

“THE DAILY LESSON”

is an activity of the study group found at: www.iwso.org
It is a progression of excerpts from a transcript of a live class as it was recorded by Joel. It appears each day, together with the addition of corroborating scripture and inspired comments, to take into meditation and live with throughout your day.

Student’s note: There are words that are capitalized throughout this work. These words are used as if it were a synonym for, or as an activity of God. Also, the portions that are italicized are spontaneous meditations.

The subject of study for the month of May 2011 is:

11.

“SEEK – REALIZE GOD NOT EFFECT”

**Tape 115:
Side One
1955 Kailua Study Group, Tape**

By Joel S. Goldsmith

Good Morning. *(Class responds.)*

This is a very strange work that we are getting into. And the thought came to me this morning that I wonder if it is some kind of a proving ground or testing ground. Because it is a very unusual experience, telling of experiences, of unfoldments and revelations that ordinarily never interest the public except sometimes as curiosities. And, in literature, interests only those who, for some reason, have been drawn to an interest in some of the deeper realms of consciousness, deeper realms or deeper regions of consciousness and then only from the standpoint of reading about it, not so much practicing it or living it. And yet here we are taking up some points that have been touched upon.

Oh they have been written about, many times in the world's religious history, and every once in a while some saint or sage or seer comes along and lives this life and then becomes the center of a book about it. But never anywhere in literature do you find that a community or a people follow the deeper realms to the point of interest, even to the point of desire to know about it. Always these people who live the deep religious life seem to be set apart in either monasteries or convents. And hundreds of years later their literature gets to be the literature of a Brother Lawrence or of a Sister Teresa, a Saint Teresa or something of that kind, and the world reads it for inspiration, but never with the idea of following it.

And as I watch this unfoldment that began in Chicago, Seattle and now here, it appears almost as if I were expecting that the world itself could really become interested in this type of inner life; and I'm wondering who I'm kidding. Or if it is I, myself, who am being kidded by a desire and a love to see men free, to see the world free.

This morning I was reading again these few verses from a poem by Henry Victor Morgan, whom some of you recognize as one of the important men in the New Thought field, a man who passed on just a few years ago, somewhere up in the nineties, and this is something of his that has always had a tremendous meaning for me.

"Today on the heights I stand, above the sea of thought and look o'er the changing drift at the baubles for which men fought, that slipped through their clean hands and ever remain uncaught. Today on the heights I stand where God's winds sing lullaby, No more I reach for the gleam of the baubles for which men die. For I reach to the heart of God, and master of fate, am I."

Of course, it is true that master of fate is the individual who has attained a state of consciousness wherein nothing and no one in this world is of any importance to him or to her, where the only importance is that which takes place when one arrives above the sea of thought. There, you see, is a tremendous unfoldment. You only stand in the high places in consciousness when you have risen above the sea of thought.

Now thought encompasses everything that is in this world. Thought encompasses everything that can be seen, heard, tasted, touched, smelled

and thought upon. But to arrive above the sea of thought is to arrive in divine consciousness. Now what happens when one has risen above the sea of thought? There's that word "baubles." Strange word, isn't it – baubles? To my ears it has a very funny sound. 'The baubles for which men fought.' I suppose baubles means trinkets – things of no value, like millions of dollars and fame and fortune, and five stars on the shoulders and presidencies. Baubles, he calls those, baubles – everything that men fought for, and the baubles for which men die.

You wouldn't think ordinarily that men die for baubles and yet, seen in this light, understood in this light, a bauble is anything in the world to which we attach undue importance and for which we would make an effort to get – gain, achieve, accomplish. Oh, at first that would make it appear that we are becoming somewhat like the Hindus who stay in meditation and let their bodies rot away and their country fall to pieces in slavery. Oh, not at all, not at all. That would be becoming a victim of fate; it wouldn't be becoming a master of fate. He says that when you rise above the sea of thought and where you no more reach for the gleam of the baubles, that then you reach to the heart of God and you become a master of fate, and there is the truth.

You do not rise above thought to become an ascetic or to become an idle daydreamer. You rise above human thought to where the divine thought, the divine activity of consciousness, reveals itself and then you become oh, ever so much more active on the outer plane. Only now you do not become active in acquiring baubles, but in sharing them – the real gems, the real beauties, the real jewels of life. It doesn't for one single moment mean that we give up the world of invention, of science, of art – not at all. But we make these subservient to us instead of becoming slaves to them.

It doesn't for one moment mean that we live without money, but we live without scheming, plotting and planning for money so that money may unfold in its normal, natural and abundant way. It doesn't at all mean that we dislike to see this era of gadgets. It doesn't at all mean that we do not enjoy all of these inventions. It means that we enjoy them in their rightful time, and rightful place and rightful way but not, as one man recently said, when he was asked about his time for reading – he has no time for reading. His time is so taken up paying for labor-saving devices that he has no time to stop laboring.

So it is. We have come to the point where labor-saving devices take up all of our time, and if we become slaves to them, we are not master of our fate. We are dominated by baubles. When we use them in their rightful way, they're not baubles anymore. They are adjuncts to comfortable living. Bauble, in and of itself, isn't the word that we're concerned with. Bauble in the sense of that which is not enduring, lasting – that which is not the main factor of life is the way in which this is meant.

Now. It is a paradox that the way to have all of these baubles and to be master of one's fate, and to have the use of every good thing in this life is, of course, to give up the desire for them and to give up the activity of struggling, fighting, battling for them. How? And that, of course, is really and truly the secret of the entire spiritual life and that secret about which I started to speak this morning.

What I have seen personally that students do not readily grasp is, first of all, that it is necessary to release the hold on or the desire for effects and center consciousness only on achieving the realization of Cause. At first glance, that seems simple, but actually it is so difficult that it has never been achieved in the whole history of the world by any people. It has only been achieved by a few mystics or religious leaders. And the people to whom they have given the message, those whom they have taught, whom they have tried to show the beauties of life have failed to grasp it and for that reason, the entire world is suffering because of an inability to grasp this very point.

Now let us see how this works out in practice. The reason I asked for this tumbler is that it illustrates part of the original principle of life that men have never grasped, and that is the secret of Withinness. All through the ages duality has separated us from our good, that is, the sense of duality – not duality, because there is no duality. The secret of life is oneness, and oneness isn't something that you bring about. Oneness is the state of being, but oneness is achieved in realization.

Now. We may speak of this tumbler in this way: the outside of the tumbler and the inside of the tumbler. And then we might ask, where does the outside leave off and where does the inside begin? As a matter of fact, is there an outside of this tumbler and an inside of this tumbler? Are there two sides of this tumbler or is there a tumbler? Is the outside not the inside, and is not the inside the outside? Are there two pieces of glass forming an

outside and an inside or is one piece of glass forming the outside and the inside?

Now once we can see that this glass of the outside is this glass of the inside, we can see the relationship existing between God and man. The outside performs one function; the inside performs another function, but there is no outside or inside. There is but glass. Now there is no such thing as God and man, any more than there is outside and inside separate from each other. But the outside and the inside are one, yet the inside performs the function of containing while the outside performs the function of being a tumbler.

Now. God is our invisible selfhood. We are the externalized form or expression of that inside God, but we are no more two than the two sides of this tumbler. We are only two in function. God is the creative principle, the source, the activity and the law of our being, and our being is that same thing in expression or manifestation. We, as individuals then, receive our life, law, cause, substance, reality, continuity from the inside of ourselves, and that activity in the inside of ourselves appears externally as the harmony of our being.

You might say, "What are the qualities of this tumbler?" and the answer would be "this tumbler has no qualities." Any quality that seems to belong to this tumbler belongs to the glass of which it is formed. The glass, then, is the substance of the tumbler, and it is the glass that determines the quality and the nature of the tumbler.

So with us. God, which is our inner selfhood, is the quality, the quantity, the cause, the reality, the law, the substance of our being, and we have none of ourselves. But we have none less than God. Isn't that strange? We have none of ourselves, but we have none less than God. All that God is, I am. All that this inner selfhood is, is that which is manifest as my individual being, or yours.

You see the difference in demonstration lies in the difference of awareness. If one of us has one degree more of awareness of this truth than the other, his or her demonstration goes beyond the other. It isn't that there is any difference in relationship. "God is no respecter of persons." God has no pets. God has no favorite religions, or races, or colors, or creeds. As far as

God is concerned, God is One. The degree of demonstration is in the degree of our awareness of this relationship.

Now. The moment an individual believes that they have a quality, a character, a nature or characteristic of their own, they have set up a sense of limitation which forever cuts them off from the infinity of demonstration. The moment that an individual sets aside the belief that they have qualities, activities, character or nature of their own and realizes that it is God, Itself, my inner selfhood, that is appearing outwardly. And it is this inner selfhood that has, and possesses, all of the nature, character and quality of my being. Then in that degree, we have learned to “die daily.” This is the meaning of the Master’s statement, “Deny thyself.”

Deny that you, of yourself, have any qualities, any nature, any character, any strength, any health, any wealth, any wisdom, any glory, any possibilities or potentialities. And go the next step and realize that your own inner selfhood, since God is your Selfhood, your own inner being, which is really not in or out, but like this is denominated within. Your own inner being is the cause, the reality, the allness of that which appears outwardly as you or me.

Now, in this relationship, we can relax; we can relax because now all that God is, is permitted to flow into being without the word “I” coming in there to interfere – the “I” that says, “I am not sufficiently educated,” or “I am not sufficiently experienced,” or “I am too young for this,” or “I am too old for that.” Or “I am too limited in this way or that way.” Supposing there were no “I,” and there were only God. Then what would your reaction be? Ahh, that makes the difference because you now say, “to God all things are possible.” Is there anyone that doesn’t believe that – that to God all things are possible, and that’s all there is to it? To God all things are possible, and there is no “me” separate and apart from God. The only “me” is God, Itself, in expression. Now.

[You know our work wouldn’t be complete without garbage men because on so many tapes we have ash can men and garbage men. We do – we have them in Seattle. We’re no respecter of cities. We have garbage men in Seattle that make more noise than this. *[(Laughter) (Inaudible response from audience and Joel says, “Oh evidently in spite of garbage disposals. They don’t make those things correctly. They ought to consume cans and everything”)]*

Now, when we come to a point of realization of this, here's a funny thing. You can't any more pray to ask God to bless an activity or to bless an undertaking, or to bless anything that concerns you, not even your journeys. You can't even ask God to be with you on your journeys because we've done away with 'you.' We've done away with 'me.' We have no business now apart from God's business. We have no activity; we have no journey. There is no 'we' to make a journey since the inner self of 'me' is wherever I am, and I am wherever the inner self of 'me' is, and that place is holy ground. There is no way to pray for God's intercession.

There is no way to pray for God to bless any undertaking. The prayer now becomes the realization that where God is, I am. And an important point comes up. Can we expect God's blessing if we violate the laws of God? And the answer is "no." That stands so much to reason that no one can doubt it.

So if we were conducting a business in which we were expecting God's blessing, could we consistently expect that if we felt within ourselves that some part of our business was in violation of the nature of God or that we were going to do something in our business contrary to the nature of God? For instance, if we were going to advertise falsely or if we were going to present an article as something better than it really is, would there be any use of going to God? If, on the other hand, we were presenting our business in accord with the highest light of our spiritual integrity, would we have to go to God? No, because it then wouldn't be our business. It would be God's business. It would be God expressing Itself as business.

The same in the home. Is there really any use of praying about blessings in our home if our actions in the home are contrary to the nature and character of God? Isn't it a foolish thing to expect God to bless us in some enterprise in which we are acting contrary to the nature of God? On the other hand, when we govern our conduct in accord with our highest sense of that which is spiritually correct, do we need God's blessing? No, we have it. We have it because whatever qualities of good that we are manifesting are not our own; they are God's. And so God governs Its own activity.

Now the same thing comes in this next step. If we turn within and receive there an assurance, a feeling, a click, an awareness of God's presence, would we then have to pray for anything? No. No, that presence of God is

the insurance policy, isn't it? That awareness of God's presence is the assurance of the success, peace, joy, harmony, and so forth and so on.

Now in the light of the last 3,000 years history, is it really any good praying to God and believing that God is going to be with us, or do something for us because we say so or declare so or read passages from scripture, unless that actual contact is made? If that contact is made, is there then any possibility of anything going wrong with our demonstration, whatever it may be?

Now you see, like the illustration of the sun – you can't ask the sun to shine because the sun is shining; but you can bring yourself into that sunshine. Once you bring yourself into that sunshine, you don't have to ask for qualities of sun, whether it's sun tan or whether it's warmth. Automatically being embodied or included in that sunshine, all that the sun is acts upon and through our being.

In the same way, then, to entertain a sense of separation from God is to deprive one's self of all the blessing, benediction, activity, presence and power of God. To come consciously into the awareness, the actual feeling, realization, click of God's presence is automatically to bring that presence and power into our experience. And so you see why you must rise above the sea of thought because thinking won't make this so. You must rise above the sea of thought into an actual consciousness, an actual awareness, an actual feeling of God's presence. Then all things are added.

Now, in the orthodox and in the metaphysical world, it is considered right to pray or treat or do mental work for things, conditions, circumstances, and, to me, that would be very much like sitting here and praying for sun tan or sun warmth. And I would sit here forever and forever and forever, and I would not have them. Why? Because there is no such thing as the warmth of the sun or the sun tan separate and apart from the sun itself. So if I only will stop praying long enough for warmth and tan and get out in the sun, I'll have the warmth and I'll have the tan without asking for them. They'll be there of their own accord.

Now actually that is this ancient secret of the mystics, the secret revealed by every one of the great lights, those called masters, those who have attained sainthood – those who have set up new forms of religion or new modes of religious worship. Every one of these has caught this same vision

– seek *Me* only. Seek *Me* only. In other words, seek to realize *Me*. Seek to have this conscious awareness of *My* presence only. Then all these things will, of course, be added or found included. Just as sun tan and warmth are included in being in the sun, so in being in God, ‘living, and moving, and having our being’ in the conscious awareness of God, all things become evident and visible to us.

Now as a lesson this, this morning would be relatively unimportant and repetitious since it could be found in the literature of all the world. There are, I don’t know how many chapters of the Hindu Gita devoted to this one thought of “seek *Me*, seek *Me* only.” And I don’t know how many passages in the Master’s teaching say, “seek not for the things of the world – seek only the realization of God. Seek only the kingdom of God.” So the lesson in itself would not be important, except for this. That somehow or other we have an idea that we really are interested in that lesson, in understanding it and in living it.

That would be a strange thing if a group of peculiar people should come into the world today actually making a God contact before they started on their day’s work and actually never indulging prayer for person, place, thing, circumstance or condition but praying only the one prayer – the realization of divine being. In other words, realizing that all that this inner self is, is flowing out as the outer self. All that this inner glass is, is flowing right out here to the exterior, and they are the same. They are one.

And so it is all that I inwardly am is that which I outwardly am, and all that I inwardly am as nature, character, quality, activity is what I externally am as nature, character, quality, activity, law and so forth.

Now. To be able to be still and to know that the ‘I’ of me is God, that the invisible selfhood of me is God, that God is my invisible being, God is my interior selfhood, that God is my internal nature, character, quality, being, and all that God is, is flowing out from me into visible manifestation and expression as me, automatically sets us free. “Ye shall know the truth, and the truth will make you free.” “All that God is, I am. All that the Father hath is mine. The place whereon I stand is holy ground,” and then, never take thought. Never take thought for ‘what you shall eat, or what you shall drink, or wherewithal you shall be clothed.’

Never take thought for whether the leg hurts, or the finger, or the head, or the heart. Never take thought for an activity of the body, but let the body normally and naturally manifest all that I interiorly am since God is that which I interiorly am. God is my inner, infinite, individual being.

At first glance this might almost seem as if I were sitting off here in the corner declaring this about myself and leaving all the rest of mankind outside, but you know better. There is only one *I*; there is only one selfhood. We've had lessons on cosmic law before that reveal this truth that there is only one selfhood.

So when I say that God is my being, I am speaking a universal truth which comes into your experience when you say, "God is my interior being." Why must you say that? Because you must experience it, and I can't experience anything for you. I can reveal to you. I cannot experience for you. In some measure, I can lift you in consciousness to where you can experience it, but you still must experience it. Therefore, you must, within yourself, come to the realization this same "I" of which he speaks is the *I* which I am.

There is only one interior, and that interior is Infinite Being appearing externally as my individual being. Just as looking underneath this spot of ground you see all the different types of flowers and trees that are planted in the ground, but evidently there is only one life manifesting, whether it is manifesting through or as that rosebush or the coconut tree. It is only one interior life externally expressed in infinite form and variety. So it is, there is only one interior me, which *I* am, which is God, but It appears infinitely as your individual being and mine.

Now is it possible that we, as a group of students, actually will bring ourselves to living by actual spiritual contact? That's why I said that I wonder if this is a proving ground or a testing ground. Is there such a thing possible in all of this world that a group of people so peculiar will appear on earth as will seriously accept the fact that of themselves they are nothing? They are but the outer half, which if there weren't an inner half, would leave them less than nothing.

Is there such a thing as a body of students, which we call Infinite Way students, is there such a thing as a body of students who can bring themselves to that point of realization where they would live by the Spirit? "I live, yet not I; Christ liveth my life." Is there such a thing? Is it possible that

a group of people will evolve on earth – because if there is, that would set the pattern for all the world. Is it possible that a group of people will appear on earth as individuals have heretofore appeared who would never express a serious desire – certainly not in the form of a prayer – for any thing or experience that could be on earth, that would be willing only to pray the prayer we discovered yesterday – praying for anything that is not of this world?

You see that there is a statement in scripture that one moment of silence would be heaven, would be eternity. So it would be that one moment of silence from desire – that is, desire for thing or thought, person or event – would translate us from human beings into divinity. There is only that real tiny bit of separation, you know, that sets mankind apart from being divinity. It's just the word "I." That's all there is that separates the whole world of men from being literally gods on earth or God individually expressed on earth - just the word "I."

I did have a sharp experience some years ago with a lady who had been a student of metaphysics for many years without receiving a healing. And I had heard so much of complaining about it that I said, "of course, there is a way anybody can be healed, I mean, if they really want it badly enough." "Oh, well I do." "Oh no, I don't think you want it quite this badly." "Anything. No limit." "No limit?" "All right. For the next seven days just never voice the word 'I.' You'll be healed."

About the third day she was just about ready to tear me to pieces. It can't be done. It can't even be done if you take it seriously; it can't be done. Why? Because that's the only thing that separates us from being God, is that word "I." So you'll find that before seven days are up, that word "I" is going to come in and keep your feet right here on the ground and a little indigestion along with it.

No. We can gradually die to that "I;" we can 'die daily' to it. We won't do it in seven days, but we can do it first of all by adopting these two principles. First of all never to pray, except it be for a deeper realization of God-awareness, God-presence, God-power. Never pray for anything at all, except a deeper awareness of the activity and presence of God in our consciousness. And, on top of that, never start our day or finish it without that inner contact that assures us that God is on the field, that there is actually oneness, and that God is present as that One.

Peter Ross says, "I and the Father are One and thank God that One is God." But you see, when we come to that point of consciousness where we can say, "I and the Father are One, thank heaven that One is God," there is no "me" separate and apart from God, and then it's God appearing as me. It is God appearing as my daily life, as my daily experience, as my daily demonstration.

There is no "my" demonstration. There is no "my" supply. There is no "my" wisdom. There is no "my" health. All that sense of "my" is what perpetuates our discords. Now to discipline ourselves to the point of realization that that which is appearing as my supply is God's supply, that which is appearing as my health is God's health, that which is appearing as my integrity is God's integrity is the sense of 'dying daily.' Then of course, as we look up and behold this world of men and women all about us, even though appearances do not testify to it and even though they, themselves, do not claim this for themselves, it becomes our function to 'love our neighbor as our self.' And the only way we do that is to recognize that this truth is universal.

All that we have spent, 45 minutes realizing, about "I," "me," "mine," "myself," "My kingdom," the power within – all of this is a universal truth. Why? Because there is no "me" or "you" separate and apart from God. I can, of course, recognize the fact that the world doesn't acknowledge this, isn't admitting it, and is suffering because of its lack of acceptance of this. That I can do, but I can't deny that this is the truth awaiting their awakening. "Awake thou that sleepest and Christ will give thee life." There is the acknowledgment that this world is sleeping, sleeping away in a personal sense of "I."

It's only a personal sense of "I" that would pray that I get something or I be blessed in something. It is only a personal sense of "I" that would wish anything for itself that it isn't wishing universally, knowing or declaring universally. Do you see that? There is no such thing as a sense of separation for you that wouldn't operate as a sense of separation for me. So therefore, in order to 'love my neighbor as myself,' I must recognize this as a universal truth. Here and there, there are those in the world who on the inner plane catch that light, that blessing and respond to it.

You will remember the experiences we've had with some of our girls, who going home from classes (this has happened to us twice or three times)

have come in contact with men who were drunk and obnoxious. And through the realization of this one selfhood, one being, one life had (well in the one experience) had the man turn around and say, "Thanks, lady, for praying for me; I'm all right now." Although he had no way of knowing that a woman sitting in back of him was praying for him. And the second one, where a man at the opposite end of a lunch counter walked over to our student at this end and said, "please tell me about God," and kept her there for a half hour talking to him about God, and he said, "now I'm as sober as a judge, and I'll never be drunk again."

There was invisible prayer, internal prayer externally made manifest. Why? Because whatever you know in secret is shouted from the housetops. Whatever it is that you internally are, you externally become evident as. And so when you are consciously knowing the truth about God and God's individual or individualized being, you are knowing the truth about every child of God; and anyone who is tuned in will automatically benefit by it, even though they do not know what you are doing. We have had any number of experiences of that of people in public receiving a healing through someone nearby knowing the truth and then going to that very person and thanking them for it.

And in my experience, I've had it, I don't know how many times with animals, where I was called upon to treat some patient or student's pets at home. Whereas these pets had no knowledge of me, no awareness, no acquaintanceship with me, on visiting that household they immediately came to me – but immediately – and very often wouldn't leave me for the rest of the visit. Now that is because we are one, and God is that one. God is the selfhood of you, and God is the selfhood of me. So every truth we know makes us consciously united in that oneness.

That is the way absent treatment works. It works, not because there is a transference of thought from me to you. It works because, in coming to me, you haven't come to me; you have come to the consciousness of truth. I, who have nothing to do with you, go to my consciousness of truth, and there we meet. There we are united in that consciousness or oneness of truth.

There is no transfer of thought from one individual to another in this work. When you tune into me, you do not tune in as a human being because I have no interest in your intruding into my human mind. But neither have I

any interest in intruding into your human mind, and so I merely turn to the Father for a realization of oneness, and when I feel that click, you feel it because we are united in that oneness.

Now if I go to God (now let's be clear on this) if I go to God for a realization of God, then the result of that realization is whatever form of God is necessary in my experience. If it's a new dollar, it appears as a new dollar; if it's a new foot, it appears as a new foot; if it's a new house, it appears as a new house; if it is new business, it appears as new business. But that is not my function to take thought about that. My function is to take thought only for my God contact. Then that God contact appears in my experience as person, place, thing, circumstance, condition, new ideas, new stories, new lessons, new houses, new anything and new everything. Wouldn't it be a wonderful thing if we really learned this?

To turn only inwardly for a realization of the God that's already there, of the divine presence and power and law that's already there and merely turn in to make that contact until we feel It stirring, and then go about our business and become beholders of God appearing as form. Now that's what happens. God appears as form. God appears as the form, transportation. God appears as the form, pets. God appears as the form, companionships. God appears as the form – every form necessary to our experience. But you see, God, in Its infinite wisdom, knows what things we have need of, and it does not behoove us to in any wise instruct God or influence God.

This becomes easy if you have a little sense of humor, and any time that you are tempted to pray to God that you immediately stop and ask yourself, "Now am I hoping to instruct God or to influence God?" And then that sense of humor will come to your rescue, and you'll say, "Get thee behind me, Satan. What business have I got instructing or influencing God? God, you go ahead and run your own universe. I may not quite like today how you run it, but the time will come when I'll approve of it more. In the meantime, I'll be patient, even with my disapproval of your ..." And that's all right.

There is no harm in our disapproving of the way God runs the universe. That represents the degree of our unawareness of God-action, and that's what we need once in a while is a good sharp lesson to show us that we are outlining, unconsciously, what form our good shall appear as. And so it is in this work you need a sense of humor because if you don't have, you'll

take very seriously your efforts to instruct God or to influence God. Those are two great wisdoms in there. Two great wisdoms. Don't overlook them.

Now another thing, since God is the invisible part of our being, It is right here where I am. And also It is the infinite intelligent part of my being. And so it is that if by any chance I should think that I know anything at all, how much more certain can I be that It knows that much more than I do? And so again we lose the temptation to pray as if we were instructing or influencing God.

Let us meditate a few minutes.

The word that popped right in, of course, was that word, "bauble." We could carry that word with us, and every time that we're tempted to think in terms of the external, couldn't we sort of put that word "bauble" right out there and say, "wait a minute, wait a minute, that's a bauble. Let's not go after it. Let's go after that which is the creative principle of even the world of baubles." Do you follow that?

Now that is the value of these little verses to me, that the word "bauble" has done something inside of me and I can roll it around inside my mouth – bauble. And then I can get mad at myself anytime I think of wanting something that's in the nature of a bauble, something men die for, something men battle for, sue for, do all kinds of foolish things for.

Now I'd like to share this with you. Actually I wish that the names of everyone here were written in this box of this tape and that you could check up on yourselves a year from now and see what's happened to you, and why? Because I would like to share this with you: It is literally true that life can be lived right here on earth now, in this 20th century, without ever saying a prayer, voicing one, thinking one for anybody on the face of the globe. And life can be lived as a very glorious experience with all of the 'added things,' with all of the nice comforts of life, with all of the joys of life, the abundances of life. Oh I don't necessarily mean the "baubles" that are unnecessary to our experience, but the baubles that are a normal part of every day living, comfortable baubles.

It is possible to have all of this without taking thought. It is more possible to have it without taking thought than it is with. It is more possible to have it without praying than it is to have it with praying. Just the very willingness to

deny one's self the joy of praying for something is really to bring divine glories into experience.

And so it is with healings. It is possible to have real success in the healing work, at least a greater measure of success than would otherwise be the case by only making contact with that Father within whenever called upon for help. Whether or not it is a case of ulcers, or tuberculosis, or a child that has wandered away from home and can't be found, or a diamond ring that's been lost in the park.

Whatever the name or nature of the claim, it can be more successfully met by turning from the picture, turning within and making the contact and letting the all-knowing Intelligence – that Spirit of God within – find Its way to the dividing of soul and spirit, matter and marrow; letting that Spirit bear intercession with our spirit and reveal the harmony of being.

It doesn't make any difference what the name or nature of the claim may be. It could be a sick dog or it could be a sick plant out in the garden or a sick tree. Or it could be a sinful person. There is only one answer to it, and that is making that contact within. Then wherever you find a degree of receptivity, you will have your healing made evident in this world. That is why you will probably never experience a failure when called upon to treat animals or plants. You will have lots of failures when called upon to treat human beings. And, of course, the reason must be clear: neither the plant nor the animal ever consciously lives in disobedience to cosmic law.