you know something that just before I went on the platform, I didn’t want to go on the platform. I was so empty that I said to John Van Druten who was with me, “Please go down and explain to the students that I can’t have any program tonight. I can’t. It’s no use in going on the platform. I’m so barren. I’m so empty. I’m so separated from God that I just wouldn’t dare to sit there. I couldn’t cheat them that way.” And he said, “All right, I can’t do that for you, but you go down and have a meditation; and then if you don’t feel like speaking, you say to the students, “Well, tomorrow night we’ll have a double session.” “Well,” I said, “that’s fair.” And in that state, I went on that platform, and our “Sermon on the Mount” was born that night.

Wait ’til you read that in “The Thunder of Silence.” I’m telling you it has already attracted attention, a great deal of attention in the States. And I was barren. And, as Emma could well tell you, the more barren I am when I go on the platform, the better it is for the program that night. Why? There must be no reliance on anything or on anybody. There must be an emptiness, so that the spiritual center can fulfill Itself, declare Itself, voice Itself; because if you’re just going to sit here and teach something that you knew yesterday, or something you read in a book, or wrote in a book last year, what interest can it, what spiritual power is in it? The spiritual power is that which comes through, and it can’t come through a mind that thinks it knows truth. It can’t come through a mind that’s

satisfied with the truth of yesterday. There has to be spontaneity in our treatments, in our prayers. There can be no such thing as made-up prayers, rites, and rituals; and there can't be any such thing in treatments. Every time we give a treatment, it should be God giving the treatment, not our limited sense of our self. We can preface the prayer or treatment with the remembering of certain basic principles, like the one power, or the universal nature of error, the impersonalization, and nothing[ness]. But, those aren't the healing agencies. The healing agency is the consciousness that you evolve when you ponder those principles and thereby lose your faith in material powers.

Well, for the minute, I'll say good evening.