

STARTING THE CONTEMPLATIVE LIFE

By Joel S. Goldsmith

The question is not one of attaining at first that degree of illumination which would set one up as a spiritual teacher, but how to attain sufficient illumination or enlightenment to be able to free oneself from the discords - and inharmonies of human living and build up within oneself a spiritual consciousness that would not only lift one above the world's troubles, family troubles, or community troubles - but enable one to live one's normal human, family, business or professional life and yet be inspired, fed, and supported by an inner experience or - inner contact.

We know that all people of a religious turn of mind (and it makes no difference what their religion may be), attain some measure of inner harmony or inner peace and then find themselves in possession of an inner Grace that lives their lives for them. The reason it makes no difference what their religion may be is that there is only one God, one Spirit, and Spirit does not know the difference between a Jew or a Gentile, a Protestant or a Catholic, an Oriental or an Occidental, or an American Indian. As far as Consciousness is concerned, it is entirely without religious beliefs, convictions, ceremonies, rites, creeds, or forms of worship. It is an absolutely free and independent Spirit that permeates us, just as the life of nature permeates a blade of grass, or an orchid, or a daisy, or a violet. It does not know the difference and it does not make any difference to it whether it is a mongrel dog or a full-blooded dog. The same Life and the same Spirit animates all.

We are told in Scripture that "He sendeth rain on the just and on the unjust,"¹ and that as far as God is concerned there is neither Greek nor Jew, bond nor free. The Master made that very clear when he said, "Call no man your father, upon the earth: for one is your Father, which is in heaven."² If he were personalising, if he meant that only for those who were listening to him, then God is only the Father of the Jews. There were no Christians in his day, nor was there a Christian church or a Christian sect - there were only Jews in the holy lands and he was one of them, a rabbi in their midst. Therefore, if we were

to take him personally when he said, "Call no man your father upon the earth," we would have to say that the Jews are the only ones who have God as their Father. We know from his teaching that he was not speaking to anyone personally, he was voicing Truth. In other words he might have said that two times two are four while speaking of cabbages, yet not meaning to imply that the principle applies only to cabbages. Two times two are four whether applied to cabbages or kings. Therefore, when he says, "Call no man your father upon the earth" he is not addressing only you who are reading this, nor was he addressing only those who were sitting before him listening to him - he was talking out, into the world, proclaiming a message that was given to him of God.

No person on the face of the globe can hope for spiritual enlightenment unless he can first of all recognise that there can only be one creative Principle and that Its location is neither in holy mountains, nor yet in the temples in Jerusalem. Its location is neither here, nor there, but within you - and it makes no difference who the 'you' may be. It makes no difference if it is the you in a hospital, the you in prison, or the you in business, in art, or in a profession - the kingdom of God is within you and the kingdom of God is Spirit, not a superhuman being. This step constitutes the very first step in attaining spiritual light. The presence of God is within you, whoever the you may be.

1. *Mathew, 5: 45.*

2. *Ibid., 23: 9.*

When you have taken that as a point of meditation and have come to the place where you actually feel the truth of it, where you actually feel the presence of God in the air or in your body, in your business, in your home, in your competitor, or in the enemy across the sea or across the street - you come to the next step. This step everyone must take before enlightenment can come, which is the realization that - since the kingdom of God IS within you - It must be permitted to flow out from you. It cannot come to you and you must, at some stage in your unfoldment, let It flow forth through you. For instance, companionship is so simple to demonstrate because all it requires is that you be a companion. That is all! Once you

become a companion, you have companionship. Once you find something or someone to companion with, and it does not have to be a human being at first, or a member of the opposite sex, or a stranger, you can begin to find companionship with members of your own family or with the birds that come to your lawn, or you can find companionship with the stars. The point is this, that companionship is an emotion, an experience, a sharing of one's self. It could be at the level of neighbourliness or friendliness, or it could be at the level of husband, wife, brother or sister. All companionship means is a sharing of one's self with someone else. Therefore, companionship is always available to you because it is within you; it is the gift of God within you and you are the one who determines whether you will keep it locked up or whether you will be a companion. The moment you decide to be a companion, you have companionship.

The kingdom of God is locked up within you, so there is no way for us to produce supply for anyone. "Son, thou art ever with me, and all that I have is thine."³ Everyone on the face of the earth has all that the Father has, which is infinity, and to try to get something out there in space is folly. Supply is not demonstrated in getting, but in opening out a way for the supply to flow out from its Source - which is the kingdom of God within you. Therefore, illumination can only come to those who realize: "The kingdom of God, Light, Truth, Wisdom and Love is within me. All that the Father hath is mine." Just as you have to find a way to express companionship, so do you have to find a way to express supply. You do it in many ways, as the Master has indicated in the Sermon on the Mount. Give, but be sure no one but God knows about your prayers, pray for your enemies, and forgive. The Master gives all of it as an action that takes place from within you to the without, and at no time does he indicate that there is a getting of something. "That ye may be the children of your Father,"⁴ he says, "pray for them which despitefully use you, and persecute you,"⁵ and he tells you to "forgive seventy times seven."⁶

There is no way to gain love from the world or from the people of the world. Many have tried and all have failed, because it cannot be accomplished. The only way is the way of spiritual light. By loving you become loved, and there is no other way. Waiting first to be loved is like waiting for something to come from a blank space 'out there'. You must first put love out there

before it can flow back. You must first cast the bread upon the water before the bread can come back to you. Only that which you put out there finds its way back here, because in and of itself that space has nothing to give you. However, in proportion as you put something out there into space, the very act makes way for it to find its way back to you - pressed down and running over.

Spiritual illumination begins with the realization of these simple truths, all of which are based on the premise that the kingdom of God is established within you and that, in order to enjoy it, you have to find a way to bring it out. As you meditate on these things and as you ponder them, you come to a place where there is nothing more to think about. You have said it all, you have thought it all, you have declared it or affirmed it, and you have come to a place where you become still. In the very moment you achieve stillness, you find something takes place within you, something of a transcendental nature, something of a 'not human' nature. Something comes into your awareness which you yourself are not declaring, affirming or stating, but which you are hearing. You are receiving from the depths of your withinness, but you yourself have created the circumstance by means of which this the Truth, intellectually know the Truth. Declared it, felt it, stated it, and then been still as if you had created a vacuum, and now up into that vacuum the voice Itself can announce Itself and bring with it illumination. The first step is to consciously know the Truth, intellectually know the Truth. Through this constant pondering, meditating, cogitating, you bring yourself to the place where you have said it all and thought it all and are still - then into that stillness and up from that stillness comes the very Light that you have been seeking.

3. *Luke, 15: 31.*

4. *Mathew, 5 : 45,*

5. *Ibid., 5: 44.*

6. *Ibid., 18: 22.*

It is necessary first to divest yourself of every belief that God is a respecter of persons, religions, churches, or races, and come to see clearly that God is Spirit, God is Life, God is Love - and that the presence of God is actually within you! "The (very)

place whereon thou standest is holy ground,"⁷ because the presence of God is there. However, when you are declaring that about yourself, look up and notice the hundreds of people in your neighbourhood and remember: "Whether or not they know this Truth, I know it is the Truth about them." If you are not praying for your enemy, if you are not knowing the Truth as being a universal Truth, you are again trying to finitize It, or limit It, and God cannot be limited.

The next step is easier because of the two previous steps. You now come to the place where you recognise that man cannot influence God, man has no power over God's world, and man has no jurisdiction over God. Man cannot have his own way with God, man cannot get God to do his will or his way. Therefore, the next need is the ability to be a beholder. Since you cannot influence God, at least you can watch what God is doing. You can become a witness to what God is doing in your life, in his life, in her life, or in its life. When the sun comes up in the morning, it comes up for Jews and Gentiles, whites and blacks, Orientals and Occidentals. It has no favourites and, if you want to watch the sunrise, you must be willing to acknowledge that the sun is rising for everyone in the community.

There must always be the remembrance that what God is doing God is doing, that He does not need your help, nor can He be controlled by you. God's grace cannot be stopped. Even if you think you are in disobedience to His law, God's grace is still flowing. You may not receive the benefit of it, but only because you have cut yourself off from it.

It is very much like the subject we have of karmic law: "Whatsoever a man soweth, that shall he also reap."⁸ God has nothing to do with your sowing or with you reaping. It is as you sow. If you sow. If you sow to the flesh, you reap corruption. If you sow to the Spirit, you reap life everlasting. Therefore, it is always you. By your thoughts and actions of today you are determining your karma of tomorrow. By your sowing today, you are determining your reaping tomorrow. Therefore, if you have shut off health, safety, security or inner peace through an act of disobedience to one or more of the Ten Commandments, or through a violation of loving your neighbour as yourself - do not blame God. God neither gives you peace nor takes it from you; God neither gives you health nor takes it from you; God

neither gives you supply nor takes it from you. God's grace is as free as the sunshine. You can pull down the shades and never see or feel the sun if you wish, but that is your action, not God's. As far as God is concerned the sunshine is always there. God's grace is very much like the sun in the sky. It is there and it is available for everyone, even though temporarily there may be clouds hiding it.

7. *Exodus, 3: 5.*

8. *Galatians, 6 : 7.*

Your recognition of this, your lack of trying to get God to do something, your ability to refrain from trying to entreat, beg, influence or bribe God - your very act of refraining brings the action of God into your experience. "God IS, not because of me but actually in spite of me, God is. God is closer to me than breathing ... the place whereon I stand is holy ground ... where the presence of the Lord is, there is freedom and fulfilment!" In the moment when you learn to refrain from taking heaven by storm, in the moment when you are able to sit back in the realization, "Where I am, God is," and be still, you have opened out the way in your own consciousness for the Omnipresence which was already there to make Itself manifest and evident in your experience.

The error is the attempt to influence God: "God, go out there and destroy my enemies possessions." The attempt to personalise God or to get God to do something for someone is due to the inability to understand that God is Spirit. That very statement is in itself a freeing and a healing one. There is nothing you can do about moving Consciousness, or influencing It, or bribing It. There is nothing you can do but LET It envelop you, LET It pick you up, LET It dominate you, LET Its will be done in you, and then you find that you have made yourself a transparency through which the Light can shine.

This Light is already present within you, not a Light you gain from books or worship or teachers, but a Light that books or worship or teachers can reveal to you as having existence within you. The teacher's function is to unveil the Light that already constitutes your innermost Being, your innermost Self, your innermost identity. The function of the teacher and the teaching

is to unveil the presence of the Spirit of God that is within you, so you can eventually say, "Thank you, Father. I and my Father are one."

The function of this Presence that is within you is to heal the sick, raise the dead, preach the gospel, feed the hungry, forgive the sinner. It never has left you and It never will leave you. You could change your religion seven times, but that Presence would still be with you. You could live in a location where a church had never been heard of, and that Presence would still be with you. It will never leave you nor forsake you. It is always there, but your coming into the benefits of It is dependent only on your contemplation of this Truth, and you then gradually find you receive confirmation from Within yourself that is true. You receive an assurance from within. Actually the Voice speaks to you, although whether It speaks audibly is of no importance as long as you feel an inner assurance in one way or another that you are living by Grace. Not by might, not by power, not by force, but by Grace, by a divine Grace that operates just as freely as the incoming and outgoing tides or the rising and the setting of the sun - and just as painlessly. It is not a matter of earning or deserving God's Grace. As humans we cannot earn or deserve the Grace of God, and that is why we are told that we must "die daily" and be reborn of the Spirit. As humans we are not going to earn or deserve God's Grace, but as children of God we are heirs to it and all we have to do is recognise our sonship.

As you contemplate these basic Truths, as you learn to come into a state of mind, a state of consciousness that always has the assurance that there is an inner Presence, an inner Power, an inner Grace - and relax in It - you find that It does your thinking for you. It does your directing, It does your enlightening; It will go before you to make the crooked places straight, It is a healing influence in mind and body, It is a supplying Presence - and It does this with no help from you. All that is necessary is your ability to relax in It.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters.⁹ ... He performeth the thing that is appointed for me.¹⁰ ... He will perfect that which concerneth me."¹¹ It is always He, but He cannot do it if you take the reins and run away, if you take thought for "what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed." You are then not leaving room for Him; it is all "me", the me that should be

dying daily in order that I can be reborn. "In quietness and in confidence shall be your strength."¹² How can you be quiet and how can you have confidence unless you have the awareness of an inner Grace?

This Path constitutes a way of life. It is a religious way of life, except that if such a term is used, it would seem to denote a religion and it is not that kind of a life. It is a religious life in the sense of a knowledge, of God Life, but to avoid giving the impression that we have found some particular religion through which God is blessing us - this should rightly be called the contemplative way of life because it can be lived by Jew or Greek, Protestant or Catholic, Oriental or Occidental. It can be lived by anyone. It is a contemplative way of life which recognises that God is Spirit, that Spirit is Omnipresence, and that Spirit is within your own being. It is a contemplative way of life that is absolutely unrestricted. It is available to anyone of any faith or no faith, as long as one can recognise that God is Spirit.

This temple has God as its central theme, not your God or my God, just GOD - and a God that belongs to no one God that just is and has to be universal. That is why this particular order¹³ can flourish in every country on the globe where there is freedom and where one is not compelled to worship in a specific way. Wherever there is freedom this order is to be found, because it does not give a name to God nor does it give a religion or a faith to God. It just recognises God as the Principle of life, the Grand Architect of the whole universe.

9. *Psalm, 23: 2.*

10. *Job, 23: 14.*

11. *Psalm, 138: 8.*

12. *Isaiah, 30: 15.*

13. *By 'this order' the author refers to the 'Infinite Way' groups which he directed. (Editor)*

It is for this reason that the contemplative way of life is the way of life for an individual who can recognise this great Truth, that wherever or however God is worshipped it is the same God because there cannot be more than one God. Whether as Hebrews we go into a temple with our hats on, or as Christians

with our hats off, as Orientals with our shoes off, or as Christians with our shoes on, it must be understood that this can make no difference. What we are doing is worshipping in whatever way means dedication or sacredness to us.

The contemplative, then, is the individual who is paving the way for world peace, because he is recognising that there is only one Father, one God, equally of all, and that we are therefore brothers and sisters. The only relationship that is essential is that we treat each other as members of one household. To do this is to love God supremely, but it is also to love your neighbour as yourself.

The next step in your Infinite Way unfoldment is going to be to learn the nature of the life of a contemplative, and the willingness to understand that a person can be a contemplative and yet follow any religion or no religion, because it is all based on God as Omnipresence. Therefore, there can be only one Presence and that Presence must be the only Power. Call It by any name you will, worship in whatever form you will, fast if you like or feast if you like, as long as you are doing so from an inner feeling of sacredness.

Comments on CS, Unity & Healing

Tape 215-1958

"Good Morning, First of all, you know that this work is in the nature of a secret work. That makes it very difficult because it means that there is no credit for anyone in doing it, no aggrandizement, no possibility of reward. No one can take credit for it or any fruitage of it because it can't be spoken of. This work began with a group of twenty-five in New York City and that is why it is called the 25 group, but actually there are about 250 members of it, but they are situated all around the clock.

In other words, if you are awake here at 7 o'clock here in the morning and praying, when it's eight o'clock in the morning, there is a group in New York and there is a group in London at 9, and there is a group on the Continent at 10, and there is a group down in South Africa at 11, and there is a group in India at 12, and there is a group in Australia at 1 and so forth, 24 hours around the clock, there is some two or more gathered together; not necessarily in one room, but gathered together at least in one city engaged in this work.

The object of it is this: as you do healing work, you come to see very clearly, as I brought out last night, that sin and disease and death and lack has nothing to do with any person. Every person who has sin, disease, death or lack is just a victim. Not one is responsible for the ills that they're suffering. Everyone is a victim.

They're a victim of that Adamic belief in two powers, good and evil.

Because if we'd have only one power, we wouldn't have anybody suffering from anything. We'd have nobody stealing anything. We'd have nobody killing anybody. If there's only one power, there's nothing left on earth to do except enjoy life.

It is only when there is an evil power that we begin to try to overcome it, or we begin to use it for our personal ends. But, if there is no evil power, then there's none to use nor is there a need to be a victim of. So when you do healing work, if you are at all observing, if you have freed yourself from the world, from emotion, or emotionalism, so that you can observe objectively what's going on, you will soon see that your adult patients are no more responsible for their diseases than your little tiny children patients. And you certainly wouldn't want to blame them for their ills.

So it is that eventually you get to see the impersonal nature of evil, of that which causes the different forms of error.

Sooner or later, you commence to understand what is written on page 13 of the book, *The Letters*. Although it uses the term, Christian Science, you can apply it to any phase of life you want.

The time has now come, (it says), to take inventory of ourselves to see how far we have come out of orthodoxy. In orthodox religion, you have two powers. All the powers of good are ascribed to God, all the powers of evil are ascribed to devil or Satan. Now you've come into metaphysics, but have you not transferred those powers of good from God to divine mind and the powers of devil or Satan to mortal mind and do you not have still a power that this power of God or of divine mind is going to overcome or destroy or help you rise above? In other words, have we not substituted the term, mortal mind for devil or evil, or Satan or error?

In most cases, you will find that that's what you have done. That's what you'll find that all metaphysicians, nearly all metaphysicians of all schools are doing, they're using the power of divine mind over error, the divine mind to overcome mortal mind, the power of divine mind, of love to overcome hate. They put it that way.

Now of course all this is nonsense because the basic and original revelation of metaphysics was that mortal mind isn't a power, it's the sum total of all error, but it's nothingness.

In the Christian Science movement, that teaching was lost right while Mrs. Eddy was with us because she, herself, became a victim of fear. She became a victim of mortal mind. And, even on her deathbed sent a message to the mother Church that her enemies had killed her, not disease.

What difference does it make whether it's disease or your enemies, as long as you're going to be killed? As long as you are acknowledging error, you might as well call it the dear old devil of the by-gone days. And it's for that reason that the Christian Science movement is not doing as good a healing as it should be doing.

There's no other reason. A lot of people blame the Board of Directors. I worked with them for 10 years, lived right across the street from them for ten years and I can tell you they are all fine people. They're all very fine people and very sincere and doing the

highest that they know. And, certainly the highest that can be done with a great big organization to control.

They're not to blame.

The Sentinel Journal is sometimes blamed because the articles are no good. And, certainly they are no good. The world would be far better off with 90% of them eliminated. But that doesn't make them to blame, because Science and Health still exists and prose work still exists and if any individual wanted to dig out the truth, they could. So why blame the Board of Directors because we are too lazy to study and find out what the principles are?

I also found this, that the Board of Dir. never limited or restricted our activities except in one way, as long as we're in the Journal, we are not permitted to recommend openly the use of unauthorized literature. They did NOT restrict us from reading it. The directors knew we were using the First Edition as our main textbook. The directors knew we were reading other literature.

As a matter of fact, at one time one director sent me down to New York to have a conversation with Father Divine. They knew what we were doing. They weren't blind. They knew that any practitioner that was doing good work had found out some things. They didn't object to that. They only objected to our confusing our patients by introducing them into things that would bring confusion to them. They were getting enough confusion already, without our adding to it.

No, the reason that CS work is not doing they have, is because they have again accepted two powers. They have got a divine mind and a mortal mind and the minute they stop that, they'll do better healing work. The minute they stop giving treatments, and just realize you can't fight error, you don't need any God power to overcome that which has no existence, except as a mental image in your own thought or in universal thought. They'll do good healing work and I'll look for them to do good healing works through the use that they're making of the IW books and the increased use that they're going to make of them.

But now we find when Unity was started, they took everything that CS had except one thing and that one thing was the Nature of Error. They just didn't have to know anything about error, because God was so all that there wasn't any error. That's a lot of nonsense. And

they have lived to find that out. They've had to reorganize and make themselves a religious organization with robes on the platform and hymns, candles and all the rest of those things that belong to orthodoxy because you have to have a substitute. If you don't heal, you have to have a substitute if you want to stay in business.

We're faced with the same thing.

We either have to heal, or we have to go out of business or we have to have some way to fool the public. That's all. If we don't heal, we're going out of business. We're not going to engage in anything to go back to orthodoxy again.

Now, if you once experience this in your healing work, that the sin, the false appetite, the disease, the unemployment, the lack had nothing to do with the person involved, it had to do with universal belief in good and evil, and one with God is a majority, one with Truth is a majority, therefore, the Truth entertained in my consciousness, becomes a law unto your body or your business, or your art, or your profession or your health, or whatever it is.

One with God is a majority; the Truth entertained in the consciousness of Jesus Christ healed his patients. The truth entertained in your individual consciousness healed your patients. It's no use believing a God did it, you all have heard that story of the practitioner out in Detroit who had brought a woman out of cancer and the husband came in to express his gratitude and give the practitioner a check. The practitioner said, "Oh, I didn't do it, God did it." "Oh," he said, "I'll take the check back home with me and see how I could get it to God. I thought you had done it."

You see that is all cliché's and all a lot of absolute garbage. It is the consciousness of an individual that does the work. It is the consciousness of an individual, a consciousness imbued with truth, a consciousness that has discovered the secret of healing. And the secret of healing is the ONE POWER. The secret of healing is the ability to take any claim that is thrown against you, mental, moral, physical, or financial and bunch them all together as mortal mind, or carnal mind and then dismiss them."

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BUILDING THE NEW CONSCIOUSNESS

Excerpt from "God, the Substance of All Form" Chapter II (Material originally given to the Victoria Park Closed Class held in Los Angeles, 1949.) by Joel S. Goldsmith.

Many aspirants on the spiritual path experience inner unfoldment or revelation when they begin to gain some understanding of what meditation is. Meditation is our method of building a consciousness of truth, a new consciousness. Meditation is our mode of prayer. First, however, it must be understood that prayer is not what we say to God, but rather what God says to us. Because of the noise of the world, we do not hear the still small voice or receive the benefit of the Presence, and therefore, we must learn to be silent and receptive.

Learning to Meditate

The purpose of meditation is to gain a conscious awareness of the presence of God - such a conscious awareness of our oneness with God that we may come into an actual realization of the truth of being. Although successful meditation requires silence and receptivity, never try to still the human mind; never try to stop thinking or attempt to blank out your thoughts. It cannot be done. When you begin to meditate and thoughts of an unruly nature come, let them come; do not be disturbed by them. They are world-thoughts, not yours. Take the attitude of sitting back and watching them. See them impersonally. Soon they will no longer disturb you, and you will be able to sit down and be at peace.

There are many schools of thought as to the proper method of approaching meditation, and for the beginner there probably should be some procedure or method outlined. If it is remembered that in meditation our whole attention is to be focused upon God and the things of God, it will readily be seen that in sitting down to meditate, it is wise for the body to be in a comfortable position so that the attention is not unconsciously drawn to the body. Always remember, though, that the posture assumed is not important, nor the method used. Any procedure adopted is only for the purpose of making it easier to hold the attention on God and to become consciously receptive to the infinite power of your own consciousness.

Be very patient in meditation and try to conquer any sense of unrest. No truth is going to be given you from without which you do not already know, but the light presented on that truth from within

your own Soul makes it applicable in your experience. Truth which seems to come from without is a ray of truth, but that ray imbued with your own consciousness becomes the "light of the world" to you and to all who come within range of it. "And I, if I be lifted up from the earth, will draw all men unto me." Meditation, being a consciousness of the presence of God, can draw you and lift you to that place where you can apprehend the word of Truth in its inner significance. Be not impatient with your progress. You are learning a new mode of life and developing a whole new consciousness of existence.

A Conscious Experience

Meditation is a conscious experience. Those who have difficulty in meditating and sometimes fall asleep are not making it a conscious experience. Do not try to stop the thinking process in meditation. There is nothing wrong with thinking. As a matter of fact, it is a great help to begin meditation with some question or with some specific idea on which you wish light, and then, when you go into meditation, you could not possibly fall asleep. It may be that you are going into meditation to receive guidance for the day. In that case, you would take that question into your meditation, and whether you voice it or whether you think it, you would be consciously aware of the fact that you are in meditation for guidance and direction. You cannot go to sleep with a mind open and waiting for instruction.

In the same way, if your business or your husband's business has been uppermost in your mind before going into meditation, you will not go to sleep. You will be going into meditation with the idea of receiving an unfoldment from God, an unfoldment from the inner Wisdom locked within you. That Wisdom may give you a comforting sense of protection, or it may give your husband, your father, or your child an all-embracing protection.

You will not be sleepy or drowsy while meditating, if you realize that meditation is a conscious activity of your mind and Soul. It is not a lazy sitting-back and saying, "All right, God, go ahead." And that is what much of the meditation amounts to in which there is the temptation to go to sleep. The student drifts off into sleep while he is in meditation only because he does not realize that he should constantly be alert for some inner guidance, alert to hear the voice of God. He should go to his inner Self with attention focused on some specific truth and then wait for God to reveal Himself: "Here I am, Father, alert and awake for Thy guidance."

The Mysticism and Metaphysics of The Infinite Way

From 1959 Hawaiian Village Closed Class #262 Tape 1 Side 1

"In my life, I was brought to the search for God with no other object or motive than learning for myself the whys and the wherefores. Many years later, when the first religious experience took place in my life, it brought with it the healing gift and the healings began immediately. For a while it seemed there was no other purpose in my life, and no other motive than just being a healer. These religious experiences continued though, and one followed another. Each brought new revelations, new unfoldments and new discoveries. At the same time, it brought to my awareness books on mysticism, books which I'd never heard of up until then, which revealed the great mysteries that had been discovered by the mystics of all nations, all races. As time passed, there came into my experience in 1940, a message delivered within to the effect that I must learn of the impersonal Christ and of the impersonal healing."

I. Some few things did reveal themselves to me, and the most important was: All of the forms of metaphysics that taught that the error in the individual's thought is responsible for their ills, were erroneous.

A. Every teaching that says that your wrong thinking is responsible for your ills is incorrect.

B. Any teaching that says there is a specific mental cause for a specific physical disease is all wrong. (Remember this was very much a part of the teaching of which I was then a practitioner.)

C. At the same time, it was revealed to me that these teachings were wrong; this was revealed to me as being right:

1. All evil, all error, has its source in the universal mind, the universal carnal mind, or mortal mind.

2. We, as individuals, only suffered in the proportion as we admitted those mental impositions into our thought, and that we did ignorantly.

3. By virtue of having been born into this world, we were the victims of a universal source of error or evil.

4. Naturally, in all of my healing work, I worked from the standpoint then that no individual was responsible for the sin or disease, or the lack or limitation from which they suffered, except in the sense that they did not know how to protect themselves from these universal beliefs.

5. Not long after that, a whole series of spiritual experiences began, culminating in an experience that lasted two months.

a. These experiences led to the unfoldment which became the book, *The Infinite Way*, and then all of this work that has followed.

b. Even then, there was never any thought in my mind that this would ever amount to anything other than my own individual experience.

c. When I began the work in California with a few friends, it was only with the idea that those who came to me for healing might be interested in the healing principles.

II. You know the history of the work, how it has developed and how it has spread, and how these unfoldments have continued to come into my experience, always with signs following.

A. The Presence has always gone before "To make the crooked places straight."

1. Every single event of *The Infinite Way* work has taken place in that way.

2. There is a Divine Being, Presence or Power that is doing the work.

a. I am Its instrument.

b. I am just an instrument that awaits orders and then goes out and obeys the orders.

c. These things come through from an Infinite Source.

B. During those early days The Voice said:

"My Consciousness is your consciousness, and My Consciousness is doing the work as you. Never seek a student, but never refuse a student who is sent to you, for they are being sent to you."

1. That has been our policy ever since.
2. Never have we advertised or sought or solicited.
3. We know that there is such a Consciousness because throughout all times, It has been known and:
 - a. It is called Christ Consciousness in Christian Mysticism.
 - b. It is called the Buddha Consciousness in Oriental Mysticism,
 - c. But it is the same consciousness, the Consciousness of Enlightenment.
4. Questions came to my mind early in the work, and they were:
 - a. How do these spiritual messages come through?
 - b. How can they be brought through, and how can they be taught?
 - c. How can you convey to others the ability to receive these spiritual messages or guidance, protection, direction from within?
 - d. The answer given to me was meditation.

III. Meditation was known in the Orient, but it was not known in the western world.

A. There was very little written on the subject of meditation:

1. Nothing teaching it;
2. Nothing showing how it is accomplished;
3. Nothing showing how contact is made with the Infinite Source.

B. Then began an experience that lasted eight months:

1. (I began) trying to make contact with that Source, which I knew to be within (if the kingdom of God was to be contacted, it must be contacted within).
2. It was, for that reason, that I could stay with it eight months night and day to prove this was true.

C. Then began the instruction in meditation which really came to fruition with the first San Francisco lecture.

1. It was probably my first writing on the subject of meditation.
2. From then until now, it has been one of the major activities of The Infinite Way (one of the major teachings, one of the major parts of the work).

D. For this reason, it really makes no difference how much truth you know.

1. If you only know it with your mind, you will not bring forth spiritual fruitage.

2. There are many who believe that merely by meditating they will break through to the Kingdom of God.

- a. Some do.

- b. Many do not.

3. If together with their meditation, they would practice this letter of truth, they would then find that (with the combination of meditation and consciously knowing the truth) they would definitely break through into the Spirit of Truth...the Consciousness of Truth.

IV. There is no God in this human world.

A. That is why this human world is full of sin, disease, death, lack and limitation.

B. In the presence of God, there is liberty.

C. In the presence of God, there is freedom.

D. In the presence of God, there is life, eternal life.

E. To know Him aright is life eternal.

F. Therefore, the human world, as it is constituted, is completely cut off from God.

G. Whenever you find an individual who, in one way or another, makes contact with God, that individual is experiencing God, and the fruitage of God, right here in this world.

1. Whenever an individual makes contact with God, they then become immune.

2. The Master phrased it this way, he said:

"I have overcome the world."

3. In other words, diseases are no longer in my body or mind, nor sins nor disaster, nor accidents, nor limitation of any nature. I have overcome this world. Again the Master said:

"My Kingdom is not of this world."

V. You have to rise above this world to reach My Kingdom, The Christ Kingdom.

A. Therefore, this world (which he says is, "not My Kingdom") has none of God or The Christ.

B. But every individual on earth who breaks through, who makes the contact, has also overcome this world, and is now "in this world, but not of it," and is no longer living under the law, but under Grace.

C. Paul told us the very same thing:

1. We, as human beings, are not under the law of God.

2. Indeed cannot please God.

3. Are not under the protection of God.

4. Do not receive the Grace of God.

D. Then he says, "If so be the Spirit of God dwell in you, then do you become the sons of God."

1. If the Spirit of God has touched you...

a. If you have made contact with your Spiritual Source...

b. Then your life on earth is no longer lived under the law, but under Grace.

2. Then do you find that scriptural promises like:

a. "The Presence goes before me to make the crooked places straight";

b. Or "I will never leave thee nor forsake thee";

c. Are absolute truth. You will find that they are demonstrable, but not until this contact has been made.

E. The world has believed that by using the mind or the lips and praying to some unknown God (a non-existent God), that they would find answers.

1. But they do not get outside the limitations of the second chapter of Genesis.

2. Life is a hardship and it continues to be so until:

"If so be the Spirit of God dwell in you, then do you become the sons of God."

VI. You of spiritual vision could witness a miraculous healing, and you would know it.

A. You would recognize it and, you would acknowledge it as a miracle.

B. Something within you would tell you what you had seen, what you had beheld and the nature of it.

C. But you do not know how many of these miracles have been witnessed by people outside, who said, "Oh, we can't account for it, but it sometimes happens that way."

They had no spiritual vision to know what it was that they had seen.

D. In the same way, if a person whom you knew to be of spiritual vision, of spiritual height, were to pass on, I would not be surprised that most of you would behold that individual rise out of their body.

1. I think that most of you are far enough along that you would not be fooled by the appearance, and therefore would be able to witness what will take place and does take place.

The rising out of the tomb of this body and then the ascension.

2. The people with no spiritual vision would never see it, or know it, or believe...even if you told them that you saw it.

3. It cannot be accepted by the human mind.

4. It takes a depth of spiritual vision not only to bring it about, but to recognize it after it is brought to your attention.

5. That is why we are told, "Go, and tell no man what things ye have seen."

VII. Religion is not a one way street.

A. The vision of God is open to any who can open themselves to it regardless of what church they may be in, regardless of the fact that some may not be in any church; it is all an individual experience.

B. This is the reason that The Infinite Way is the message that it is.

1. The revelations that have been given to us in this message of The Infinite Way reveal the mysticism, the life of mysticism, and the way to attain it.

2. At the same time these revelations have given us the metaphysical principles by which the laws of human existence are nullified and life under Grace is achieved.

C. This is really a two-way message.

1. It consists of the metaphysics of The Infinite Way,

2. And the mysticism of The Infinite Way.

3. It has been that way from the beginning.

D. You will notice in all of the writings, passages that tell you of the correct letter of truth.

1. That is the metaphysics of the message.

2. Then you find those other passages which go from meditation to the actual experience of illumination,

And that is the mysticism of the message.

E. Through this message, you can attain the mystical contact or conscious union with God.

1. Through this message, you can learn and practice the laws of metaphysics which bring about harmony in human experience and one helps the other.

2. One helps you to achieve the other, but more especially,

a. The knowledge of the letter of truth, and its practice, will lead to the mystical experience.

b. Whereas, the mystical experience itself will not always lead to the correct letter, or the metaphysics of truth.

VIII. The one thing that will make everybody lose their demonstration of harmonious life is faith in some kind of a God (faith that God is healing disease, and is or does heal disease).

A. You cannot have the belief that God is healing disease through you, for that is enough to destroy your entire demonstration.

B. God is too pure to behold iniquity.

1. If God ever knew that there was a disease on earth, God would not be God anymore.

2. If God ever healed a disease, God would not be God anymore.

3. God would be sharing Its power with disease.

4. God would be permitting something else to exist, some power other than Itself. That just cannot be.

5. In the entire Kingdom of God, there is no such thing as a disease or a cure for a disease.

C. The secret is that there is no law of disease.

1. Disease is man made and man created.

2. It is only perpetuated in the mind of man as long as he believes that it is a power.

a. That it has power.

- b. That it has a law to maintain or sustain it.
- 3. Fighting the disease is what perpetuates it.
- 4. Fighting the disease is what prevents its cure.
- 5. Praying for it to be healed is enough to keep it going forever:

It is an acknowledgment of it; an acknowledgment of it as a something.

IX. You must understand that God is:

A. That is, behind the Universe, there is an invisible, an incorporeal infinity, eternality, immortality, omnipotence, omnipresent, omniscience; this constitutes the Universe of God.

B. There is this Universe, and It maintains and sustains Its creation perfectly unto eternity...

- 1. Everlasting to everlasting.
- 2. Nothing of an evil nature has ever touched God or the Kingdom of God.

C. Once you understand that, you have to account for all of these things that we witness on earth.

D. The revelation to me, which makes this The Infinite Way, is:

"At the time of that experience called, 'Eating of the tree of the knowledge of good and evil.' The sense of separation took place in which life was now lived in the mind of man, instead of in God's Universe."

- 1. Man has made the conditions of life.
- 2. Man has even made his God.

Everyone who has an idea of what God is, is only entertaining a man-made God...a man-made concept of God.

X. In every age that the revelation of mysticism has come to earth, it has been lost.

A. Throughout history, none of the leaders have been able to teach their people the principles upon which their own demonstration was made, and the demonstration that they made for their followers.

B. The question that we face now is:

Since we know not only the attainment of mysticism, but since we know the principles upon which these demonstrations were made (and are now being made), will our students learn them and be willing to practice them so that this time they may remain on earth and continue to unfold until that day comes when the entire universe will be lighted with the One Infinite Consciousness?

THUNDER OF SILENCE

1952 Honolulu Class - Series One #12 Tape 2 - Side 1

This is Joel in Honolulu, giving a private class to just seven students. I have called this tape The Thunder of Silence. Probably, you will see the reason for this. Actually, this tape contains the innerteaching of the work of The Infinite Way. In this tape, you have the secret of all living. You have the secret of life itself. The secret of the spiritual universe. And, the secret of the so-called, material universe, including its substance and formation. In it, you have the cause of all disease, accidents, sin, fear, and the handling of these subjects. So that they can be eliminated from the experience of those desiring release.

Unfortunately, the nature of this truth is such that only a few receive it. Actually, only a few want it, or can understand it. It requires a depth of vision. It requires an earnestness and a willingness to pay close attention until the true realization dawns in consciousness. Please believe me, there are no deeper truths than you will find on this tape. Whatever there is of a hidden nature in my own understanding and unfoldment of truth, whatever I have discovered in my practice through much more than twenty years, is in this tape. Things that I cannot tell even class students, until now. If only you will listen. If you will go behind the scenes a bit, trying to read between the lines. Try to listen with your inner ear. This recording has all that I have desired throughout many, many years to give our students.

I have been able to give it to some, individually, here and there. This is the first time that seven have received it at one time and, of course, this will be the first time you are able to receive it through these recordings. The secret of the handling of error, lies in knowing the nature of error. And the nature of error is summed up in one word, "hypnotism." It acts like this, if you want to personalize it: Say that someone comes in here and hypnotizes you. And he says to you that that plant over there, instead of having three branches, has three snakes. And you accept that because of his hypnotic suggestion. He has control of your mind. And because you agree that they are snakes, you go the rest of the distance and you fear them. You run away from them. You even pick up a knife and want to chop their heads off, all based on the one premise, that there are snakes there. Now, of course, the snakes have nothing to do with it. The appearance has nothing to do with it, because, no matter what you

would do to those nonexistent snakes, you still couldn't change the fact that you were going to see snakes as long as you are hypnotized. So that, there is no possible way to get rid of those snakes except get unhypnotized. There is no way to get rid of your fear of snakes, except to get unhypnotized. There is no way to put up your sword, except to get unhypnotized. In other words, as long as the hypnosis lasts, all the rest of the picture is there, isn't it?

Now then, there is no such thing as disease. There is no such thing as death. Not since the world began, has one single man or woman ever died. Not since the world began has one single man or woman ever been sick. And every attempt to get rid of sickness will two diseases grow where one was before. As they say in materia medica: as fast as they overcome malaria, they find consumption and cancer. They just about get consumption under control and there lies cancer and locomotor attacia. And as fast as they get those under control, two more things will spring up. Why? Because the original premise is there, which is hypnotism. As long as you can be hypnotized into believing that there is a selfhood other than God in this room, you have got to believe in the birth, you have got to believe in the growth and the maturity and the death of it. You follow that?

The only way you can get rid of the picture, is to say that there is no such person in the room, that there is only God in the room. How can you say that there is only God in the room? Well, there is only one life and that is God. There is only one mind and that is God. There is only one soul and that is God. There is only one spirit. There is only one law. There is only one creative principle. That is God. So what can be here except God and the effects of God? Nothing.

Now then, the first thing that must take place is: we must be hypnotized into saying, "No, there are men and women in the room." Ah ha, once we have been made to say that, we have got to say that they were born, that they mature, that they age, that they get sick, that they sin, that they have babies, that they grow old. And, in the end, they all die. Do you see that?

Now, how can you stop birth and death? As long as you have people to be born and to die, you can't do it. You have got to be unhypnotized or dehypnotized so that you can see that God is the only presence and the only power, the only life, and the only mind. So that, when you hear about a birth or a death, when you hear about a sin or a disease, you can say to yourself, "Thank heavens, I am not hypnotized. I know there is only God."

The minute you see God...and, you are hypnotized. The moment you see a mortal, material world, you are hypnotized. From then on, there is no way to get rid of it. That is the reason that if you do kill the snake over here, you are going to find two more to take its place. That is why in all the years of materia medica, everybody still dies, everybody who was born dies. They do and they will. At best, they may live a few more years. That is all. And those few years have been added not so much by medicine as such, as they have by the discovery of ways to keep babies alive. People still die of pneumonia. People still die of tuberculosis, they still die of cancer, they still die of heart failure—more than ever with heart, more than ever with cancer. Do you see what I'm getting at? And it wouldn't make any difference if they stopped those, something else would take its place.

Now then, if you can agree that there is a God (which means that you are agreeing that there is an infinite power of good), if you can agree on that, you certainly must agree that there cannot be error. There cannot be disease, there cannot be death. So then, whatever we behold in the nature of sin, disease or death, whatever you behold as good humanhood, is a part of hypnosis. You understand, of course, that a healthy human of thirty is someday going to be an old human of seventy or eighty. You see what I mean? You are just being fooled by a separate appearance of good. Until you are so dehypnotized that you know that there are not good humans or bad humans, there are not diseased humans or healthy humans, there is only God, the one life, the one mind, the one soul, the one spirit, the one substance, the one law, the one activity; until then, you have to die. Study well, the chapter, "New Horizon" in *The Infinite Way*. Never let this chapter get stale. Never neglect this chapter. It is for you who are advanced enough to understand a principle of life, not mere blind faith in an unknown God.

Now, you can never get unhypnotized as long as you are judging by appearances, because the thing you are judging with, the human mind, is a state of hypnotism. In other words, in looking out from your eyes, you are looking out from a state of hypnosis. The only way you can be dehypnotized is when the five physical senses are quiet and you are still inside of you. Then spiritual awareness reveals to you the truth of being. In other words, your eyes are always going to see babies being born and old people die. Your ears are always going to be hearing about sin, disease, lack, death and limitation and you are always going to see, hear, taste, touch, and smell error. So until you shut that "five senses" off and develop this inner thing that enables you to say, "Ah, I see. I see that which is not visible. I hear

that which is not audible. I know that which is not knowable with the human senses."

I suppose I could describe it this way: If a person with no musical appreciation heard a symphony, what would he hear? A lot of dull, monotonous noises. A person with a musical consciousness listens to it and hears harmony, melody, rhythm. Or take a person who has no art appreciation, who looks at an oil painting. What does he see? Dobs of paint. That is all, nothing more, nothing less, just dobs of paint that do not make sense. Now, a person comes along with an art appreciation and he sees whatever it is that the artist had in mind, the execution, and the coloring and the shading, and so forth and so on. A person knows nothing of sculpture, what does he see? A piece of bronze or a piece of marble made into a statue, and that's all that it is (usually, a very poor likeness of that). A person with an artistic sense looks at it and he sees the skill, he sees the line, the form, he sees the rhythm, he sees the flow in the artists mind and hands in it. Do you see that? Then they are not seeing just with their eyes are they? They are seeing through their art ability or through their musical appreciation. In the same way, if you look through your eyes at this world, all you will ever see are human beings, sometimes good, sometimes bad. You've heard me say this before, the same woman who promises to love, honor and obey puts her husband in jail for alimony later, good one day and bad the next. The couple that loves each other to death one day drives daggers into each other's heart the next day. The parent that fondles the child one day, often finds the child turn on him the next day. It is the human picture, sometimes good, always error.

Now then, that is what you always see, taste, touch and smell with the five physical senses. So you will never get to understand your symphony or your paintings or your sculpture until you develop that art capacity. You will never get to know the spiritual universe until you develop that inner spiritual consciousness, that which is called, Christ Consciousness, which enabled Jesus to say to Pilate (who had the greatest temporal power of his day), "Thou could have no power." How could he say that in the face of the temporal power that Pilate had? He was seeing through to something beyond what the eyes can see or the ears could hear. He was knowing something that the human mind couldn't know and he proved it when he allowed himself to be crucified and they could not kill him. In other words, Pilate and the crucifix and the sword, had no power. Now then, dehypnotization is the ability to see that which actually is, or the ability to taste, touch and smell that which actually is. The only way

that it could be accomplished is through that spiritual consciousness. Then, to have some evidence that we are getting dehypnotized, we must first of all be able to know this, you cannot cure a disease. There isn't any. You cannot overcome poverty. There isn't any. You cannot overcome death. There isn't any. The only thing you can do is to recognize: I am not dealing with those appearances, I am not dealing with such suggestions, I am dealing with hypnotism. Do not see sin, and do not see disease. Remember that, you are dealing not with sin, and not with disease, and not with sinners, but rather with a false appearance produced by the belief of a selfhood apart from God, a universal belief so powerful that it operates as law in our consciousness, until we detect it and cast it out, until we know the truth.

You remember, of course, the illustration of the mirage on the desert. You are driving along and suddenly, you see water on the road and perhaps you stop your car quickly. As you sit there and gaze at the road ahead of you, glance about you, all of a sudden you realize it isn't water, it is a mirage. And then, you start your car and drive on. You haven't removed the water from the road. There wasn't any. You merely recognized that what appeared as water on the road, was a mirage, and you paid no further attention to it. The water never was there, but what would happen if you would treat the mirage as if it actually were water? You would stay there and wait for somebody to come and siphon it off. It has to be siphoned off, it has to be gotten off the road as long as you think of it as water. The moment you understand it as mirage, it doesn't bother you any longer, does it? And so it is with error. As long as you can be made to treat a person, or a condition, or a sin, or a disease, or a cause of disease, you will be trying to remove the water from the road.

It was in one of these tapes that I said that you have got to see that the so-called, mental cause, is just as much of an illusion as the physical disease. In some studies, it is claimed that there is a mental cause for a physical disease. If that is so, the disease is no illusion. Since, it has a real cause. We, in *The Infinite Way*, must recognize that even a mental cause is as much of an illusion as the physical disease. Since all there is to the human scene, all there is to what we understand as "this world" is in the nature of the illusion. Truth is infinite God or infinite Mind and its creation and there is nothing else. The mental cause is as illusory in its nature as the physical effect. To understand reality, you must understand that only spirit is real, since spirit is infinite, that all that exists must exist at the standpoint of spirit, under spiritual law.

And so, we are not dealing with physical effects, or mental causes. We are dealing only with God manifesting and expressing Himself and His infinite harmonies. And, as opposed to that, an appearance, a suggestion, a claim, a universal belief of the selfhood apart from God, of a universe apart from God, of a selfhood and an universe subject to material and mental laws. Can you believe there is God and a sickness too? No, how could you believe any such thing? Where would God be while somebody is suffering? Why we, as human parents, would never let a child have a disease if we could prevent it or take it away from him. Would we let a child suffer? No, you know better than that. Then why do you think God would let it happen to us? It can't be. There is no such thing. Never in the history of the world has there been a sick person, or dead one. Everybody who has ever lived from the time of the beginning of all time is still alive. It couldn't be otherwise. Otherwise, you have to be an atheist. Otherwise, you would have to say the world sprang up out of dust and it's going to return to dust. But you can't do that while you see a law of life begetting life, while you see apples always coming from apple trees, or cabbages always coming from cabbage patches.

You know it can't be accidental. There must be a law. As long as you can see that two times two must always be four, you know that this is not an accidental world. There must be a principle behind it. Do you follow that? If there is a principle, that is God. If there is a principle, is there an exception to the principle? Two times two are four always, and you never heard of any exception to it, and you never heard of anything growing on apple trees but apples, or orange trees but oranges. Do you see what I mean? There is no exception to prove the rule, is there? So we know, there is a principle governing the universe. And, because there is a principle, a law, a divine law, nothing ever got outside of its government or control - not any more than do, re mi, fa, so, la, ti, do of music. Nothing ever got out of control there. They have never changed values. They have never changed positions with each other. No one note ever crowded another off the scale. No one note ever infringed upon the other. No one note took anything away from the other. So it is, with one, two, three, four, five, six, seven, eight, nine, ten. They never get out of their rightful places. Not one of them took anything from one of the others. Not one ever crowded the other out or drew from another—cooperated together, yes, for the common good. Well, if that is true of mathematics and true of music, how can it be otherwise than true of man who was given dominion over mathematics and music?

So, there never has been a man who crowded another man off the earth. There never has been a man who crowded another man out of his business. There never has been a politician who crowded another politician out, never. All those pictures are hypnotism. And, if you can be made to believe that there is a mortal, material universe, you are part of this hypnotism.

When you close your eyes, as you go further into this work, at the point of meditation where we really get to the point above "this world," then you will know me as I am and I will you as you are. That is how healing must take place. Because, I can know you as you are and do not judge you as you appear to be. That is why I say to our students, "Do not tell anybody that they must correct themselves. Do not refuse a case because they do not seem to be doing what you think is right. That has nothing to do with you. You get inside and behold them as God made them, and then they will soon conform to the pattern shown thee on the mountain." Do you see?

Therefore, I never say that the error is yours or that you must correct something. No, the error is hypnotism, a universal hypnotism, and I am the one who has to correct it through the understanding: One with God is a majority. Therefore, the moment you turn to a practitioner and that practitioner knows the truth for you, that one is the majority. That breaks the spell. Now, of course, Jesus said, "Go and sin no more." In other words, the practitioner can bring you out of the mesmerism, but you can soon get yourself back in again. If you do not conform to the higher vision, nothing is going to stop you from going right back into the same disease or another one. "Yes," he said, "Neither do I condemn you, but go and sin no more." In other words, "I release you, and I am giving you your freedom through my understanding of your spiritual nature. Do not go back and make a fool out of it now by indulging in mortality again." Do you understand that?

That is why you can have marvelous healings through practitioners, but if you do not turn around and change your mode of life, if you go back and sin again. And of course, the world misunderstands the word "sin." The word, "sin" doesn't just mean getting drunk or committing adultery or stealing. There is a lot more to sin than that. Just going back to the belief that there are human beings is the sin that puts you back in your diseases and sins again. In our work, sin doesn't mean the same thing. In other words, what the world might call "sin," stealing, lying, cheating, adultery, that to us is the same nature as disease. It is just another form of hypnotism. Sin is the

acceptance of a material universe. That is the sin. And once you have been freed from it, to go back to it again is your fault. "Neither do I condemn thee, but go and sin no more." Do not go back into the mesmerism again. Do you see what I mean? That is why I say, and that is what I have said, in one of these tapes, when you go through hell on this path, the principle is with you, and it is going to get you out. But do not think that there is any difference between the hell called poverty, the hell called war, the hell called disease, or the hell called sin. Do not think that one of them is a worse form than another, oh no. They are all forms of one thing, and that one thing is hypnotism. In one man's case, hypnotism appears as some sinful thing, or thought. In another, it appears as a diseased thing or thought. And still in others, it appears as poverty. It doesn't make any difference. It is all hypnotism. Take away the hypnotism and none of these things would be there. So there you are with the nature of error. There is only one error and that is hypnotism. But, if you can be made to give a treatment to a person, or if you can be made to treat them for nerves, for a mental cause for a physical disease, or if you can be made to treat them for resentment, or hate, or jealousy, or anger, or if you can be made to treat them for cancer or consumption, you are out of the practice. You are in material medica. You are treating effects and I do not care whether the effect is a sin or a disease or poverty. You are treating an effect, and if you did get rid of it, two more effects would show up.

Unless you get at the root of the trouble, unless you lay the axe at the root of the tree, which is hypnotism, you do not come out of the mortal, the material state of consciousness. When you see through hypnotism, then regardless of the name or nature of the sin, disease, or lack, your patient or student realizes harmony, health, wholeness, completeness. If his trouble is nerves, he finds himself rid of nerves. If his belief has been unemployment, he finds himself employed. If his claim has been disease, he finds himself well. Why? Through the practitioner's ability to see through the claim of hypnotism and realize God as the principle of all that is.

This is one reason that even some who have gone through classes, do not understand the nature of error. So often it is brought up and more especially before there is a readiness for it. And, the student believes that the hypnotism, the suggestion, the appearance, the claim is actually an error to be destroyed. It is for this reason that we hear such expressions as: "Look what moral mind is doing to me." When actually moral mind, as Mrs. Eddy defined the term, is one meaning nothingness, that which has no existence. How can it then

do something to one? And, of course, hypnotism isn't an actual thing or condition. Hypnotism cannot produce water on the desert, or snakes in the plant. Hypnotism is, itself, no thing, no form, no cause, and no effect. Merely to recognize any form of error, any appearance of error as hypnotism, is the correct handling of it without any further concern. If you have been able to, with your inner ear, hear what I have said, if you really understand what I have said, you will be ready for this next point.

At this point, I would like the students listening to meditate and ponder this idea of hypnotism as the substance of any form of mortal or material universe that is appearing to them. In other words, even when you see the mountains, the sunshine, the ocean, the beauty, remember that these too are forms of hypnotism only appearing to you as good form. In the same way, when you see sin, disease, death, lack and limitation, remember that the same hypnotism is presenting negative, or what we call "evil" form. Now this does not mean that we are not to enjoy the good of human existence. But rather, that we are to enjoy it for what it is, not something real in and of itself since the reality, that which underlies our beautiful mountains and streams and sunsets and sunrises and pleasures and joys is spiritual—and must be spiritually discerned. But rather that we enjoy them knowing them to be temporary forms of good, not something to be stored up, not something to be put in bank vaults, but to be enjoyed. And then, go on each day letting the manna fall afresh.

The main thing to remember is, that when confronted with the negative aspects of hypnotism, that is, forms of sin, disease, lack and limitation, not to be fooled by them. Not to be fooled into trying to reform evil persons or sinful persons, but always quickly remembering, "Oh no, hypnotism appearing in still more form. Hypnotism, which in and of itself cannot be the substance, law, cause or effect to any form of reality. " Thereby, you become a spiritual healer. Do you see, the world is so hypnotized by person, place and thing that a good person, a good place, and a good thing become so nice and comfortable that everybody wants them; and they don't want to get any higher than that because they are so very comfortable. It can't be done. Because, you see, no matter how good you get it, it has its other side and it goes up and it goes down. So again, I say this to you: If you can treat person, place, or thing—if you can be made to feel a wall, a depression, an atomic bomb, you are hypnotized and it is only a question then of what the date is on the tombstone. There will be one. It is just a matter of which date it

is. If, however, you catch this vision—when the time comes that you want to step out, you will step out into a transitional experience which will be higher and better than this one.

But there is where the healing work is. You can't treat a person. You can't treat a condition. It would be like treating the water on the desert and trying to get rid of it when it isn't there. It would be like trying to treat the snakes up there and saying, "You've got to get rid of my three snakes. As soon as you get rid of my three snakes, I'll be able to study better." Do you see how foolish it is? There aren't any snakes there. So you are never going to get rid of them. Get rid of the hypnotism, ah, you won't have to study anymore, because the only purpose of studying truth is to learn that hypnotism is the only error. When you've learned that, there is nothing to study! The rest is lived within your own being. That is all there is.

You see, in the same way, when you are dealing with error, the minute you try to touch a disease or condition, you would be in the mess, because there is no such thing as a disease or a condition apart from the mesmerism, the hypnotism, the appearance, or suggestion, or claim. So, to be fooled into handling the condition, would be to make the whole thing worse. Now, it is in the same way with those who are reading or studying or who are taking up truth or using truth for a healing or for supply or for a demonstration, the more their minds are on the getting rid of the condition, or the more their minds are on getting a healing, the more they are in the mirage of error. Because again, you see, there isn't any demonstration to get. There is only one demonstration and that is getting the realization of God. If you had the realization of God, you have the whole thing! You would have health, harmony, wholeness, eternity, immortality, infinity. You would have supply and you would have immortal life, eternity. The only thing you can do there too is, you cannot make a demonstration of a home, or a companion, or a divorce, or a job. You can only make a demonstration of the presence of God. And then that would include whatever the nature of the demonstration is to be.

Just like in realizing hypnotism, it would include the demonstration of getting rid of the water on the road, or the snake on the wall, or the cancer, wouldn't it? But you couldn't get rid of them separate and apart from getting over the hypnotism, could you? In the same way, neither could you get the demonstration of home, employment or health separate and apart from getting the consciousness of God. Because there is no demonstration of good, separate and apart from

the demonstration of God. Do you see that? So it works both ways, on the side of error, there is no use of treating person, place, or thing, because there is only one fact to error, and that is hypnotism. On the positive side, there is no use of seeking a demonstration of person, thing, or condition, because, there isn't demonstration separate and apart from the realization of God. The realization of God includes all demonstration. "Seek ye first the kingdom of God, and all these things will be added unto you."

The thing for us to know is this: That it is necessary to demonstrate the consciousness of the presence of God, and the other things are included in it. So you have your demonstration. It is the same on the positive side as the negative. On the positive side, it is demonstrating the consciousness of the presence of God. On the negative side, it is realizing: No matter what the form of error is, it is only hypnotism. Therefore, it has no substance, no law, no cause, no reality, no effect. These are the two sides of the picture.

This is going to be helpful on both the positive side and the negative side. Remember that the entire basis of The Infinite Way teaching is that there is not God "and." There is not God "and" health, or God "and" strength, or God "and" immortality, or God "and" activity, or God "and" supply. There is only God, manifesting "as." In other words, we use the example of a block of mahogany. And, out of this we have a chair and a table and a dresser and a bench. Now you haven't got mahogany "and" a table, "and" a chair, "and" a bench. You have mahogany manifested or expressed "as" those things. So, when you think of God as the substance of the universe, you haven't got God, the substance "and" a lot of forms. You have God appearing, or formed "as" those forms, manifested and expressed "as" forms. That is why, if you demonstrate God, you demonstrate every form as which God appears. You demonstrate God as health, as harmony, immortality, supply. Do you see that? That is why you cannot demonstrate God "and" these things. And that is why you cannot demonstrate these things separate and apart from God! Because, they are all God, Itself, formed.

Now, if you see that, apply that also to this idea of all error as hypnotism. There is not hypnotism "and" a disease. There is not hypnotism "and" lack and limitation. There is not hypnotism "and" sin and death. There is only hypnotism appearing as these pictures. So that, you can't get rid of the sin, disease, or death separate and apart from hypnotism. But, when you have gotten rid of hypnotism, you have gotten rid of all the various forms. And the way to get rid of

hypnotism is to understand hypnotism not as thing, but as no thing, no power, no presence.

I said that you would now see the secret of living. And here you have that secret of living. When you observe life as it appears to be, as you see, hear, taste, touch, or smell it, you understand immediately that this is the product of hypnotism, of suggestion, of human appearance. Of course, you understand through your spiritual sense, you would discern right there where this material or physical sense seems to be—you would discern right there—the spiritual, eternal and immortal creation. Watch this, because this concerns the healing work. If you were to see as so-called evil appearance, sinful appearance, sick appearance, dying or dead appearance, you would be tempted immediately to know some truth or to think some thought that would change the picture, that would heal, correct, improve, or reform it. Whereas, if you saw normal, human good, normal, human health, harmony, wholeness, prosperity, you would just accept the picture at its face value.

Now watch this: When you come into a state of life, wherein you can look at the harmonious human appearance and recognize it as hypnotism and appearance or suggestion—and when you can look at the inharmonious or discordant human picture, and recognize it as the product of the same hypnotism or suggestion, then you have come to a point in consciousness in which you will not try to improve, heal, or correct the erroneous picture, nor indulge in satisfaction over the harmonious picture. The reason is, that you will know through your spiritual sense, that regardless of the picture or its appearance, or the nature of its appearance, right there spiritual reality and harmony "is," eternal and immortal being "is." And so, you will make no mental effort at correcting, healing, or improving. And, with that ability to refrain from all attempt to heal, correct, or improve, you will have demonstrated the consciousness of God's Allness.

In my writings, you will find this handled under the subject of "reaction." And I have said that healing takes place in proportion to the practitioner's reaction to the appearance. This is exactly what I meant: If you can know that harmonious human appearances are no more real than inharmonious or discordant ones, if you can know that inharmonious, discordant, sick, sinful, dying, human appearances are no more real than harmonious and healthful human appearances, then you have arrived at a state of consciousness that spiritually discerned harmony right where any form of human

appearance may be. Now, get used to the idea of observing the harmonious, human appearances and the inharmonious, human appearances with the same degree of unconcern. Then you will know that you have arrived at a state of spiritual consciousness in which you now see that which is invisible, hear that which is inaudible, and know that which is unknowable, and this is Christ Conscious.

Here now, you have a message for serious contemplation and meditation.

Blessings and Aloha, Joel

THUNDER OF SILENCE

1952 Honolulu Class Series One #12 Tape 2 - Side 2

This is Joel continuing the special class of seven students in Honolulu.

On the other side of this tape, you have a complete exposition of the letter of truth, of the truth which you must know in order to rightly understand the principle of existence. You will find there that it is not only necessary to be absolute in knowing that God is all, but that you will only come into the understanding of "God is all," in proportion as you understand the nature of error as nothingness, as a suggestion, or claim, or appearance produced by a universal mesmerism or hypnotism. It is not a simple matter to have the correct letter of truth. It has not often been presented to the world, but you have it here on this tape. And, if you ponder it, entertain it in consciousness, practice it, eventually, you will come into the spirit of truth, or, actual consciousness of truth, or Christ Consciousness, or God Consciousness.

Now, I bring to your attention the statement of Paul: "I live, yet not I. Christ liveth in me." Very often, you hear me refer to that as, "I live yet not I, Christ liveth my life." I ask you to remember this and to believe it: That there comes a point in your spiritual development when you are no longer entirely you. Or perhaps, I should say, you are solely, you. The point of transition comes in which a presence becomes real within you and takes over your life. From the moment of this transition, you do not really have to take any anxious concern for your life because there is always this "It," -- this Christ, this Presence; and it brings to you, your experiences.

The point that I wish to make first is that there is this day of transition in your experience when you pass from being a human being (thinking your own thought, planning your own life, arranging your own affairs), a transition to a place where you really and truly feel this Inner Presence and live as if you had stepped aside a little bit, say two or three inches to the right of yourself and watch your life being lived for you. If you, at that moment, are in the business world, you will find business coming to you that you were not personally responsible for, that is, that you did not, yourself, go out and get. If you are a salesman, you will find sales coming in credited to your account that you, yourself, did not spend time or effort to get. If you are an author, or composer, you will find ideas flowing,

such ideas as you have never dreamed of, and you will know that you are not creating them, that is you, yourself. But that they are appearing to you, within you. In the same way, if you were in this spiritual work, in the ministry of healing or teaching, you would find students being led to you, or patients, or lecture engagements that you had made no personal effort to contact or achieve. Thereby, you would know what I mean when I say that, "I live, yet not I. Christ lives my life." Or Jesus said, "The Father worketh, and I work hitherto." That is something of what I mean.

The point that comes to your mind at this moment, let us say the question that is in your mind is this: What brings me to this point of transition? How do I get there? What must I do, if anything, to come to that point where a Divine Presence takes over and begins to live my life for me?

And here, I bring you back to two of the major points in the unfoldment of The Infinite Way. Over and over, you will find in the writings that unless one is born with this spiritual sense, this Christ Consciousness, then one must attain it through knowing or understanding the correct letter of truth, not merely studying truth teachings, because much of this is incorrect, to say the least. But I repeat, it is necessary to know the correct letter truth to have an intellectual foundation of the knowledge of truth. And this intellectual understanding of truth, continuously pondered or meditated upon - lived, develops the spiritual consciousness that is the experience of the transition to the realization of this Divine Presence.

Now, understand me correctly, for those not already gifted with spiritual consciousness, for those who have not yet achieved that point of experience in which there is a Divine Something within their own being which goes before them to make the crooked places straight—that provides their need even before they, themselves, know it—those who have not yet achieved that transition or transitional point in consciousness, must come there through an understanding of the correct letter of truth. At this point of development, we become the vehicle for the operation and the activity of Divine Consciousness. When the Master says, "I can, of my own self, do nothing: the Father within me, he doeth the works," you will understand that he means that he, of his own powers, his own knowledge, his own wisdom, his own strength, does nothing, but that the Father within, that is, this Infinite, Divine Consciousness, this that Paul called, "the Christ," It doeth the works.

I therefore, am a vehicle through which It takes place. Or, I am a messenger carrying this Divine Message. Or, I am the instrument used by Divine Providence. Any of these terms will indicate to you that if I am not living my life, but that some other power or presence is living it, and that I am the vehicle or mode of expression, avenue or channel, or instrument for its activity, then you will, likewise, understand why the Master could say, "I and the Father are One, but the Father is greater than I."

Here again, you see, this is not a going back to duality. This is not going back to a god and a man. But, this is revealing that I, Joel, am an instrument for I, God, but I, God, and I, Joel, are One. I, God, being the infinite, divine, universal principle, and Joel, its instrumentality, vehicle, body, mode of expression, form, instrument, or outlet. And yet, One. You remember how many times I use, in this work, the scriptural statement that, "The place whereon I stand, is holy ground?" The reason, of course, is that I and the Father stand here. But remember this, that I, Joel, the outer selfhood, is but the vehicle or avenue for I, God, which is also I, Joel, the Infinite Invisible. Therefore, we are One. The outer expresses the inner, or the inner manifests and expresses itself through and as the outer. Now, of course, these are just statements, or affirmations, until the moment of transition, at which time they become reality.

In other words, there is an actual time in one's life when this is not a statement of truth, when it is an actual fact, when I can get up in the morning knowing that there will be mail on my desk, and that that mail will give me something to do during the day, it may be healing work, or teaching work, or a call to lecture. But, be assured of this, that either in that mail or on the telephone, or through some call that comes during the day, my work is given me to do. And, along with it, the necessary finances are supplied. It is true, one day these finances may come in through patients, and another day as a royalty on a book. That has nothing to do with it.

Be assured of this, if I have attained that point in consciousness where Christ is living my life, Christ is also maintaining and sustaining my life—not only providing me the activity, but providing me with the necessary intelligence and love, the necessary wisdom and strength to carry out this work, and also, it is supplying me with the necessary finances to carry on this work. It is all one. "I, of my own self, can do nothing."

But this Infinite Invisible, which now has taken over my life and is using me as a vehicle for its expression, It fulfills Itself in my experience. It comes to be the fulfillment of my life. It provides me with transportation, even if the human claim is that there are no seats left. It provides me with accommodations, even if the hotels say there is no room. It provides me with everything necessary to the fulfillment of the message, since the message is not mine. Aha, remember, "My doctrine is not mine, but his that sent me." And, "if I speak of myself, I bear witness to a lie." So you see, that whatever is necessary for the expression of the message, whether it is the Christ-message, whether it is the Christian Science message, whether it is the Infinite Way message, be assured of this, that whoever is inspired as the messenger, is likewise, supported, maintained and sustained by that which provides the message.

Now, you see that the object of what I am saying to you is, first of all, that there is a Divine Presence which we may call "The Christ, " which takes over at some point or other, our experience and lives itself through and as, us. And, the second object is to tell you that the means of arriving at that point of experience is study, meditation, and practice of the correct letter of truth, until that correct letter of truth—abiding in consciousness—finally appears in the full-bloom of spiritual realization.

Well, now you understand that Jesus, speaking of the Father within, was speaking of the power of Divine Presence that animated his being. That was the healing power. That was the power that multiplied loaves and fishes. That was the power that raised Lazarus. In the same way, you understand that when Paul speaks of being able to do all things through Christ, or the Christ liveth his life, that he, likewise, is referring to that Divine Power, which we, in The Infinite Way, call the Infinite Invisible. And, that it was the power which gave him his message and his mission that he carried out in the world of his day. And, likewise, that same Presence and Power that gave him his strength, his inspiration, and his supply.

You know that, after churches were organized, Paul still carried money from one city to another, collected in one place to finance churches in another. In other words, even though they had the message on paper or in voice, they still did not have sufficient of the Spirit to bring forth all that was necessary for fulfillment, but evidently Paul did. Because, Paul had the inspiration that gave him the message. He had the inspiration that sent him out on his mission. He had the inspiration that provided the funds. He also had

sufficient inspiration to provide funds for those churches, oh yes. The Father within me that doeth the works of the Master, and the Christ which strengtheneth me or Paul, is that same power, that same spirit of truth, that same consciousness of truth which we are dealing today, in The Infinite Way and which I am assuring you is as possible to you as it was to our Hebrew and Christian friends of old, and naturally that you see manifested in some degree in those of our present day. You remember, at the Temple Gate Beautiful, Peter and John had healed a man?

The Hebrews marveled and would make much of Peter and John, except that they stopped it. "Why marvel ye men of Israel, as if we had healed this man? As if we, with our own understanding had healed this man? Oh no, the God of Abraham and of Isaac, and of Jacob hath done this thing."

The same Spirit that raised up Jesus Christ from the dead will quicken, also, your moral body. Do you see what I am trying to say to you? That there is a spirit. There is a spirit in man. There is a divine spark. There is that which we will, today, call the Christ which will lift you into the fourth dimension of life. That is, into a state of consciousness in which you do not live by your personal efforts, or your personal will, personal wisdom, personal strength, personal health, but in which you find yourself empowered from on high. That is, from the kingdom within your own being. Again, I repeat, there is a point which you must attain, in this world, where you will realize that you do not live anymore but, that this Infinite Invisible is living your life. It goes before you to make all arrangements for you. It goes with you as protection, and it seems, very often, to provide you with very difficult experiences and causes you to wonder, "have I missed the way, have I lost my Christ, have I been abandoned, have I become unworthy, what mistake have I made?"

Oh no, no, for all of us, there will be the forty years of wilderness experience. Or, there will be the wilderness experience of Elijah, or there will be the three year ministry of the Master, sometimes resulting in persecution, even execution. But, what of it? There will be the resurrection and there will be the ascension still. For the simple reason that, whatever this power is, that is working in and through me to fulfill this mission, is working in and through me for a purpose. And, it leads me in its way, for its own purpose and I must fulfill it. In the end, if I appear to have had many difficult experiences, many trials, tribulations, temptations, it is only that the world may see that there is a power of overcoming. Again, He that is

within me is greater than He that is in the world. And, the very fact of overcoming is the proof to the world of the presence and of the power of this Spirit within.

When the Master says, "I have overcome the world." He means, of course, that he has, at that time, overcome all resistance to truth, all resistance to the harmonious activity of this spiritual consciousness, and that he now functioned in the fourth dimension. He now functions in that state of exalted consciousness which goes forward without material obstruction, without physical, mental or moral hindrances, in that state of Divine Consciousness which is called "Heaven," in which the realities of God's world are become so real that all sense of the three dimensional world has faded out.

Let us speak, for a moment, about this power, this spiritual consciousness, this Christ. To begin with, as taught by Jesus and Paul and is revealed by Peter and John in their episode at the Temple Gate Beautiful, you see the universality of it. In some of my writings and, of course, in some of the tapes, you will find reference to the fact that this was the same power that operated in and as Moses, and brought about the manna from the sky, and water from the rock, the opening of the Red Sea, the protection from Pharaoh, the same power that operated in, through, or as Elijah, bringing him his protection in the wilderness when he was being sought for execution—that brought him his supply of food in the form of cakes baked on the stone—ravens bringing food, a poor widow sharing from an endless source. Well then, it becomes necessary to know this, that the Master referred to this power and its timelessness in this wise: "Before Abraham, was 'I am, ' (before Abraham, was 'I am') was this power, this presence, this thing which Moses declared and I restate, "Before Abraham was 'I am' and 'Lo, I am with you unto the end of the world. I will never leave you nor forsake you."

And so, as you understand the timelessness of this Presence and Power, you will understand that any time that It makes Its appearance in your experience, It is not because It was not there prior to that, but that Its presence has not been realized or achieved. In other words, this Infinite, Divine Presence is with you now. But, only through the development of truth in your consciousness, only through the realization of truth in your consciousness, only through the activity of truth in your consciousness, will It become as real and potent in your experience as It was in the experience of our Hebrew friends of old.

And, of course, I only speak of our Hebrew and Christian friends because we use that particular language, but actually, you know that I could tell you of this same Power and same Presence in the experience of the orientals thousands and hundreds of years B.C. You know that my study of the ancient scriptures has revealed the timelessness of the Christ. That being true, the only point that time plays in our demonstration is that particular time or experience in transition when we become consciously aware of the Presence, when It takes over our experience. From then on: "Lo, I am with you until the end of the world." From then on, this power, this presence, lives your life, thinks your thoughts, does your deeds. He performeth that which is given you to do. He perfecteth that which concerneth me." Ah, yes, life then is lived in the fourth dimension, in that state of consciousness requiring no personal power, no personal demonstration, no personal achievements. Oh no, the ability to rest and relax and let the Divine Presence, the Divine Power take over unto the end of days.

Now let us speak of the nature and function of this power, the Christ. The Christ is the invisible activity and substance, law and continuity of that which appears as effect. It is for this reason that you must not become hypnotized with appearances. By this I mean, if you have an abundance of dollars or investments, do not become hypnotized into believing that because of this abundance of dollars, and investments or business that you have found economic security. Because history will show you how many times such things have been wiped away. If you have a bomb shelter in your garden, do not feel that you have demonstrated safety and security from wars and bombs, because history shows that it only takes a stronger bomb even to reach the strongest bomb shelter. There is no economic security in dollar. There is no safety and security in bomb shelters. Do not think, for a moment, that if you have a healthy body, a healthy heart, liver, lungs, that you have health. Many people have had these and then been stricken down. In other words, do not become attached to effect. Do not place your faith, your dependence, your reliance, your confidence, on that which appears as effect.

Now remember this, all harmonious, perfect, spiritual effect is produced by the activity of the Christ. The activity of the Christ will maintain and sustain all effects, or in the event that you destroy this temple, in three days, this Christ will raise it up again. Therefore, you need not be alarmed at what happens to an organ or function of your body, or your financial structure or political structure or dwelling structure, since even should these, for any reason, be

destroyed—the Christ that produced them, the power that produced them in the first place, will raise them up again.

Now, I ask you, at this very moment, to make a conscious transition with me because I would lead you into the fourth dimension. The purpose of this work is to lead you to the fourth dimension where you do not live by effect. You do not live by bread alone. Where you live, by virtue of the activity of the Christ, the Infinite Invisible. And in this fourth dimension of life, which is spiritual consciousness, all effect will appear in your experience as you have need of it. And it will appear abundantly, and will be maintained and sustained in your experience if you understand the Christ to be its foundation, its law, and its continuity. Only if you suffer a temporary lapse into the belief that your dollars are something in and of themselves, or your business, or your political economy or your form of government, only if you lapse into the belief that they, in and of themselves are something and can do something to you and for you, only then may your temple be destroyed. But, if it is, recover your equilibrium, your spiritual equilibrium quickly, in bringing to conscious remembrance that the Christ that produced them in your experience to begin with, will now reproduce them.

Should you, for any reason become separated from some form of good, the Infinite Invisible that is within you, He that is within you, that is greater than He that is the world, will raise it up again for you. The fourth dimension is that state of consciousness in which your entire reliance, faith, understanding is in the Infinite Invisible, and in which you learn to enjoy the fruits of the spirit, the harmonies of daily living, the forms of good, and yet, without attachment, without reliance, without dependence.

This must, of course, be remembered in your ministry when you are faced with discordant bodies, destroyed bodies, decayed bodies, organs and functions that have become useless, then must you ever remember that the body and its organs and functions, in and of themselves, never had power, never created themselves or maintained themselves or sustained themselves and never had such functions. It is the function of the Christ to maintain and sustain the body. The body is only run down now because of that universal mesmerism, that belief that the organs and functions of the body, in and of themselves have the power of renewing themselves or maintaining or sustaining themselves, because hypnotism has made us believe in a physical, finite universe, a universe with beginning and ending.

You will learn, as you make this transition into the fourth dimension that the spiritual body is maintained and sustained by the very Christ Spirit that brought it into expression and manifestation. And, while you will not see this with your eyes, in that secret inner chamber in your meditation, you will spiritually discern the activity of the Christ about the Father's business of maintaining and sustaining this body. By now, you will have recognized that it is the Christ activity in your consciousness that enables you to live by Grace, that the activity of the Christ providing your daily activity and inspiration and supply necessary to Its fulfillment, is itself, the power of Grace in your experience. You see, the fourth dimension is entirely one of living by Grace. Living by Grace, living without personal effort. That doesn't mean without work. It doesn't mean living without results of work. It doesn't mean taking two six-month vacations every year. Oh no. Living by Grace means performing that which is given us to do without anxious thought, without concern, without worry, without fear and without material effort, without effort resulting in exhaustion. Oh yes, even our body works, but it works without getting tired, since the activity of the body isn't muscles or nerves, but Divine Grace, The Christ. Therefore, the body is as tireless as the machinery that makes the world revolve.

Picture to yourself that spiritual, invisible machinery that keeps the sun, and the earth, and the stars, and the planets, the oceans, the tides, the rivers functioning. Then you have an example of the invisible force and power that functions your body without producing fatigue, tiredness, and without wearing out the body or decomposing it. Oh yes, life lived by Grace results in eternal youth. Aye, be assured, there is a fountain of youth. There is a fountain of youth and its name is Divine Grace, life lived without personal effort, The Christ, functioning our lives for us, in us, through us, as our very being.

You have thought many times about this word, Grace. Perhaps it has puzzled you and now you know why. The reasoning mind will never reveal to you the true nature or meaning of the word, Grace. Grace will only be realized in silence. Silence, with a capital "S." Silence...The Thunder of Silence, alone reveals the name, nature and character of Grace. Do not try to think it out, or think it through. Do not try to reason it out. Let the thunder of silence reveal in the very noise of its silence, in the very thunder of its silence, the nature, the character, the activity of Grace.

In the fourth dimension, Divine Consciousness, all healing is by Grace, "Not by might, nor by power, but by my spirit," saith the Lord. Do you know what spirit is? Not any more than you know what Grace is. You will only understand the word, "spirit," and the word, "soul," the word, "grace," through silence. Yes, you will find analysis and descriptions of the word, "mind" and "principle" and "law," never of "soul" or "spirit" or "grace." The human mind cannot comprehend them, and I would ask you: Please do not try. Relax, rest, let the thunder of silence reveal Itself within you, and It will reveal to you the nature of Grace. And you will know how to stand in the presence of the Valley of the Shadow of Death and not try to think some thought to save a life. You will be able to stand inside the lion's cage and not try to think some thought to shut the lion's mouth. You will learn to let the silence reveal the power in the presence of Grace. And, this is living in the fourth dimension.

This is life eternal—to know the power of the silence, to know the power of living without taking thought for what you should eat, or what you should drink or wherewithal you shall be clothed. This is the fourth dimension, living in the realization of Divine Grace and able to meet every need, every situation...and only the thunder of silence can bring, to your awareness, the revelation of Soul, Spirit, Grace. As you understand now, that the Christ has taken over, and that you have become the vehicle, or instrument, for Its activities and operation, that this activity operates through you, through Grace, not through personal effort, not through taking thought, you will be lifted in the healing work, out of the atmosphere of metaphysical healing, into the realm of spiritual healing, in which you do not do the healing at all.

And therefore, you will have no affirmations to make, no statement of truth to make, no denial to make, but when presented with any case, with any appearance of discord or inharmony, injustice, lack or limitation, you will immediately become silent. You will let the thunder of that silence be the activity, the healing activity unto any and every situation. You will begin, then, to understand the meaning of that word, "I," the "I" that has come to fulfill, the "I" that has come to make the crooked places straight, the "I" that will never leave you nor forsake you.

And, you will know that you do not control It, It controls you. It governs every situation that is brought to you for solution. And you become, as the Great Master became, the instrument through which the Father could work. You will take your periods of forty days of

mediation, of listening for that still, small voice, that still small voice that has thundered down the years, proclaiming a power above human power, proclaiming a realm above the physical realm, proclaiming life eternal and immortal. And to know this truth is life eternal, to be able to relax, to listen, to hear the thunder of the still small voice that life is eternal. That is life eternal. That is living by Grace. That is the fourth dimension.

You have scripture and you have my writings for inspiration and for the correct letter of truth, and you have me and the personal contact with me to lift you into the higher atmosphere, or consciousness of truth. The writings will go on and serve as the correct letter of truth for other and as inspiration for many. And you, in your turn, will serve to lift up other students into this higher consciousness of truth, into this fourth dimension of life. Thereby, you will impart to others the ability to live, and move, and have their being as that mind which was also in Christ Jesus, so that they in turn, will lift others unto them. It is in this wise that the Spirit of truth will encircle the globe, and at the right moment, will lift this universe out of its seeming physical expression into its eternal, spiritual form. This will not be done by might, nor by power, but by the silence of the Word, by the Word heard in silence, by the very thunder of that silence.

My love to all of you, Joel.

TAPE 126/5522: SIDES ONE AND TWO

1955 Kailua Study Group, Tape 17

"THE PRINCIPLES EVERY INFINITE WAY STUDENT MUST KNOW"

SIDE ONE:

Good morning. The title of our work this morning is going to be "What every student of the Infinite Way must know." First of all we must know why we meditate, why we start our days with meditation and why we return to meditation as many times through the day as we can, and the answer to that lies in several scriptural statements. "Where the Spirit of the Lord is there is liberty." That one should suffice because we have the right to go a little further than that statement and say, 'where the Spirit of the Lord isn't, there is slavery, bondage, limitation.'

Where is the Spirit of the Lord? And of course in ordinary religious teaching you would be told "everywhere." That isn't true. One of the things that we have learned in this work is that the Spirit of the Lord isn't everywhere. The Spirit of the Lord is only where It is realized. That's the only place It is. If the Spirit of the Lord were everywhere, everybody would be free, healthy, wealthy, independent, joyous, harmonious. The Spirit of the Lord is only where It is realized.

If you cannot realize, feel, the actual presence of God, then so far as you are concerned It isn't there. You might just as well say electricity is everywhere and that's true, just as true as that the Spirit of the Lord is everywhere. But electricity won't do you any good unless it's connected up to your particular use. And so it is with the Spirit of the Lord. It is everywhere in an absolute spiritual sense, but It isn't everywhere so far as you and I are concerned. As far as you and I are concerned, the Spirit of the Lord is wherever It is realized, wherever It is felt.

The whole secret of It lies in the word: consciousness. If you are conscious of the presence of the Lord, if you are conscious of the activity of God, if you are consciously aware of a divine presence, then It is so unto you. That is why we reach out to practitioners and teachers for help. The Spirit of the Lord is right where the patient is.

Why should they reach out to anyone for help? ---And the reason is that the Spirit of the Lord isn't realized.

And so they turn to one who has the developed or natural capacity to realize God. And if you can contact the consciousness of a Jesus Christ, harmony is instantly restored to you because the consciousness of a Jesus Christ is a realized God consciousness. If you can reach the consciousness of a John or a Paul, your troubles are over. Why? ---Because you have touched the consciousness of one who has realized God consciousness. But if you were to contact one of the rabbis of the synagogue or one of the ministers of the church, you would be right where you were before except that you might get a little human comfort from them. But you wouldn't have your demonstration of health, harmony, wholeness, completeness and perfection because in but few cases is there a realized God consciousness.

Now so it is in our metaphysical and spiritual work—if you contact a practitioner or teacher of realized God consciousness, it makes no difference whether it is an Infinite Way student or a Christian Science student or a Unity student if they are of realized God consciousness. But, on the other hand, if they are not of realized God consciousness, then it makes no difference whether they're Infinite Way, or Christian Science or Unity, you're going to get no benefit from them. In other words, the particular teaching that they follow isn't going to make your demonstration. It is whether or not they have attained God consciousness.

Now the possibilities are that the Infinite Way practitioner or teacher should be able to more quickly meet your need or more certainly because the Infinite Way student has every possibility---because of an advanced teaching---of attaining God consciousness. But the teaching itself will not meet your need. It's the attained God realization, God consciousness. And so it is that when we're told that Truth is one and that basically every religion has the same foundation that's true. That is true. If you could trace every religious teaching back, you'd find that it would go back to the fact that God is all---whether or not it's really carried through in their daily teaching is another thing. But whether or not it's carried through, the only value of a truth is in the degree of realization. Now please remember that.

Meditation in and of itself won't do anything for anyone except in proportion as meditation enables you to make your contact, and so it

is. We meditate many, many times a day. But we do it for one purpose: of attaining God realization. We may not attain it at the moment of our meditation.

You just don't sit there and wait until you are convinced that you have attained it unless you were trying to help someone in a very desperate plight. If you had a patient who, to the human sense, was dying or was in insufferable pain, then you should feel the responsibility to sit there until you attain that realization even if you have to neglect housework or business or anything else, or sit up all night. You owe that to yourself, to the Christ, to your patient—not to take things for granted. And so if they were in that desperate plight, you would sit by or stand by until you had an absolute inner awareness, "It's all right. God is on the field."

Otherwise, you do not have to sit there and wait for that. You have to sit there your three, four or five minutes opening yourself to that and then go on about your business because in doing that frequently during the day, the actual click or contact may come ten minutes later, twenty minutes later, an hour later. It may come after you've had a night's sleep.

I awakened this morning with the realization or contact after quite a few hours of sleep, but as I awakened I found myself in it. But you see, it had been the meditations of last night, the meditations of yesterday all added together. And then I went to sleep and in my complete relaxation was enabled to have that contact realized. And so it will be you may meditate in the morning before you start your day's work, and then an hour later all of a sudden find yourself right out in the middle of the Spirit.

So the purpose of meditation is God contact and if the opportunity so presents itself to you, you may sit and wait in meditation until you've realized that contact. Ordinarily that isn't wise because if you sit more than four, five or six minutes, the waiting is apt to be a mental strain, and you'll never get it while there's a mental strain. It's only in the moment that 'ye think not that the bride groom cometh.' It's only in the moment that thought is still. It is only in the moment that there is no mental strain that the God contact is realized.

And so it is you can sit quietly and peacefully contemplating a verse of scripture such as "Thy grace is my sufficiency" or "where the Spirit of the Lord is there is liberty," or "man shall not live by bread alone,

but by every word of God." You can contemplate that for three or four, five minutes and sit for a minute or so in complete quiet, but then get up and go about your business because otherwise you'll get into a mental state or strain and God does not come through when there's a reasoning, thinking process going on. It's only when that is set aside.

That is why inventors and composers may think about their work for awhile. They may sit up and plan and give thought and work, but then they retire and go to sleep, and/or rest---take their mind completely off of it or go out and play golf. And then when their mind is completely distracted, the answer comes popping right in to them and that happens with our work the same way. The moment the mind is off of the subject, then 'that mind which was also in Christ Jesus' is on the field.

Now among the things that we must know (and these are not in the order of their importance, they're just the way they came to me and I wrote them down) there are certain things that we all of us must know. **ONE is this: the secret of harmonious living is a development of spiritual consciousness.** What is spiritual consciousness? Spiritual consciousness is our consciousness when we are not dependent on form, on the external world, for our good, when the invisible is more real to us than the visible.

The ultimate of that is when you come to a place in your consciousness where, if you were told to go out 'without purse or script,' and you emptied your pockets of everything and had yourself set down on the mainland, that you would have absolute confidence to know that long before you could be very, very hungry a meal would be provided for you. And before you have missed many nights in a comfortable bed that one would appear. How? —Since we don't know anyone in this town or even if we had, we've landed here without even five cents for telephone or two cents even for a postal card to let them know we're here? We're literally without purse or script.

The answer is that the Invisible has ways that ye know not of. And so when you would have that confidence to know that 'where I am, God is, and that's enough for me to know,' then you have attained the height of spiritual (or one of the heights of) spiritual consciousness. When you no longer fear a person or a condition in the realization that your life is governed entirely by the Infinite Invisible—not by 'man whose breath is in his nostril'-----neither benefited nor harmed

by 'man whose breath is in his nostril,' but that the issues of your own life are all contained in the Infinite Invisible, that is also another height of spiritual consciousness.

In other words then, the ability to actually have realization that 'man shall not live by bread alone, but by every word that proceedeth out of the mouth of God' is spiritual consciousness. Or to have the awareness that, "Thy grace is my sufficiency"—not my neighbor's, husband's, wife's, investments, but 'thy grace,' is my sufficiency in any situation and every, that is one of the heights of spiritual attainment. To know that 'where the Spirit of the Lord is there is liberty,' and then to spend the entire time attaining the awareness of the Spirit of the Lord, that would be another height of spiritual consciousness.

Now, attaining some measure of that spiritual consciousness is the secret of harmonious living. I have 'never seen a righteous man begging bread.' That is a literal truth and that has no relationship to meaning that I have never seen a good man or a good woman begging bread, I have heard of lots of them. But a good man or a good woman is not necessarily righteous man. A righteous man correctly interpreted means a man of spiritual consciousness, a man who depends on the Infinite Invisible in any and every situation in life.

Now the next question is how do we develop spiritual consciousness? That is attained through the activity of Truth in consciousness, and that comes in two headings. The first is in the instance of the young student. The more Truth that we read and hear and expose ourselves to, the more of an activity of Truth is taking place in our consciousness. The more of scriptural statements that we can think about, the more of absolutely true metaphysical statements that we can think about—whether we think about them, whether we read about them or hear them, that is what helps to spiritualize thought: maintaining the activity of Truth in our Consciousness either by reading or by hearing or by association with those on the path.

And then of course the second and most important way is when, having gone through our initiatory experience of maintaining Truth in our consciousness, when we, through meditation, come to that place where we are able to receive Truth from within us, where we are receptive and responsive to the Truth that wells up from within us, where we do not think it, read it, hear it up here in the mind but

where through those steps we have developed the inner ear, and inner eye and become aware now of the impartation of the word from God—hearing the 'still small voice.'

That is the most important phase of activity of Truth in consciousness when Truth is coming to our consciousness from within our own being. But the first step, and the one that leads us to a state of consciousness where we can be receptive and responsive is where we read, study, hear. All those years that any student has spent in reading Truth, hearing Truth, thinking Truth, going to church services or lectures or classes—all of those years are fruitful in leading us to that second and most important step where the inspiration flows from within our own being.

After that, if we wish, we can still go to a church service or a lecture or a class. We can read books. But no longer is that our dependency. That is now our pleasure for the purpose of association. Once the flow starts from within, it would make no difference to us really if we never saw each other again or found another spiritual book because we can always get sufficiency from within our own being. That's the second stage, and of course the most important one.

Now, meditation of course. And again you have your stages of meditation. You have your initial stages when you are pondering; that is cogitating, contemplating God and the spiritual universe. As if for instance we were to make the acknowledgement: "I know very little of God, if anything. I know very little of the spiritual universe, if anything. Wonder what God is. Wonder what God's spiritual universe is. Wonder what it would be like to be in heaven. Wonder what the activity of God would be if we could really see it or hear it." That is pondering, contemplating. And as we do that, quietly and peacefully, that is the state and stage of meditation which helps us to attain spiritual consciousness or the contact. Again there is the proper use of scriptural passages.

Now a scriptural passage entertained in thought for the purpose of accomplishing something is a wrong use of scripture. For instance, if we were to declare that: "He performeth that which is given me to do," and repeated it over and over and over again hoping that we'll make it come true or trying to bring that about, then that is an improper use of a scriptural quotation. But if we had a task to do, and we all have---just living 24 hours a day is a task. If we were occasionally to remember 'He performeth that which is given me to do. He perfecteth that which concerneth me,' then we could just

smile a bit and let the weight drop off our shoulder and say, "Oh thank heaven there is a 'He.'" That is a correct use of a scriptural quotation. In other words to remind ourselves of that which **Is**---not to try through the use of an affirmation or a quotation to make it so. Do you see that?

Very often it is said that I contradict myself when I say that we should not use affirmations, and then a little while later turn and use one. Ah, I expect that our students understand that an affirmation as an affirmation is worthless, but as an affirmation of Truth, as a reminder that it is true, that is spiritual wisdom.

To say, "Thy grace is my sufficiency in all things," and expect it to do something for us is a mistake even if you could recite it 15,000 times a day. And there are those who have learned to make their affirmations 15,000 times a day by count, but you see it ends in a form of self-hypnosis. But to take that statement and occasionally repeat it within yourself as a reminder and say, "Thank you Father for that reminder," then drop some weight off the shoulder, that would be a correct use.

Now the same with Bible stories and passages. Take for instance John: 15. There we have the whole story of 'you are the branch and Christ is the vine' and God is the Godhead and we are all one in that, and then we're reminded that to live in that Truth, to abide in that word we will bear fruit richly. That is, we will live our harmonious spiritual lives, but to forget to live in that word, to abide in it, or to let it abide in us, we become as branches that are cut off and we wither. Now to remember those passages, to remember the essence of John: 15, is a correct use of scripture because once we know that passage of John: 15, it's almost an impossibility for us to forget that 'I and the Father are one, that I am the branch. Christ is within me as the invisible presence and power of God, and God is the universal, and all is one and therefore where I am God is.'

But just the reminder of that, now we can go off about our day's work and let the day take care of itself. Should we forget that John: 15 for too many days it would not be well for us. So it is we have passages like the 8th Chapter of Romans. We should all know those passages and realize that only if the Spirit of God dwell in us are we the sons of God, only, only. If the Spirit of God is not dwelling in us, we are mortals; 'mortals' means of death. We are men and women of death if the Spirit of God does not dwell in us.

How do we know if the Spirit of God is dwelling in us? Well, if we are opening ourselves to the Spirit of God, then It's dwelling in us. If we're ignoring that or neglecting it, then It just isn't. Again, it's that same illustration of the Spirit of the Lord is everywhere. But the Spirit of the Lord actually is nowhere except where It's realized. And so it is you may say that the Spirit of the Lord dwells in everybody—yes as a potentiality. But where the Spirit of the Lord is realized, then are you actually the sons of God, under God's government, joint heirs with God.

Now let's go to **NUMBER TWO**. We have another important principle of the Message of the Infinite Way and that is **since I and the Father are one all that the Father hath is mine**. In that oneness of course must be everything. Now it becomes necessary to make a transition in consciousness. No one can do that for another except as a temporary measure. Everyone has to do this of their own accord. Am I that which receives or am I that center from which the infinity of God flows out? In other words, am I the ignorant Hebrews who sat at the feet of the Master waiting to be fed? Or are we the Christ that sits there and feeds the unillumined?

Now in that, in the answer to that, lies your demonstration. Until you can come to the realization that 'I and the Father are one' really means just that, and that therefore we dare not ever look outside our own being for our good but we must always look upon ourselves as that center through which God is flowing. That's the function of the Christ: to be the instrument or Son of God. And as we are that---whether it is to fulfill a spiritual need for you or a physical need or a financial need---we must be able to take the responsibility. 'I can feed five thousand. I can heal the multitudes.'

In other words, I am that center through which God operates and therefore I understand the nature of supply. Never then will I attempt to demonstrate supply. Never will I attempt to get supply. Never will my thought dwell on getting supply. Since the activity of the Christ Itself is supply, then all I have to do is let It flow. Now I can't do that if I refuse to meet the demands that are made upon me. Anytime that I respond with, "I'm too tired" or "I haven't a sufficient amount in the bank," then you might know that I'm not fulfilling the words that I'm declaring. Do you see that? So it is with every single one.

You have to take the attitude that since 'I and the Father are one and I am the Christ, or Son of God,' then I am that place through which

God flows and so I can meet every demand that is made upon me. And of course we all agree that that's true if it were a spiritual demand, but that's not enough. We must meet the demand for loaves and fishes, for healings, for supply—any demand that's made upon us in any legitimate way. Do you see that?

That is a point of transition in consciousness from being a receiver of good to realizing that you are that point in consciousness through which the infinity of God's good flows to those not yet aware of their true identity. It doesn't mean that you get egotistical and all of a sudden believe that you have the King Midas touch or that you can be lady or gentlemen bountiful. It doesn't mean that at all. It means that you recognize yourself to be that center through which the infinite nature of God may flow to yourself, to all those who may call upon you.

So you see there too you go back to scripture. Where the Master is called on to feed the multitudes, 'what have we?' 'We have a few loaves and fishes.' 'Good, we have.' He didn't say 'we have not,' and he didn't say 'we have insufficient,' we have. 'What have you in the house?' 'A cruse of oil.' 'Good, we have.' Do you see that? At every point of our lives the question must open up: "what have I in the house? I have all that God has since 'I and the Father are one.'" Good, then sit and let it unfold.

Do you see why you can go without purse and script wherever you may call to be, wherever you may be called to be—because you carry with the infinity of God, and it'll only be a few hours, minutes, days and it will begin to flow.

THREE. The power of constant, conscious abiding in Truth. The Infinite Way student cannot go through his day satisfied that he read some Truth in the morning or he's going to hear some in the afternoon. There has to be a conscious activity of Truth going on all of the time. That doesn't mean to the neglect of our human lives, duties and activities. But it means that we train ourselves to have some area of consciousness always active in Truth or that whether we look out at the passing nature, trees, flowers, oceans, or whether we are constantly meeting people, we are active in our consciousness in finding some measure of God in the scene. Some way we have to train ourselves to behold the presence and the activity of God around us and to abide in these scriptural truths.

Now **NUMBER FOUR. We must understand the nature of God as fulfillment.** Never think of God as that from which you are going to get something or anyone else in the world. God is fulfillment. God is fulfilling Himself. If you have to have a material symbol to think about, think about the sun, 's-u-n,' and you will see that the sun is shining. The sun is pouring forth warmth and light. In other words, the sun is fulfilling itself as the sun. Now you wouldn't pray to the sun to be more light or to be more warm. If you were going to pray, your prayer would be an inner realization of IS. The sun is shining. The sun is warm. The sun is light. Do you see that?—Because you know that whatever the sun is, it is and it is about its business, and it is fulfilling itself as warmth, as light. So you might think of God.

Never think of God as that from which you expect to derive a good. Never think of God as that which can bring peace on earth. Never think of God as that which can bless mankind. There is no such God. The only God there is, is blessing every one whose consciousness is open to God. The only God there is, is a God which is life eternal. It won't give life eternal. It won't withhold life eternal. It can't begin to give you life today or tomorrow. It can't withhold life when you're 120.

God is life eternal and your prayer is the realization of that Truth, but you can't pray that prayer until you first realize that God is fulfillment. And so if we are not benefiting by the grace of God, it has nothing to do with God. It has to do with our, in some way, having removed ourselves—at least in belief—from the grace of God. In other words, the only reason there is for error in all the world is a sense of separation from God.

Always remember. I think that some day the whole world will recognize that a powerful new teaching was revealed in the first Seattle Special Tape. That is the one in which the Coronet article was answered of the rabbis, ministers and priests who all agreed that we can't know where error comes from or why people are sick or sin or why they die. And it was revealed in that tape that it was only because ministers, rabbis and priests do not read the Bible. And if they do, they read it with their eyes covered because it states very clearly in the Bible why there is sin, disease, death, lack and limitation. It says it in the 8th Chapter of Romans. It says it in the 15th Chapter of John. It says it in the 91st Psalm.

"If you do not abide in the word and let the word abide in you, you are as a branch that is cut off and withereth." "He that dwelleth in the secret place of the most high, none of the evils of the world comes nigh his dwelling place."

So if you have evils 'coming nigh your dwelling place,' you're not 'abiding in the secret place of the most high.' It's very clear. We do know where error comes from. We do know why we are sick. We do know why we are sinful. We do know why we are poor, and let no one ever tell an Infinite Way student that we don't know. We may not be demonstrating it, but we are in the Infinite Way for the purpose of demonstrating it.

The reason for all forms of error is a sense of separation from God. If we were to 'abide in the secret place of the most high, no evil could come nigh our dwelling place,' and if it could, churches have no right to recommend the use or study of the Bible. If the 15th Chapter of John is wrong, it should not be permitted in churches. And there it definitely states that you, it is your Father's, why your Father rejoices in your bearing fruit richly! Then why don't we? ----Because we are 'as a branch that is cut off and withereth.' How did we get that way?—By not abiding in the word and letting the word abide in us. Very simple---once you know the nature of God you will never think of God as being responsible for your troubles. You will never declare that you don't know why you have troubles. And you certainly will never blame 'man whose breath is in his nostril' because he isn't to blame.

NUMBER FIVE goes back again to that one of having. That **once we realize that since 'I and the Father are one and all that the Father hath is mine,' from that moment on we have to make ways for that good to flow out from us.** You see just realizing that 'I and the Father are one and all the Father hath is mine' may 'open out a way' for us to experience all good, but there may be another step. It may be necessary for us consciously to 'open out ways' for it to flow. Now the Master has given us instructions in how that is to be done. In the 25th Chapter of Matthew, He has told us to visit those in prison, to comfort those who are sick, to clothe those who are naked. In other words, in the 25th Chapter of Matthew He gives us service to our fellow man as one way of 'opening out a way.'

Then He tells us in other places to pray for our enemies. He says it doth not profit us anything to pray for our friends, but that we must

pray for our enemies and we must forgive. We must forgive those who abuse us. We must forgive those who sin against us. We must forgive those who persecute us. Now those are actual activities of consciousness that have to be gone through. Some of them are not easy, but that doesn't mean that they're any less necessary. They're absolutely necessary even if they're difficult. And so it is that in some way we must find a way to convince ourselves that all good is bottled up in us, and that we have to let it flow.

So whether we begin to serve our fellow man—because if you say that 'you love God whom you have not seen, but do not love your fellow man whom you have seen, you are a liar.' And so it is we may have to begin with some service to our fellow man—whether it's that service of going to the prison to help them, or going to the sick room to help them, or comforting the widow. Be sure it's not always the beautiful widows either.

There are ways in which we can serve without actually accepting the belief that there is limitation in the world. In other words we can serve those who appear to be limited in the sense of 'suffer it to be so now' since they do not yet know of their divine inheritance. And aside from the serving comes the forgiveness, the praying for those who are not part of our own being.

Now, **NUMBER SIX. No outer influence for good or evil to act upon us, we release the good.** There again is a transition in consciousness. As humans we do believe that there are those individuals in the world who can, if they would, be good to us or we can believe that there are some who are good to us. And then equally we can believe that there are those who in some measure are an influence of evil or harm or destruction. It takes a conscious act of our consciousness to move from that belief to the point where we realize, "that can't be true. If God is the only influence in my life, then there isn't---and God is in within me----then there is no outer influence either for good or evil. There is only that influence which is of the Father within me, and it is always good."

Now we have you see scripture again. 'As ye sow so shall ye reap.' It's a strange thing that Occidentals do not like to hear the word, "karma", 'k-a-r-m-a,' the Oriental word "karma," and they'll all tell you they don't believe in it. But the law of 'as ye sow so shall ye reap' is karma, and so we can overcome karma. We can overcome the law of 'as ye sow so shall ye reap.' We can overcome that. We don't have

to abide under the law at any time. But there's only one way we can do it—that's rising into grace.

And how do we rise into grace? ----By an act of consciousness, by actually realizing within ourselves 'thou couldst have no power over me'---either for good or evil---'Thou couldst have no power over me unless it came from the Father.' Ah, that's quite a different thing. A spiritual good can come through you to me, from the Father. Do you see that? It can't come from you to me. You can't be the source of any good to me. I won't allow it, but the Father can use you as an instrument of good to me.

My good must come from the Father even when it appears to come through you. And so you can say to those of your friends or families—not to them, I mean within yourself you can realize, "ah yes, look at the wonderful good that comes to me from parent or husband or wife or child. Just think what wonderful instruments of God they are! That God's good is reaching me through them." Do you see that? But the moment you would let yourself come down to earth and say, "oh no. They're just good. They have a good heart and they're doing it," then you're limiting yourself and you're putting yourself under the law of 'as ye sow so shall ye reap,' for they may do something evil tomorrow and then you'll be saying they're evil. And so you'll be making the law for yourself whether they're good or whether they're evil.

But you can remove yourself from karma. You can remove yourself from under the law by absolutely taking the position that all good emanates from the Father within you. It may appear to come through a million different people, but it's an emanation of good, of God, from within you. Now as you sow to that spiritual Truth you will reap spiritually, but you'll not be under the law of 'as you sow so shall you reap,' you'll be under grace and it will be the grace of God.

NUMBER SEVEN: This is of course so basic that probably it should have been number one except that we may not have been ready to understand it so well. Probably that's how it got in here as number 7. **We must demonstrate God—not persons or things or conditions.** Now of course that really is the number one principle of the whole Infinite Way.

You can demonstrate the Spirit of God. You can demonstrate the realization of God. You can demonstrate the contact with God. But you cannot demonstrate person, place or thing. And so it is that we

must watch our step at all times to be sure that we are seeking only the realization of God's grace. We are seeking only to be with, in the Spirit of, the Lord 'for where the Spirit of the Lord is there is liberty' from all limitation, all finiteness, all discord, all inharmony. And so our entire demonstration is the realization of God, the demonstration of God, the consciousness of God's presence.

And of course I will repeat and probably this should have been with every number: Realization is demonstration. It is the realization of God's presence that makes the demonstration. It is the realization of the activity of God in consciousness that makes all spiritual good appear. It is the realization of God's grace as our sufficiency that makes the demonstration. It is the realization of any spiritual truth that brings it into effect.

You can say 'He performeth that which is given me to do,' but you can't make it happen that way. But a realization of it instantly brings it through. Realization is demonstration. But realization of what? Realization of the kingdom of God; realization of the activity of God; realization of the Spirit of God; realization of the presence of God; realization of the presence of the Lord; realization of God as one power; realization of the God as one substance; realization that God is the only cause, realization of God as the all and all. Realization of God is demonstration.

NUMBER EIGHT: Religion has concerned itself with changing evil people into good, evil conditions into good. This is not sufficient. **Material sense must be abandoned even when it is good material sense.** Of course that is a highlight of this Message. A good human being—even the best ones----could be bad tomorrow. Healthy human beings—even the healthiest—can be sick tomorrow. But abandoning material sense, spiritual man can never die. Spiritual supply can never leave one. What is supply? ---The realization of the Spirit of God.

Once we've attained the realization of the Spirit of God we can never be separated from any form of supply: food, clothing, housing or what not. And so it is that we have to abandon material sense. What is material sense? ---Dependence on person, place and thing, the calling of anyone good or evil, human judgments. All that must be abandoned and spiritual sense take its place, and we've been over the ground of what is spiritual sense.

NINE, this is more especially for all metaphysicians. **Knowing the Truth about people and things will result in failure. There is no Truth about people. Know the Truth about God.** All of this type of treatment or prayer which has to do with, "you are spiritual" or "he is perfect" or "she is the child of God"—all of that will get you exactly no place. That is not spiritual awareness. The only spiritual truth is that God is all, and God is individual being. And God is life and God is law. God is substance. God is reality. God is cause. God is all being. God is the maintaining and sustaining principle of life just as God is the creative principle of life. God IS, and beside God there is no man, woman or child in the world. God IS. God constitutes individual being. God constitutes the being of animal, vegetable, mineral, human. God alone IS. God alone is all, and that is knowing the Truth.

The minute you come down to 'he is' or 'she is' or 'it is,' you might just as well be looking at a ghost and saying it is a white ghost or a pink ghost when there is a nothingness there. There is no truth about a ghost because there are no ghosts. Do you see that? There are no truths about human beings. There are no truths about mortals. There are no truths about sick people. The only Truth there is, is about God and in knowing the Truth about God you make mortals disappear and in their place the child of God appears—not a sick person is made well, but a human being has been transformed into the image and likeness of God. Do you see that? But it's only done by knowing the Truth, and it's only done by knowing the Truth about God and God's creation and God's law, God's being, and God's activity, God's wisdom and God's love.

NUMBER TEN: I suppose you realize that each one of these numbers could just as well be a whole book, but these are merely essence. And it's up to you to write a book in your own mind about each one of these statements, and that's why I've said you'll have to make a lot of these tapes because it will be necessary for them to be studied and known.

TEN, "first fruits." Well you see there again, like number five where we, by service, forgiveness or praying for our enemies, we 'make a way for it to escape,' so in this, we will have to determine how we are to give our first fruits. There are many ways. The Hebrews were taught to give the first fruits by giving ten percent of their crops and cattle, herds and good to the church for its spiritual purpose. And, since then, it has been interpreted that we can give ten percent to our either churches or benevolences—whatever it is we wish to do

that is of an impersonal nature. That is outside of what we do for our relatives or friends.

But you can see that there is a much deeper vision behind the idea of "first fruits. For instance, if we were to give of our 'first fruits' to each other, it would mean that we would give the first fruit, that is, give our spiritual vision to each other. And so the way we would do that is by consciously knowing the Truth. In other words, again, if I am giving to you, I can only give in this way by knowing God to be the source of your being and the activity of maintaining and sustaining you, supporting you and feeding you, I am knowing the Truth. I am giving you the 'first fruits.' You may call it prayer or treatment, but I'm giving it to you in conscious realization

And the same way when you are thinking of me as Joel or when you are thinking of the Infinite Way, you can give your 'first fruits.' You can certainly set aside a period of every single day to know that the Infinite Way and Joel and all of those who are engaged in its activity, and then go back to your knowing the Truth that God constitutes their being, that the Infinite Way is really an activity of God, not of man. And because it's an activity of God it isn't even dependent on man, and because it's an activity of God there's no limit to it, and so forth and so forth and so on. And if you were to really see the Infinite Way as an activity of God, I tell you it would spread to the ends of the world faster than it's doing, and it's doing it fast with only a few in this realization.

But just think what will happen if every student of the Infinite Way would give their 'first fruits' to the Infinite Way. What would happen if you could consciously realize every day that human consciousness throughout this globe is receptive and responsive to this Message of God? Do you see that? And it wouldn't only be the Infinite Way that would get there. It would be the same message whether it's given through the Infinite Way or Christian Science or Unity or whether it's given through Brother Mandus or whether it's given through all these other people that are doing it on the face of the earth. Do you see that?

In other words, whatever is of God in their message would reach human consciousness. And what do we care how it reaches human consciousness or through whom as long as ultimately every knee will bend and say, "Oh heavens, why didn't we say that a thousand years ago: God is, and besides God there is nothing else." But you do see how you can prosper the Message of the Infinite Way by giving it

your 'first fruits.' Do you see that? You can give it spiritually and you can even forgive it its sins if it has any in its human experience and so forth and so on. Do what you like, but 'open out a way' yourself for the giving of 'first fruits.' Do the same.

This continues over onto the other side.

SIDE TWO:

Well, now continuing this **NUMBER TEN**. You 'open out a way' for giving of your 'first fruits.' And you do that just as you have just been shown how to do it for the Infinite Way so you must do it for your friends and your relatives and ultimately you must do that for your enemies too. You must give of the 'first fruits.' And you will find in this, that through this, Christ will be born in you. Even if Christ has not yet made Its appearance in you, Christ will be born in you through the activity of 'first fruits.' There is no finer way than in the agreement that 'I am an instrument of the Christ, of God, through which all blessings can flow to this universe.'

You will find that that realization will bring the experience of Christ to you. You see, it is like the rain falls on our plants, but you'll know that it doesn't nourish them until that it gets down inside and then begins to come up through. We put the fertilizer outside, but it really doesn't benefit until it gets inside and then comes up through. And so it is there is no, all this truth that we're taking in through the mind cannot feed us or benefit us. It's only as it gets in there and then begins to come up through and come out. And so it is that whatever it is that you loose from within yourself and give out is blessing you. Whatever you are taking in is only a preparation for that other step.

NUMBER ELEVEN has reference to Number 1: **Spiritual consciousness as against material sense**. When you see the invisible, the Infinite Invisible, as the law, cause, activity and drop concern for form—whether as person, thing or condition—then you are attaining spiritual consciousness and losing material sense. You see how every once in awhile we have to come back to this in a different way because this is the vital part of all living. It is the attaining of spiritual consciousness, and spiritual consciousness is that realization of the Invisible as the important thing in your life, and its visible form is just a natural result of it.

NUMBER TWELVE carries that a step further: **Never worship effect.** That means never hate, fear or love effect. And that of course is a paradox too because we say, "oh yes we love the members of our family," and we say, "oh yes I love my dog." Ah yes, certainly we're going to keep on that kind of love. But we are never going to love to such an extent that we cannot see the forms disappear and the new ones take its place. There is where idolatry comes in—the worship of forms. The very moment that a form becomes a necessity in our experience we are placing our dependence, our happiness, our joy on a form instead of the Invisible which is the cause of the form.

That is best illustrated in those experiences that some mothers have had. I had such an experience with a mother in the first year of my work who told me that she had a 21 year old son who got pneumonia and finally the doctor told her that it looked as if there were no hope and that she mustn't expect anything, that the doctor actually expected the boy to pass that night. He said, "this is the crisis." "But," he says, "sometimes in a crisis it can go either way." "But," he says, "in this case it looks definitely as if it's going the wrong way so don't be hopeful." And of course mother-like she began desperately to pray for the life of that boy. And then she realized that that was a sin and she thought, "Why, Father this was your son before he was mine. This was your life before it was my life. Who am I to tell God whither and what? God, you do your will with my son. I trust my son to you. He was yours before he was mine, take him." And before morning that boy was completely healed. He not only passed through the crisis but he also had his complete healing.

Do you see what I mean by form, by trying to grasp a certain form and hold onto it instead of releasing every form into God? We won't lose anything by it. The Master promises us that if we are willing to lose our lives that we will gain life eternal. And that only means that if we will stop trying to grasp our lives as if we could hold on to them or demonstrate them or have them or lose them and realize that all life is God's grace, then we will find our life eternal. We will not lose anything. No one can be righteous and beg bread. No one can ever give their lives or their family's life to God and then lose them.

In the same way with body---we must not try to hold on to forms of body. Why? Well, we've already learned in previous work in this series that we are not body. Body is an instrument of our locomotion at this particular moment. This is, the body is an instrument of activity for us. But we are not body. We are not fingers or hands or legs or hearts or brains. We are spiritual entity, and we have a body

given to us of God, eternal in the heavens, and then instead of trying to hold on to this, we hold onto the truth of our own identity and the body maintains, is maintained harmoniously.

And in the same way money is an instrument for our use. To hate it, to love it, to fear it is nonsense. All human relationships are given to us for our use. It makes no difference whether they're relationships with parents, with husband, wife, children. They are all given to us for our activity in this phase of existence, and we are to understand them as such, love them as such, treat them as such, but remember that 'our life is hid with Christ in God'---not with some outer form.

THIRTEEN, prayer or treatment is a recognition of IS--- never an attempt to use, twist, change or manipulate God. Oh well I think if we could learn Number Thirteen 13, we could leave all the rest of them out. Probably we should have started with thirteen and then gone home. Because as quickly as we can come to a place in consciousness where we understand that prayer or treatment is never going to manipulate God or make God do something that it isn't already doing, we are already nine-tenths home.

FOURTEEN. I am sure that this someday will be a book, **The Activities of the Soul: Prayer, ordination, authorization, crucifixion, resurrection and ascension.** Well, we are already beginning to see that meditation, communion, prayer, are not mental activities. They have nothing to do with our mind, that the mental activities are only the preparation for these. In other words, if we sit and contemplate a passage of scripture, that isn't our prayer. That is our preparation for prayer. Or, if we're in meditation and we contemplate God and the things of God, that is not meditation. That is preparation for meditation. And so communion---if we start talking to God, that is certainly not communion, but it may be a preparation for it.

But meditation, communion, prayer----these in their highest sense are activities of the Soul, and they take place within us and we become aware of them. In other words, it is God who meditates. It is God who communes with us, and it is God who prays. Scripture says we do not know how to pray. We let the Spirit, God, 'bear witness or make intercession with our spirit.' 'We know not how to pray or what to pray for. We know not how to go out or how to come in.'

Now you may take that literally that you do not know what to pray for. You have no idea of what your good tomorrow may be—no idea. It may have no relationship to today at all and that is one of the reasons too that we have discords, that we try to continue our life today like it was yesterday forgetting that we're not playing with rattles, but somehow or other we seemed willing to outgrow rattles. I don't think we really did. I think they were forcibly taken away from us some time or other and probably we were given dolls or toy trains. And I know right well that Christmas, Santa Claus, rather had to be taken away from me forcibly. I was just not going to give it up and I wasn't going to give up hanging up my stocking, and I refused. And so ultimately my mother just had to take it in hand and say, 'you're just not going to be a baby anymore.'

So it is we have to outgrow states and stages of consciousness, but sometimes they're forcibly demonstrated for us whereas we should be willing to outgrow childhood and come into our adulthood and outgrow our young maturity into our more mature years.

Oh no, everybody it seems—more especially the male—wants to hang on to their middle maturity. Oh yes, they don't want to lose that for a minute---not realizing that the later maturity has blessings that the younger maturity never could know. No use telling that to younger maturity though because they can't visualize it. But it's true that we must outgrow or be willing to let God outgrow our infancy and our youth and our childhood and begin to show us the more mature spiritual joys and ways of living.

Now, it is the same way that in prayer it's very difficult to give up the habit of praying. But eventually you have to give it up or else the day will come when you'll be so desperate that you will say, "Father I don't know how to pray. You'll have to take over." And you might as well do it before that day of desperation and learn how to let God pray in you.

The way is very simple. It isn't easy, simple of attainment, it's difficult to attain, but the way itself is simple. It is just to agree that you have no desires:

"I don't know what I want. I don't know what I need. I don't know anything about today or tomorrow. I'm perfectly satisfied to sit here, Father and wait you to show your hand. Reveal yourself. Thy will be done, not mine."

And so as you sit there with no desire because you have no knowledge of what is to be for you today or tomorrow, you develop the ability to attain a state of receptivity in which then God prays, God meditates. God communes in you.

And that of course brings us to crucifixion, no, to ordination and authorization. We have learned in our work that it is an impossibility for man to ordain us. It is possible for somebody to give you a diploma as a minister, or even for the State to give you a legal license to be a minister but that's not ordination. An ordination comes from within. You'll find an ordination that actually happened, and you can watch it happen if you like, in the book Metaphysical Notes. Because not only on the night of my ordination did I receive that, but I also received instruction to write it down and it was dictated to me, and it is exactly in the book, Metaphysical Notes, as I received it first in ordination, second as it was repeated to me to be written down, third as I delivered it to that class that night. Now that ordination wouldn't ordain you, but you can see in it what an ordination is when it comes from God and how it speaks in a language that humans do not even understand.

Now then each one just as they learn to let God pray in them, meditate in them, commune in them, then eventually God ordains. When God ordains, then you are a minister and you take up whatever from of ministry is given to you with or without a legal license. The same is true of authorization.

You will see eventually that it would be a foolish thing for me to authorize anybody to heal or teach the Infinite Way because I can't make them a healer or a teacher, only God can do that. And for me to give them the title of healer or teacher would be fooling them and the public, and so I do not give anybody the title of healer or teacher or practitioner or teacher in the Infinite Way. But I do not ban or bar anyone from healing and teaching the moment they are authorized and ordained within. And I can assure you that some have started before they were authorized and ordained, and they're not doing it any more. Others will do it again who are not authorized or ordained from within, and I can assure you they'll stop too for the simple reason that no one will ever come to any one's doorstep unless God draws them.

Now, **FIFTEEN** I see is repetition. To him that hath. **'To him that hath shall be given.'** And that goes back to 'what have you in the house' always starting from the basis that you already have, and

letting it flow. But evidently it was to make use of that scriptural passage: 'to him that hath shall be given. From him that hath not will be taken even the little that he hath.' And of course that is a law. The very moment that you begin to realize that your oneness with God gives you the fullness of the Godhead bodily, makes you heir of God, joint heir with Christ in God, then it can begin to flow out from you. But the moment you declare, "I have not," from that moment you begin to have less than you had before.

SIXTEEN is another repetition. **Prayer does not influence God.** We have been over that.

SEVENTEEN is repetition: **Demonstration of good is the result of realization.**

EIGHTEEN: A scriptural passage: '**Judge not.**' Now this is, this is really important to us. You have heard it said, 'judge not,' by which has been meant as a rule that you are not to judge evil of anyone. But this means also judge not good. Be as careful not to call anyone or anything good as you would be not to call them evil. Do not know anyone or anything as evil, but do not know anyone or anything as good. Then you won't make the mistake that is so often made in metaphysics of seeing a sick cat or a sick dog and hearing someone say, "oh, it's a spiritual idea." Or seeing some form of horrible sin or deform, deformation, and the same way saying, "oh, it's a spiritual idea." Don't do that. Don't do that.

Do not ascribe qualities of evil or of good to anyone or to anything. 'Judge not' means do not declare anyone good or anyone evil. Do not declare anything good or anything evil. And why not? Only God is. Only God is, only God is good. 'Why callest thou me good? There is but one good, the Father in heaven.' So don't call me good. Don't call me evil. Don't call any thing good. Don't call any thing evil.

Judge not. Stop judgment. Only God is good. Know that truth.

NINETEEN brings us to what might appear as repetition, but it has still an additional meaning. **Are we seeking God or are we seeking something of God?** Now here is a basic point in the Message of the Infinite Way. There is no such thing as God AND, and so the very moment that you're looking for a home or companionship, the moment you're looking for supply or employment, the moment that you are looking for transportation or a vacation, you are seeking amiss.

You see, oh this is so important! Once we have God we have all there is in the world. Until we have God we have nothing. So to look for supply or companionship or home spiritually is an impossibility because you can't attain them, because there are no such things...spiritually. Spiritually there is only God.

But attaining God you attain all that God is God to. That is all of God appearing as form. But to seek one of the forms or one of the facets of God, no, you've got to seek the allness of God, and in seeking the allness of God then you'll have those particular facets or phases or God or forms of God necessary to your own unfoldment.

Now, nothing could be more important than this point: **Are we seeking a realization of God or are we thinking of reaching God in order to get over here to get something that we think we're going to get through God?** Do you see that? Don't miss out on that. That is as important as any phase of this work.

God is life. God is individual life. God is working out Its life as our life. God is working out Its life in what appears to be the form of our life. God is working out Its life as our individual consciousness. God is working out Its plan in us and through us. We can relax. We can learn to be a beholder, and if you watch you will really see that what you think of as your life isn't that at all. It's God's life unfolding individually.

It's only your or my life when we take hold of it and try to manipulate it and do something with it, and make something of it. Then we've given birth to it, and eventually we're going to give death to it. But, as we become beholders of God fulfilling Itself on earth, God appearing individually on earth, very much like the Roman Catholic concept of Jesus which is entirely true: God Incarnate on earth, God Itself, very God Itself appearing on earth. The only thing the Roman Catholics didn't go far enough and say, "that's the truth about you and me" when we attain the realization of it.

God's life actually is the life of Jesus Christ on earth, and Jesus Christ knew it. God actually is living on this earth as you and as me, and we in some measure know it. The harmony that we are experiencing is the degree of our knowing that this is God's life and the degree in which we lose concern for it. "Take no thought for your life, what you shall eat or what you shall drink." And in proportion as you can have no concern for your life but learn to be a beholder, you will actually find that this isn't your life at all, and never was. This is

the life of God Incarnate on earth, individualized on earth. And all that the Roman Catholic Church says about Jesus Christ is true, except one thing, and that is that He was something separate from the rest of us.

God is individual being. God appears on earth as individual you and me and as we step aside, move over just an inch, you'll begin to see God shining through. Otherwise, you've given birth to yourself and in the end you'll give death to yourself. You'll create yourself, maintain yourself, sustain yourself and in the end get rid of yourself. But in one way or another, we all must come to that place of realization that God is individual life.

I can tell you this: There is no other healing principle. If anyone in this world thinks that God has empowered one person to heal another, they're dishonoring God. 'God is no respecter of persons.' It is only that one person has attained the realization of God as individual life that constitutes him a healer. But God didn't make him a healer. He was ordained a healer by his realization of the universality of God. Do you see that?

That's the way it is. God is individual being. God is the life of individual being. God constitutes individual being. God is the supply of every individual being. God is the home and the health and the happiness. God is the health of His flesh.

TWENTY ONE was just a writing out of something that I gave you in one of the previous ones: **the principle of giving of first fruits, giving of Truth, giving of tithes, giving of love.** And this of course you must remember is the 'bread on the water.' It is only what you give out that can come back to you. There is nothing out in the world that has any way of coming to you except what you place out in the world to come back to you. I mean there is no question about that principle that life is a completeness within us, and as we permit it to flow out, it flows back. We had that in our Series of Fourteen here last year down at the hotel that this very principle that 'the bread on the water that comes to us is the bread that we placed there.' And heaven help us if we try to draw in somebody else's loaf of bread out there. We will find in some way our fingers will be burned. We have only a right to the 'bread of life that we place on the waters of life' because God has planted in us the completeness of Its own being, and that is for us.

TWENTY-TWO is **seeking God without a purpose**. That of course is the extreme of spiritual realization: The very moment that an individual comes to the place in consciousness where their whole heart and soul yearns for God. But not for any harmony that's going to come, and not for any good that's going to come, not for any peace that's going to come, not for any healing that's going to come. When a person achieves a state of consciousness in which they'd say:

"God what difference would it make to me if I had a body or didn't have one, or if it were healthy or not healthy? I'm not seeking anything but God. Let me live and move and have my being in God, of God, with God and I can take all the rest that may be."

When consciousness rises to that place of devotion where God is God to us only for God's sake, that is when we have attained the Infinite Way of life because in that way of life there is no limitation whatsoever.

Of course, that brings us to 'this kind goeth not out but by prayer and fasting.' Prayer must be without thought or desire. The prayer of silence must be practiced. I have given the correct letter of truth, but there must follow the prayer of silence. That is a silencing from all desire, all hope, all expectancy, the complete prayer of God realization for God.

Certainly that would bring us to this—that there is no connecting of Spirit to the human scene. Now watch this---you see this is where the world is godless. This is what makes of all religious teaching just pure atheism—the fact that they expect God to be a God in mortality. If you actually had a sick body, and you expected God to come there and heal it, it certainly would be because you believed God had the power to heal your sick body but wasn't doing it, and you're waiting for it to happen today or tomorrow.

Why should you think that God will heal you today or tomorrow if God left you unhealed this morning? Or, on the other hand, if you believed that there were boys at the front engaged in battle and God was saving one of them while letting another be killed or made insane or wounded, what kind of a God would that be? What kind of a God would you be having? Now, is there no hope for anyone on the battlefield to experience God? Certainly there is—the moment they reach in consciousness for God, they'll have God. That's the answer.

Don't expect God to come to mortality. Give up mortality by opening your consciousness, and you'll be lifted out of mortality into God or spirituality. Don't try to have God fixing up your humanhood in one way while you yourself are trying to violate it in another way. We can't eat those big Thanksgiving dinners and then take a little bicarbonate afterward and get relief. Sure we can on the human plane, but on the spiritual plane you don't think for a minute we're going to gormandize ourselves materially and then have a spiritual God act as a sort of a bicarbonate of soda and say, "oh I'll give you relief. Sure I'll take care of you." "Do that Father because tomorrow I want to go out on another binge."

No, no let us not believe for a minute that you bring a spiritual God to a material concept of life. What you do is lift yourself above the material concept of life into God. And so if you were going to heal someone, don't ask God to come down to mortality, but lift your so-called patient up out of mortality into spirituality by understanding God as individual being. Do you see that?

But then supposing you heal them. Then you've got to say to them just the same as Master did: 'Go and sin no more lest a worse thing come upon you.' I wonder what you think happens to these people who come for spiritual healings and get them and then go back to their vomit again? I wonder if you don't think that a worse thing comes upon them. You can't avoid it. These teachings that the Master gave us are spiritual truth. If you once are lifted above mortality into spirituality, go and sin no more. Don't go back to that material state of consciousness because a worse thing can come upon you. And that is what happens to many of our people where they do have wonderful healings through our state of consciousness, and then disregarding it go right back to their human way of life tomorrow as if there were no responsibility on them at all. Oh no, they have received the grace of God but there's no responsibility on them except to go out and sin some more, and of course no worse thing should come upon them because they've had a spiritual healing.

Now, (can I?) all of our thinking deals with concepts. It doesn't deal with reality. Reality is given us of God, and if you wish more quickly to leave the discords and inharmonies of human existence, begin to do less thinking because all you're thinking about are concepts—not realities. I don't mean that when you're thinking God and spiritual things. I mean when you're thinking your ordinary, everyday

existence, you're thinking principally of concepts and you are not rising into your spiritual life.

So by degrees when you're tempted to think of things and persons, try to train yourself, "what good is that after I've done all that thinking about it? It still is only a human or mortal concept. So let me give that time to pondering some idea of God or Truth." Do you see what I mean? I don't mean that you shouldn't think about your home, your business, your family, but I mean that think of what you think about them. The more you think of them in their spiritual identity, the more you're following this. The more you continue to think of them as they appear to be on earth, the more you are just thinking and dreaming about mortality, human experiences.

Now, to know, to see, to behold the reality, have no thought or concept or idea, but let the Real become evident by your state of receptivity to it. No matter who it is out here or what it is out here instead of doing a lot of thinking about them, turn within and say, 'Father reveal the truth about them or about that circumstance or that condition,' and then you will see the difference.

Well I guess that ought to be about it. Is it?

Now listen to this one—"for by strength shall no man prevail." That's like our 'not by might, nor by power but by my Spirit'. We are tempted at all times in the material scene to think that our human acts or physical acts accomplish things for us, and metaphysically we are led to believe that by our mental acts or mental thoughts that we are to accomplish something, but neither is true. Both the mind and the body should be instruments for the Soul. So that if you learn that 'for by strength no man shall prevail,' that 'we do not live by bread alone,' by effects, even thoughts, we will develop this inner spiritual capacity. And the Soul then will inform us and enlighten us, and our minds and our bodies will be instruments for the Soul to use. Do you see what I mean? For instance, I couldn't have made up that's in this book, could I? I couldn't have thought it all out with the mind. Do you see what I mean?

That had to come and then the mind received it and the hand wrote it down. All of this that I have read to you today and built around what I have read had to come through my mind and body as instruments of the Soul. This is truth.

This isn't anything that a man makes up in his head. This isn't anything a man or a woman can invent. This is spiritual wisdom that emanates from the soul. But by developing that listening ear, that ability always to let the Father use us, the mind receives it and the hand can write it down, and so you will ultimately see that your mind and your body is an instrument of the soul. And that's why it will never wear out. It only wears out if we use it—not if we let the Soul function through it.

It is---I wish sometimes I could show you this by illustration. I don't know whether I can anymore, but we think of strength in the arm or in the muscles. And when we want to use strength, we tighten up in that manner, and of course by doing that we can attain a certain amount of physical strength. Actually I can attain five times, ten times more physical strength in my arm by letting my hand dangle loose because there is a way of connecting up this hand with the Soul force. And the strength that will be in here will be the strength of ten men, but it will flow through. There'll be no tightening; there'll be no pressure. It will just flow through and I don't know that you could do it now, yes you can. You will find that without any tensing of my muscles that my muscles get harder than I could ever tense them. That's the activity of the Spirit in there when I am not personally using any strength or power. Now so it is you will find that you are wearing out the mind and the body.

You know, there was a time when they thought that writers all had to become insane. That's what they said that Ralph Waldo Emerson died of softening of the brain because he used his brain so much during his lifetime. Walt Whitman, the same way, was paralyzed. His brain became deficient because he used his mind so much. A lot of nonsense---they were both ignorant of the fact that they could have connected up their mind to their Soul. And then instead of using up the mind or the brain or the body, the Soul would just function through and it would never wear out. Now.

For by strength shall no man prevail. We do not 'live by bread alone but by every word that proceedeth out of the mouth of God.' And so it is that you become receptive and responsive, and you let your mind and your body be used by God. Now some people in the past have said to me that when we practice such a thing as not taking thought, that we're blanking the mind and becoming stupid.

No, when you learn to live without taking thought you will be more active in thought than you've ever been in your life. But it will not be

a thought that you are creating or manufacturing. It will be a thought that flows through from the Soul, like in prayer. In prayer you don't have to think thoughts. In prayer you don't have to make statements. Ultimately in prayer you'll sit silent and let the Soul do its praying. And then you'll know that prayer is a faculty of the Soul, an activity of the Soul faculty. It has nothing to do with man. Soul prays.

Now, spiritual healing is not the overcoming of physical, mental or financial discords, but is the demonstration of the presence of the grace of God. Now of course that is a repetition, except that in presenting it in this way it gives me the opportunity to hook it up to the healing work. Let me see. Every one of you has at sometime or other been called upon to heal someone of something, for help. And if you go back in memory, you probably can remember saying, 'oh I can't take care of a cancer case or a consumption case. That's beyond my understanding.' Or, 'oh I don't know enough to take care of this kind of a case.' 'Oh it's just a simple headache? Yes, I'll give you some help. Oh just indigestion? I'll give you some help.'

Well now you see the principle of this work is that we are not engaged in physical, mental or financial healing work. We have nothing to do with physical healing, mental healing, moral healing or financial healing. Our work has to do with the realization of God. Now it becomes a point of transition that you must make in your own consciousness to where when you're called on for help, that you don't think of it as removing a fever, or reducing a lump or setting a bone or producing elimination or digestion or assimilation; to where you never think of the call that has come to you as a physical, mental, moral or financial call; where you look upon it only as a call to attain a conscious realization of God. Do you see that?

It should make no more difference to you whether a person writes that they're unemployed or calls up and says they have a cancer or as to whether they merely said, "I've lost a quarter. Will you do some work for me?" You say "yes" because you don't care whether they find the quarter or not. Do you see that?

Our metaphysical workers actually act as though they believe that they were healers of mind and body and purse, as if they were actually called on to reduce fevers or remove lumps. We're, we're not in that business at all. That's *materia medica*. We have no relationship to that. Our work is abiding in the consciousness of God, and letting it dispel any kind of an illusion—very often even

good ones. Do you see that? Now that is a matter of training. Just like training to let God pray in you so do you have to train yourself to see that it makes no difference what the nature of the claim is that's presented to you.

You're not a doctor. You're not going to perform a physical miracle. You're not that at all. You are the Christ. You are the Son of God that realizes the spiritual nature of God and God's creation as against all these other appearances. But an appearance of a headache is just as much material sense as the appearance of cancer or consumption. You have nothing to do with the appearances. You have to do with the realization of God and the spiritual nature of this universe. Oh this is so important when you come down to the actual.

The evil appearance is the decoy tempting you to treat it, overcome it, remove it or destroy it; whereas, thought must instantly be removed from the appearance and turn within until freedom is realized as an inner peace, an inner joy or an inner release. Is that clear?

Well we'll just stay on that until tomorrow. Thank you.

TAPE 69/5411:

SIDES ONE AND TWO

1954 Honolulu Lecture Series, Tape 5

"INFINITE WAY TREATMENT"

SIDE ONE

All right, this is Sunday afternoon and we are continuing the subject of Infinite Way treatment. And we are at that point of the treatment now, well of course, in our treatment we recognize first of all that the treatment had nothing to do with you or me as people. It had nothing to do with our problems. The treatment concerned itself with the nature of God because once we learned the nature of God, we knew the nature of God's creation. And in knowing the nature of God's creation we knew the nature of truth, and in knowing that truth, that truth made us free.

Now we have come to see that as God is law and God is love, God's creation is governed according to a spiritual law, according to spiritual love and shows forth all that God is. The basis of all this is, of course, "Son I am ever with thee and all that I have is thine," and we realize that all that I am thou art. All that God is I am. That is the truth about God and its spiritual creation, which is your being and mine. And so we come to the realization of our true identity, and we find that we are not bodies, we are Spirit. We are consciousness. We are soul. We are life eternal.

The Master says "*I* am life eternal. *I* am truth. *I* am the way, the truth and the life." And so you see now that the 'I' that has fingernails, the 'I' that has hair and body, that 'I' is the *I* that *I* am, and it is life and truth and love and consciousness and therefore it is the law unto this body. Now watch this.

Now as you learn your true identity as *I*, as consciousness, you will see that the *I* that *I* am, the Spirit that *I* am, is the law unto my body, unto my health, unto my harmony, unto my business, unto my being, unto all that concerns me. And that is why the poet discerned that 'God is closer than breathing, nearer than hands and feet.' Why? **God is the essence of that *I* that *I* am** and so we come to the Master's teaching: "the kingdom of God is within you."

Now there are two parts to that statement that are of vital importance. The first one is "the kingdom of God is within **you**." That is to bring home to us that the realm of life eternal, the realm of our harmony, the realm of our true being is within us and it's not out here. It's not to be achieved. It's not to be accomplished. It's not to be attained. It is already within us.

It is within us so that we can always turn within and eventually come into the full realization of it. We know now **where** to meditate: meditate within our own being. We know now never to look outside to person, place or thing for our good. We know now never to have a reliance outside except in the help of someone who is realizing or helping us to realize the nature of our own withinness.

Now then the second part of that same statement that is of importance is this: "the kingdom of God **is** within." Ah, see now what happens to that statement—not only that it gives us the kingdom of God is within us---but it also tells us **when** it is within us. It is within us **now**. All our function is, is to become aware, to realize that it already is. You see how it is not something that is off in the future. Do you see that it is not something that is to be attained by changing our selves or going some place, into holy mountains or into the right books or the right classes? No, no, no.

The right books and the right classes and the right teachers reveal that the kingdom **is** within you, brings you back to this "is-ness." So that regardless of appearances—whether the appearance is one of sin or disease or death or lack or limitation---that you withdraw your thought from the appearance and get back inside to the **IS**. The kingdom of God **is**, and it's established.

Now the moment you do that you get to the place where you overcome idolatry. **Idolatry is giving power to something external to your self**. It makes no difference whether you're giving power to a dollar bill or a dollar to a friend, or a power to a friend, or a power to your security or power to your position or whether you're giving power to food. Regardless of what it is that you're giving power to you are indulging idolatry. Now that doesn't mean that you stop eating or that you stop eating intelligently. It doesn't mean that you stop earning your money or even investing part of it or saving part of it. It doesn't mean that at all.

It means that whatever you do, you do in the realization that your eating is a part of your God experience, your earnings are a part,

your intelligent investment of them is a part, and you never again fear, hate or love any form. You put your entire worship in cause, which is the *I*, the God, the Spirit of your being.

It is in this wise that ultimately we are enabled to obey the teaching of a Persian mystic who says that we must come to love the devil. And so we must. If we don't, we are acknowledging a presence apart from God, a power apart from God, an activity apart from God, and that eventually must be overcome. It is just the same as in healing work. Unless you are enabled, through your vision, to overcome the fear of disease or the hate of disease, there is no way to heal it or to be a healer.

One of the first things that must happen in the changing consciousness must be a lessening of one's fear and hate of disease and of sin. I mean it's so easy to be self-righteous and to pull the skirts aside when we see a little sin around or a big one. But as a matter of fact it won't do. The Master never set that kind of an example, and until we begin to see that any form of sin, **every form of sin, is nothing more or less than the same thing that brings sickness—that is a sense of separation from God. The sin disappears the same as the disease does the moment there is a realization of oneness with God.**

And so you have to come to that place where you do not necessarily embrace the devil as your partner, but come to a love of the devil in a sense of "Father forgive them they know not what they do" and ultimately of realizing that part of the devil's work is really a healthy experience for us. Without some form of sin, sickness, lack, limitation we will not be driven above human good into spiritual wisdom and demonstration. Almost anybody in the human picture comes eventually to see that human good is a much better policy than human evil and that they have an innate desire to be good rather than to be evil. But that really is not spiritual demonstration. That is only one step in evolution.

The real step is not to be concerned with sin or disease, that is with human good or human evil, with human health or human disease or human wealth or human **poverty but to see through these to our Christhood, to our spiritual identity.** And then these things that we have called errors, evils, normally and naturally disappear because they're no part of God's kingdom. They're no part of spiritual consciousness. They never enter the thought of the person who has attained even a small degree of spiritual awareness.

Now as you come to see then that you're not to be concerned with your hair or your fingernails and that you come to see that you're not to be concerned for the body. "Take no thought for your life," for your body, "what you shall eat or what you shall drink." Don't take thought of those. Take thought of the kingdom of God, of the realization of God as already established, God harmony, God's being already established. Then you lose all idolatry. You lose the hate and fear and love of everything that exists as form, and then you allow all form to come and go as it will and ultimately you have very little of the discordant form in your experience. Probably until after the crucifixion, probably right up until the ascension, there will be some form of erroneous form and experience in our lives.

One of the experiences that came in my life was in the form of a realization that Judas was with Jesus right up to the crucifixion. And so probably there will be a Judas in our experience in one form or another right up until we go through that demonstration which proves that we can lay down our human sense of life, the crucifixion of the body, of the personal sense, and to rise again in our spiritual identity.

Now one of the results of this treatment--and it doesn't come quickly---you have to give some conscious thought to it--is this: **You must come to the realization of God as one, one power.** As long as you persist in the theological belief in good and evil---even to the belief that good sometimes overcomes evil or that the function of good is to overcome evil or as long as you remain in the metaphysical belief of truth overcoming error or the immortal overcoming the mortal, you are not in the Infinite Way treatment. The Infinite Way treatment is not an overcoming nor is it the using of one power to overcome another. Nor is it the improvement of anything or of anybody.

The purpose of an Infinite Way treatment is the realization that the good alone is **real and the good alone is, and that besides good there is no other.** Now don't forget that as long as your treatment contains in it any element of belief that good is going to overcome evil, or that truth is going to overcome error, or that truth is going to heal disease, or that truth is going to reform a sinner or remove sin, you are not yet in the Infinite Way sense of treatment for this reason.

The Christ consciousness does not recognize humanity. It does not recognize anyone to be healed, to be raised, to be reformed for the

simple reason that, to the Christ consciousness, there are no such things present. To the Christ consciousness all things are pure. **To the Christ consciousness there is only one vision and that is God and his Christed son which is you and me.** And so when we are faced with sin, sickness, death, lack or limitation in you or me, we are faced only with an appearance, not a condition, with an appearance, not a condition.

Some years ago in a class in Los Angeles I had the vision in describing the nature of error to remember an experience that took place on the desert. Driving on the desert very often you will see water on the road ahead of you. And if it is your first experience in the desert, you may immediately and automatically stop your car. And the first thought will be to get rid of that water on the road so that you can go forward. But of course you only have to sit and look at it for a little while to come to the realization that it isn't water, it is an illusion. It is a mirage. And having recognized it as an illusion or a mirage, you immediately start your car and go forward, pay no more attention to that **appearance** of water which still remains on the road. Only now you know it to be an appearance or a mirage and so you ignore it and to go forward.

Now then in this consciousness the same thing happens. Regardless of the name or nature of the sin, disease, death, lack or limitation, you now recognize it to be an **appearance, not a condition.** And so as the motorist does not look around and try to find buckets to remove the water, but recognizing that he's facing only a mirage goes forward, so does the Christ say, "what did hinder you?" He doesn't stop to heal a crippled man. Please note that. He does not stop to heal a crippled man. He says to the crippled man, "what did hinder you?"

In other words, to the Christ there is no impediment. There is no disease. There is no truth or reality in any discord, and so he says, "what did hinder you?" And so to the Christ of the Infinite Way treatment there is no crippled man to heal. There is an appearance, which that man is accepting as reality, and the Christ says, "what did hinder you? There is no such thing, get up and walk."

Now that is the point to which every Infinite Way treatment must reach. It must reach the state of consciousness that recognizes---oh remember please this isn't hiding your head in the sand and saying there is no error. ***This is really understanding the nature of error as mirage, understanding the nature of it as an***

appearance, as an illusion, but not something to be fought, not something to be healed, not something to be reformed, not something to be changed. Oh no, no, no please. Too often I have letters come to me and telephone calls saying, "please will you help me with my illusion." Now actually, actually if you know it's an illusion, why be concerned about it? If you know the ghost in this corner isn't a ghost, why fear it once you've recognized the illusory nature.

And that is why in the Infinite Way writings you will find in every book a chapter on the nature of error. And you'd be surprised how many people have told me that I give too much thought to error. No, no, no I give a lot of thought, and a lot of work and a lot of writing to *exposing* the **nature** of error, the illusory nature, the delusive nature, the fact that error exists not as a condition and not as a person. That is why now you see something important. That is why we never take the name of a person or the identity of a person or the thought of a person into our treatment.

There is no such thing as an erroneous person. How in heaven could there be if God is infinite and God is your Father and mine? How could there ever be an erroneous person? **We never take a person into our treatment. What we take into our treatment is God and His son the Christ.** And then when we get to the nature of error, we find it to be not a person—oh no, not a sinful person, not a sick person, not a dying person, not a poor person, not an unemployed person. No, no, no. **The nature of error is mirage, a hypnotic suggestion, a hypnotic appearance.**

Why, another time in trying to make clear to a patient this nature of error I was led to tell them of an experience of my childhood, young manhood, when I was very friendly with many of the people in show business in New York. And one of my friends was a hypnotist. And his act was to bring people up to the stage and hypnotize them and one of the things was of course to tell them that "that's a white poodle, now chase it off the stage because we don't want it here." And you'd be surprised at the effort that many people spent to get that nonexistent white poodle off the stage.

Now what is the help if that person looked up and said to you, "I can't get this white poodle off the stage. Help me." What help would you give them? Would you help them get the white poodle off the

stage or would you snap your fingers and awaken them and find there is no white poodle there.

Now in the same way let me tell you. **In all of this earth there has never been a disease. There has never been a death.** Not in the history of time since the beginning of God has any individual ever been sick or died. It couldn't be if God is. **You've got to be an atheist to believe in sickness or death.** But that we, in our ignorance, may be so hypnotized as to accept the mirage on the desert as if it were water and we had to get out and bucket it off.

If we are to stand on the seashore and say, "ah the sky reaches the water so we can't take a ship out there," if we are to look at car tracks and say, "look they come together; you'd better not ride on a street car. The tracks come together; you'll roll off." **If we are to be fooled by the appearance of our senses, we will live in the limitations of our senses. And the secret of life is you must rise above what you see, hear, taste, touch or smell in order to perceive that which is real.**

That is why Paul tells us "the natural man receiveth not the things of God." Certainly not—that which you see, hear, taste, touch and smell isn't the Real. It is some degree of a *perception* of it, of a glimpse of it, of a sense of it, but it isn't it itself any more than this is me or that is you. If I want to know you, I have to close my eyes. I have to stop thinking about what I know about you humanly and I have to rise into a state of spiritual awareness, and then I see you as you are. And that's what a treatment has to be.

A treatment has to be a rising in consciousness through these different steps that have been outlined until you finally achieve a state of consciousness in which you can look down and see the water on the road, and the tracks come together, and the sky on the mountain, or the sky on the sea, and still say: "Now I know that those states of limitation do not exist." They are merely images and thoughts, appearances to human sense. But the truth is 'since before Abraham was I am. The kingdom of God is within you. I will be with you until the end of the world.'

Now that very *I* that you proclaim, the *I* that had its fingernails cut, that *I* will exist until the end of the world, and it will live through a million, million sets of fingernails and hair and bodies. It will exist if we change the body from the worm to the butterfly, if we change the

butterfly to the human form, if we change the human form to a higher sense of being and of body.

Regardless of what happens *I* will be with me. *I* will be a conscious being; a conscious being, and I may at some period of development see my body sinning. I may even see my thought accepting the desirability of sin, but *I* will be there in the background knowing, "this is pretty stupid because it's not satisfying." I may also see myself sick and not be able to help it for awhile, and yet in the background something will say to me, "This is foolishness if you can only catch the right idea."

And it may well be true that some day I will watch myself die. But this I have learned, if I die *I* will be watching myself do it. *I* will be standing there watching it. I will see myself going through the process and if it comes prematurely, I'll be saying, "what a fool you are to let this happen." If it comes in a timely way it will be when I am ready for a higher unfoldment of existence. Just as we have passed through all the stages of schooling and then risen above that to the actual practice of life, and then come to a spiritual sense of life and as a practitioner and as a teacher.

And who knows where it ends because nobody can really believe that what we're doing now represents the height of spiritual consciousness. It can no more be right to be a practitioner forever or a teacher forever than it was to be a businessman forever. There must be a steady unfoldment, a steady progression so that we come to where Jesus was when he healed and when he taught and then said, "If I go not away the comforter will not come to you." And he was perfectly ready to make the progressive step into whatever form of divine and spiritual activity the Father had for him.

"In my Father's house there are many mansions. If it were not so I would have told you so." There are many states and stages of consciousness for us, and we go through all of them until we achieve complete freedom from limitation to a sense of form.

Now then, I go back for just a second to remind you that **in your treatment you must come to a place where you recognize that you are not dealing with a treatment that is meant to achieve something.** You are dealing with a treatment that is meant to *reveal* an **already** existent state of spiritual harmony.

Do you see the difference? The treatment is not to achieve something. The treatment is to **reveal**. I don't want to heal you, I don't want to change you, I don't want to improve you. I want the Christ of my being to reveal your spiritual identity to me so that I come into awareness, so that I behold you as you are in His image and likeness, and then you may say, "well that's a good practitioner." Yes, ***the good practitioner isn't the one that can continuously heal you, but the one who can continuously reveal you---first to himself and then ultimately to you.***

One time in a class association a student asked my Christian Science teacher, "how do you protect a treatment after it's given so as to be sure that it has force?" And he said, "I never thought of that before but now that you ask it I think that the way that I would protect it is by saying, 'thank God this treatment isn't going to heal anybody.'"

Now you see if a treatment has as its purpose the healing of anybody, it must also include the belief in humanhood, and a human being, and in states and stages of humanhood—some good and some bad. But that's not the purpose of the Infinite Way nor was it the purpose really of the higher teachers, the teachers who had the higher wisdom in Christian Science. They knew enough too to know that the actual function of a spiritual wisdom isn't to heal anybody. It's to reveal their Christhood, and it isn't to reveal that we have a power, that we have a God that will overcome trouble.

No, no no---we have a God that is so infinite that no troubles ever come into its orbit. You see, that involves understanding the nature of God. **Until you understand the nature of God as one infinite good you'll be using God. You'll be using truth.** Oh no, no, no, no that's where the Infinite Way turns away and says, "no, no no--- not for us. Let us be **used** by God. Let us be **used** by truth. Let us be an instrument through which truth reveals itself, but oh don't let me use God."

There is a sense of "I," do you see, there is a sense of "I" comes in there if I use God. I, a nice human being, a knowing and understanding human being going to use God? I hope not. I hope not. No, no, no. But if I am still, if I can hear the still small voice, if I can be receptive and responsive to the divine impulsion within, that truth will use me to reveal Its glory. You must always remember this that in the Infinite Way we understand that 'the heavens show forth God's glory.' The earth showeth forth God's glory. We show forth

God's glory—not ours. We don't express God. We don't reflect God. No, no God expresses God, and that expression appears as us.

God reflects Himself into this universe and that is us. But we have nothing to do with it. God has to do it. We do not express God. We do not reflect God. God expresses Himself. **God expresses Himself.** We don't express the glory of God. That's egotism. God shows forth His own handiwork. God glorifies not you or me. God glorifies Himself, and the nearer we approach that vision, the greater glory of God is being shown forth.

Always remember to watch out for the word "I" because if you use it in the wrong sense, it will trip you up. It will trip you up. That would be the same thing as prayer. You know that a prayer that is used or meant to produce something isn't prayer at all. And that's why in many cases it's not productive. Prayer is not something that we use for a purpose. No, prayer is a communion with God.

That's why when we get above treatment we get into prayer. Very often prayer and treatment are used as synonyms, and it doesn't do any harm to use them that way if you acknowledge that there are different forms of prayer. Then you might say that treatment is one of the lesser or lower forms of prayer. But prayer, in its true sense, is not any attempt to bring anything about, change anything, twist around a condition or manipulate the world—no. No no.

Prayer in its true sense is a communion with God that results in beholding this universe as it is. Prayer in its higher sense has nothing to do with a personal concept of life. It is really an abiding in God. That's why prayer in its highest sense is wordless.

The higher forms of prayer have no thought and have no words. They are completely a state of silence spelled with a capital "S". You will find in the Monthly Letter these forms of prayer, these degrees of prayer. You have one this month in the April Letter and you'll have one in May and you'll have another one in June—all carrying forward this idea of prayer so that we ultimately get to the place where, when we pray, we have no idea at all of wanting to get something from God, or change anything in the universe. We have only one desire and that is to sit or stand or walk or swim, but in a feeling of union, a feeling of oneness, in a sense of being receptive and responsive to a divine impulsion within us.

So that is why if your treatment has anything in it of the nature of a desire, of a wanting to change something or improve something or get something, don't stop your treatment until you've risen above that because that is not an Infinite Way treatment any more than it is an Infinite Way prayer. **A treatment cannot stop**—you're not through with your treatment----**until you have come to the realization of "the kingdom of God is within me."** Oh 'it is already so then I have nothing to seek.' Or the realization of what we have over there in the secret of the 23rd Psalm: "The Lord is my shepherd.

Now you're not going to try to get anything more from God after that, are you? The Lord **is** my shepherd. He leadeth me. Now I'm not asking Him to lead me. He leadeth me beside the still waters. He maketh me to lie down. I'm not going to ask him to do something that in the end He's going to make me do anyway. He **maketh** me to lie down.

You see the "is-ness" of the 23rd Psalm—now that "is-ness" of the 23rd Psalm is the "is-ness" of an Infinite Way treatment and of an Infinite Way prayer. It is the recognition of harmony IS. Nothing that I'm thinking, no truth that I'm knowing, is meant to change anything or to correct anything or improve anything. It is merely to lift me into an awareness of the kingdom of God as it already is.

Now that's an important point, along with these others, and so I'm going to ask that as you think of these things this coming week and practice these things this coming week, then if it raises any question, write it out and bring it in. Leave it here or leave it at the book table where I can get it. And let us have all of this ironed out so that before June gets here we can be so well established in this realization either that if we don't go to the class, it won't make any difference, we will already have this. Or if we do get to the class, we will be able to take a next higher step in spiritual unfoldment and because, please believe me, in this spiritual unfoldment this is but a step. This unfoldment is so infinite that we can keep going forever and still not attain the realization of all that it contains.

Now I have one more note. It came out of my meditations early this morning. If I speak of meditation, I speak of something that you know is an activity that does not concern anyone in this world but you, the individual who is meditating. In other words, **you know right well that you can only meditate with and upon God** and so you know that you can't get help from your neighbor in

meditation. It is absolutely an individual experience that must take place within you and without any other help. **It is absolutely an interior experience**, an internal experience and it is one with which, well you can't even get help from your mother or father or husband or wife.

It is your own experience within you and it is sacred and secret between you and God---now that you know. But here's another word: **"communion."** And in the minds of many that has to do with an external experience that takes place in church probably. And now I'm going to ask you to lift your thought above the outer sense of communion until you see it also as an interior experience that has nothing to do with your church, with your neighbor, with your parents, with your marriage. It has to do with something that takes place inside of you. A communion is an activity between you and your God, and it must be done as sacredly and as secretly as your meditation.

Then we go to the word, **"prayer"**, and again prayer may be thought of as going to Mecca or going to Rome or going to Boston or going to church. Now you've got to take the word, "prayer," and bring it into an interior experience like meditation and communion until you see that prayer is not something that's done in unison. When it says "where two or more are gathered together in my name," it doesn't say anything about praying. It has to do with being together in this one consciousness, in this one truth, in this one life, in the sharing of this truth, which we have been doing. So you must see that prayer also becomes a secret and a sacred thing that takes place between you and your God, your Father God, your Mother God or whatever name or nature of God that you have. But prayer is a secret thing although it is answered openly. Pray within and the answer will be 'shouted from the housetops.'

Now we come to the word, **"ordination."** Ordination is thought of as something that takes place in the exterior world and is something that may be conferred upon you in the external world. And of course for human purposes it can be, but actually no one is ordained who is only ordained legally or physically in the external realm.

Ordination is an activity of the soul, and it takes place within you when you hear the still small voice. When the still small voice begins to talk to you, you have been called. You are ordained. Then you may say, "the Spirit of the Lord God is upon me, and He has ordained me to preach this truth, to heal the sick, and raise the dead." That is not

something that can come to you in the exterior. Ah yes, you can get a legal permission to preach the gospel and to heal the sick. But it won't preach the gospel and it won't heal the sick even if you go through the motions.

Ordination only comes from within and you can recognize it. It comes in those earliest stages when the Spirit of God comes to you from within, speaks to you, rather than you speak to God, when you've learned the difference between coming to God for an **audience** or an **audition**. Now as long as we are going to God to speak and to say things and to think things, we are going to God for an **audition**.

When we have gotten past that stage, we learn to come to God for an audience and that means that we come to God in silence. We come to God in silence and let God speak to us—that audience with God. In an audience with God you utter no thoughts and you speak no words. You just sit as it were as if you were sitting at the Master's feet and letting the Master do the revealing. And so it is ordination comes, and it is an act of the Spirit within you. And when it comes, you are ordained and you can preach and you can heal without any man's permission.

Ordination then is a secret and sacred right that takes place within your individual consciousness. Sometimes after you've been ordained within you do receive an ordination from some organization or authority without. But begin to see ordination in its truest sense. The same word is "**authorization**." I receive letters all the time, "may I begin to practice the Infinite Way?" How do I know? I have no way of knowing whether you can or whether you can't or whether you shall or whether you shall not. One thing I'll tell you, you'll never have my permission. And another thing I'll tell you, I will never withhold my permission because I have nothing to do with it.

When the day comes that you can heal, I don't care whether you call yourself an Infinite Way healer or a Christ healer or a Science of Mind healer or any other kind of healer, Christian Science healer, in the world. I read recently a metaphysical magazine that had the whole experience of the water on the desert and the hypnotized white poodle and all the rest of it in. I don't mind where it is. That has nothing to do with me, and I don't mind who uses it.

Always remember this, when you receive the authorization of the Spirit nobody can stop you from healing and no one can stop you from preaching because what was it the Master said about that: "even the stones would cry out." If I shut my mouth the stones would cry out. **You have no power to stop healing or to refuse healing or to refuse preaching once the authorization has come from the internal.** So never look in our work for external authorization because we have no organization to give it, and we have no authority to give it but the authority comes from within.

And that brings us to the two final words: "**crucifixion**" and "**ascension.**" Many people believe that as you come to spiritual work that you must have a crucifixion. Well in a sense you must. But it doesn't have to be an external experience. The crucifixion is tough enough inside without looking for it on the outside.

Crucifixion is like meditation, communion, prayer, ordination or authorization. Crucifixion is entirely an **interior** experience. It is something that happens to every individual when they are separated from the word "I." That word "I" is the thing that the crucifixion is from. You get crucified from your sense of self. You get crucified from the word "I," and you really begin to understand that **humility isn't saying, "oh, I can't do this and I can't heal."** **Humility is when you know right well that you can't for the simple reason that there isn't anything to be healed.** That is when the real sense of *I* comes into being and not before.

As long as there is a sense of "I" that associates itself with any kind of activity there will be a crucifixion, and until the full crucifixion comes—well, find that out for yourself, only remember what I tell you. Don't go around looking to be crucified outside. Don't expect to be persecuted outside. Don't expect to be misunderstood outside because if you do, you'll surely bring it on yourself. You may experience some of it; that's true. But don't be concerned about it. What you have to be concerned about is an **interior** crucifixion—the crucifixion that ultimately will come that will separate you from the limited and limiting sense of self.

And of course that brings us to "**resurrection**" and "**ascension.**" We are resurrected from the tomb as I was resurrected from this sense of body. In the moment that I know I'm not in this body I am resurrected from it. Now there is another higher step and that will be the **ascension**, and in the ascension it is as if our eyes were closed. Well this does happen to probably everybody in some period in their

meditations. They do have the experience of ascension when they are in a state of consciousness that has no feeling or awareness of the body or of their surroundings. They're completely set free in being, in spirit, in soul. And of course it isn't a permanent thing except in a measure. You do keep coming back to this earth sense until undoubtedly there will come an eventual ascension from which there will be no return.

And in the Oriental teaching of reincarnation that is the point that they mean when they say that you reach Buddhahood and never return to the physical sense of life. That actually does happen that you reach a state of consciousness so pure, so divine, so complete and fulfilled that you never again return to bodily sense. But that is why we're here—to prepare for that experience and to prepare our consciousness for the ability to attain it and retain it.

Well I guess school is out. Thank you.

SIDE TWO

Good evening. This is Wednesday evening, and we are completing the second of two full tape recordings on the subject of Infinite Way treatment. This work that we have been doing on treatment is the most comprehensive that we have ever done in the Infinite Way. Never before has treatment been summed up as we have done it in these two weeks. And we are fortunate, first of all, that we have it recorded because within three months this work will be studied in 42 cities in the United States and Canada. And whereas we have had it here for a small group of students, actually before this year is out, there will six or seven thousand students studying it from the recordings. And probably by next spring we will have a book out which will embrace these recordings. And then of course it will go much further.

The importance of that lies in the fact that right now the world is in the midst of the greatest revival, if we can call it that, of spiritual teaching, spiritual healing that has probably ever been known at any one time on earth. And there is a scarcity of literature on the subject of spiritual healing. There is a great deal of literature in the form of writings like Mrs. Eddy's writings, and the Fillmores, Cady, which is not in a form that may be called the teaching of treatment. Nowhere in Mrs. Eddy's writings is treatment defined. There are passages indicating what might be used in treatment both from the mental

and the spiritual point of view. But there is no writing in all her writings on the subject of treatment itself.

Nor is there any in Unity. Nothing that might be termed actual teaching on the subject of spiritual healing work. There are some things out of which you can make up your own treatment and, as we know, it will be partially in the mental and partially in the spiritual.

Now in the New Thought field, the mental science field, you have, so far as I know, no literature on spiritual healing work from the standpoint of treatment. You do have some works on mental healing, but it is not mental healing that we are interested in since mental healing is proving in this age to be nothing more nor less than a step up to the spiritual. It's a step out of the material, up into the spiritual, and a very transitional step, one that is not successful for too long.

It is possible for beginners to have good healings in mental science. It is not possible for that to be continued for any great length of time. And the practitioners who are successful in the mental healing field are those who have themselves advanced above it into a more spiritual atmosphere.

You have the same thing taking place in the field of psychiatry where it began as a very mental thing. And in the one branch where some measure of success is being attained, and that is the Jung branch, they have switched to the not only recognition but acknowledgement that unless the spiritual is embraced, the work itself cannot succeed.

I read only today an article in which it said that the psychological and the psychiatric approach should never be used because it is more apt to destroy one than to help one. And, of course, that is speaking from the purely mental aspect and that isn't far from a true statement. Where however even the mental goes over into the spiritual, you have the makings of success because you have a standpoint to lead out of the material, out of the mental, into that which is really the only power. Spirit is actually the only power. No matter how much power we temporarily give to matter or to the mind, they can only be powers as long as we can accept them as such. We'll come to a little of that later.

So that this work that we're doing in treatment is really going to provide something that not only we need. I have calls throughout all of our correspondence for more understanding as to the nature of

treatment—but it's going to meet a need in other fields—more especially in some of the Protestant churches that are embracing spiritual healing.

You will of course remember this. **Treatment doesn't heal anything.** Mental processes of thought do not heal anything. Knowing the truth in and of itself does not heal anything. Treatment, knowing the truth, declaring the truth, stating the truth, thinking the truth, these are only steps that are meant to lead us up to realization, spiritual discernment. **Treatment has nothing to do at all with God.** Treatment has nothing to do at all with bringing God into our experience. Treatment has nothing at all to do with bringing out harmony in our experience. **Treatment has to do with lifting our own consciousness to where the click takes place, to where the spiritual discernment or realization takes place.**

I can explain that in this way. God, or let us say the Christ, the Son of God, the emanation of God is your true being. But when I say it is your true being, I mean that whether you are getting ready to be hung tomorrow, whether you are serving life imprisonment for robbery, whether you are the deadliest so-called sinner in the gutter or whether you are to human sense a saint, or whether you're just an average human being. The truth is that Christ, that is the Son of God, is your real identity. It is the real essence of your being. It is that which constitutes you. It is that which gives you your wisdom, intelligence, life, even though these may be misused. It is that which gives you your power to love, but that too may be misused.

Now, why is the world in chaos? Why are we as humans beset with problems? And the answer is this: that this Christ or child of God or emanation of God, which we really are—is dormant within us. It is covered over with generations of layers of human belief. We, for so many generations, have been prodigals out in the world living on our own substance-----not drawing on the Father—but living rather off of each other so that we have lost track of our true identity.

It is just if we were Count John Jones who had been away from the homeland for so many generations that he no longer knew he was a Count until somebody come up and said, "you better come back home. You are now the new Count and you must take over your estate." And he said, "I didn't know I was a Count. I just thought I was Johnny Jones on the wrong side of the track." "Well that's because you have been away from home for so many generations that you did not know your own ancestry."

And so it is we have been away from the Father's house for so many generations that we do not know that our ancestry is God. **God is our original Father and Mother and, therefore, Christ is our divine sonship, the reality of our being.** Now, in this age of spiritual wisdom we are told "awake thou that sleepest." "Awake thou that sleepest" and that's what our function is to awaken to your true identity, to the true nature and character of our being, to the realization that *I* am that *I* am—not I will be, not I'm going to be. Not I'm going to grow from being a human being up into Christhood. No human being ever has or ever will attain Christhood.

Christhood is your spiritual nature **now** to which you must awaken, and in the awakening you die. ***I die daily.*** I die daily. You must die in order that you might be reborn of the Spirit. Unless you die you cannot know life eternal. And so you see that the waking process is not making us into something that we hope to be or that somebody else is and that we want to emulate. Oh no. This process, the spiritualization of consciousness, is an awakening from the belief that we are mortals to the realization that Christ is our true being, Christ is our true identity.

Now then, **the purpose of treatment is to raise us to that state of consciousness where the realization becomes possible.** In other words, I have believed that I am a human being and some time ago someone said to me, "oh no you're not human. You're a spiritual idea. You're a child of God." Well of course the next day I was just the same as I was the day before. They had told me the truth, but the truth had done nothing for me. The truth had been spoken from the human mind that had learned that in a book, and it had been spoken to another human mind that couldn't believe it or accept it. "The natural man receiveth not the things of God."

Now then, after reading in books for enough number of years and declaring it and holding it in consciousness and proving it out with little demonstrations here and there finally the idea began to dawn in consciousness, "No, I'm not body. There is something more to me than body." And so, step by step, until one day it dawned: "oh, I am Christ! Oh **Christ** is my life! Oh, spiritual being is my nature, not material being!"

Well then we begin to see why the belief has persisted through so many generations in immortality after death. Now we begin to see that there is some part of us that does not die, that is immortal, that is spiritual, but with which we have never been related---that is, not

consciously related. And so treatment leads us to a point of transition, to a point where whatever we have declared as truth intellectually **now** becomes a spiritual discernment.

This experience happened to me one evening while in meditation, and before retiring, the word came to me, "do not go to bed tonight. Stay up and pray and pray about this Supreme Court thing, the Supreme Court bill in Washington." It was as clear as that, and I stayed up. Now, in praying I made use of whatever truth I could know about that subject. The subject was the Supreme Court bill and the situation was that there were people in Washington trying to destroy the Supreme Court by packing it. And they had already had Congress as a rubber stamp so that it couldn't function as an independent legislative body and all it could do was pass bills that were handed to it. Now the idea was to make the Supreme Court into such a thing that it couldn't declare anything unconstitutional that the powers that be wanted to be constitutional, and so that was the idea of that bill.

Now what would be the nature of the treatment? Well of course you know right now, don't you, that there wouldn't be anything that I could say or think that would have anything to do with what happened in Washington. And so no matter what I would say or think in treatment, it could have no power, and yet there had to be a treatment and there was, and it was in this nature. Since God is the only lawgiver all law must be an emanation of God and, therefore, man has no power over it, no control over it. Man has nothing to do with law because the only law there is, is spiritual law, God's law. Any other type of law would only be our concept of divine law. But law itself is spiritual. Well, you follow that for awhile and then the next thought that came up was this.

The Supreme Court, of course, its function is to protect the Constitution of the United States and immediately it became clear that the Constitution of the United States didn't need any protection because it was a spiritual doctrine, not a man-made one. And then I went back in thought to what I knew of the forming of the Constitution of the United States. And I remembered that these people had met day in and day out and day in and day out to form or formulate a Constitution, and they couldn't succeed. They couldn't get a single item passed by themselves until, and I think, it was Benjamin Franklin who remembered that they were doing no praying, that they hadn't brought God into the picture at all. And a motion was made and passed that every session must be started with

prayer and every item taken up must be taken into prayerful consideration, and from then on prayer became the foundation of everything that went into the Constitution of the United States.

Well now you know right well there's nothing that's ever going to hurt the Constitution of the United States and anyone who tries it will be broken in the process because it is not a human document. It is the law of God made tangible to us in human form. And as you study the Constitution you'll find a very interesting thing. It is not a body of laws. It is a state or statement of freedom *from* laws. It is a guarantee of freedom of speech, of freedom of religion, of freedom of economy. It's a guarantee of every kind of freedom and it contains no sense of bondage. That's what makes the Constitution of the United States more than a legal document, and that is why it cannot successfully be tampered with.

Now any amendment to the Constitution, if you'll study them, you will find has brought about even greater expansions of freedom than was originally written into it. We can have many, many amendments to the Constitution as time goes on, but you'll notice that the nature and character of each one is the bringing to light of some greater sense of freedom where a sense of limitation has existed.

Now this is the nature of the treatment that went through my mind all that night until four o'clock in the morning. And at four o'clock in the morning a deep sense of release came in here. It was as if the whole weight of the world had dropped off of my shoulder. Of course the weight of the world wasn't on my shoulder, but I was instructed to pray for a specific purpose and I remained in that prayer until the answer was given to me, "all is well" or until the feeling came that all is well, then I retired. It was after four in the morning and it was that day that the senator in charge of that bill refused to carry it into action and the bill dropped.

Now then I wouldn't be surprised that elsewhere in the world, praying men and women, people who were trying to live some measure of their oneness with God, had received that same illumination, that same realization, to pray. Because all through the years these experiences have come to me and I have known many, many men and women in this work to whom the same thing has happened, that specific instructions came at certain times, to pray about particular or specific events.

One of those times was at a time when General Pershing was dying in Arizona or New Mexico and the reports were given out that he would die before morning. And I know three people who received specific instructions to pray for General Pershing, and in the morning it was reported that a beautiful something or other had happened and that it looked as if he might recover. And within a few weeks he was back in Washington doing some work that up to that time had not been completed. And General Pershing was here for several years after that to complete that work.

Now there is a divine intervention in human affairs, otherwise we wouldn't be at this spiritual age. And that divine intervention makes itself known to those who are living closest to whatever their sense of God may be. It makes no difference whether they're metaphysicians or whether in the Roman Catholic Church or Protestant or Hebrew. What counts is not what organization or what organized church or lack of church they embody, but rather what their degree of integrity in their relationship to God is. That's what determines whether or not they are used as avenues of this universal good.

Now, prayer then, or rather treatment, *treatment as we understand it is an instrument that we may use to lift ourselves to an elevation of consciousness where the contact is established that allows the spiritual power to flow through us into human activity.* In other words, supposing we were doing healing work—now let no one ever believe that any thinking they could do would have any power on anybody's health out here. It really wouldn't. There is no such thing as one person having power over another. It would be a very sad world if one person were empowered either for good or evil over another. We may be **instruments** for good, used by the divine, but we are not ourselves power nor can we think any thoughts that would be power over another.

So that, let us say that someone here is specifically asking for help, and no one's ever going to go beyond the demonstration of Christ Jesus who said, "I can of my own self do nothing. It is the Father within me that doeth the works." ***The individual called upon for help would have to be an instrument through which the Spirit of God may be manifest in a healing way.*** Now the question is the practitioner must rise above the level of appearances, above the discords of sense. The practitioner must rise above what he sees, hears, tastes, touches and smells to a higher plane of consciousness where there is room for the Spirit of God to come through.

Now the question is *how do you rise to that state of consciousness*, and there are two ways. One is through treatment and that---as you know from what we've doing the past two weeks and what we will do tonight----consists of knowing all of the truth that you possibly can know about God and spiritual man and spiritual creation. **Now remember, you are not to know any truth about a disease. You are not to know any truth about a human being.** You are not to know any truth about a human or mortal condition because there is no truth about such things.

You only know the truth about God and spiritual being so that if you say, "I have a headache," then I say, "God? Well God can't have a headache. God hasn't even got a head. God hasn't even got a head in a physical sense." The Godhead is not a physical head. The Godhead is just a name, a term given to the source of infinite intelligence, infinite love, infinite wisdom, infinite being, and so God is perfect in its incorporeality, in its spiritual identity, in its spiritual nature.

Now, God is the Godhead from which emanates spiritual being and spiritual creation—your being and mine, your universe and mine. God is the source; the substance. God is the law. God is the presence. God is the power. God is the all and all unto God's universe which is Christ, the Son of God, and spiritual creation.

And so we would sit here in treatment knowing God as source, God as law, God as power, God as omnipresence. God is the one presence, the one power, the one law, the one life. Oh, if God is the one life there isn't any life to have a headache, is there? No. If God is the one life, that life is self-created, self-maintained, self-sustained in its eternal glory.

Now, man has no capacity of his own—not any more than a seed has a capacity to become a tree. Oh no, it's the function of life to act upon the seed, and it is the function of life to become a tree. The seed doesn't become a tree. The seed breaks open and dies, but **life** takes over and becomes a tree. Ah, **life** it is then that acts upon. Life it is that is the source of. Life it is that is the law unto, the being, the presence, the power. **Now this is treatment.** This is treatment. ***It is knowing the truth, consciously knowing the truth about God and God's creation.*** And as we remain in that treatment, in that knowing the truth ("ye shall know the truth and the truth shall make ye free") as we remain in that, sooner or later we will come to a place where we've known all the truth we can and we just sit quietly.

Now we have left the realm of treatment and entered the realm of prayer because now we've entered the place where we say, "Well Father I can of my own self do nothing even though I seem to have been making a good try at doing something. But I wasn't. I was just trying to arrive here at this place where I'm ready now to be still and to listen." And so my prayer is, "Father, give me light. Thy grace is my sufficiency. Open my ears let me hear. Open my eyes and illumine me. Give me the inner ears to hear, the inner eyes to see. Give me inner comprehension, spiritual comprehension, spiritual discernment."

Do you see, all this time now your ear is open as if you were listening intently within you (the kingdom of God remember is within you. Nothing's going to come to you from without.). And it's just a short while and that deep breath comes, that inner feeling of release, and your treatment is complete. And you want to know if your patient is healed or not? Not always----you may have to repeat that again tomorrow or tonight. You may have to repeat it every day for a year.

There are many things involved in a person becoming healed, and your treatment is only one of them. There has to be the preparation within their own being for the healing, and that comes to another point in treatment. Instead of the treatment I have just gone through, we might go through this treatment: "You say you have a headache. All right now let me turn to God." **"God, what is the nature of demonstration? What is it I'm seeking?"** A pain healed, an unemployed person employed, a poor person made abundant, an unhappy person made happy? No. No that can't be the nature of the demonstration because if it were, God would be taking care of it without any help from me. No, that isn't the nature of the demonstration.

In the first place, if I want to be honest I'll say what importance is it whether a person is sick or well, rich or poor, happy or unhappy? In any event they're just human beings that are walking very rapidly toward 'three score years and ten' and the grave. No, that's not my major concern just that sick people be well. It's nice. I'd like to see them well, but very often health is a stumbling block to their spiritual progress, just like wealth is.

You've heard it. The rich cannot go into heaven. You know what that means don't you? It doesn't mean that if you possess a lot of money, you won't go into heaven. Heavens no. When he spoke to the rich, he means those whose life is lived in the joy of their wealth, and in the

confidence of their wealth, and the sensuousness of their wealth. And so very often abundance, or even just enough to get by with, is enough to keep us out of heaven. Because as long as we rest in our physical completeness----whether it's a bodily completeness or a financial completeness----we will not strive, not very hard, for the kingdom of heaven.

Now, very often it is illness itself, or poverty, that opens our way for our spiritual unfoldment because the desperation comes, "Oh Father, oh Father what is this thing? What is this thing? Take me out of it." And then comes an opening wedge, and we turn to God, to Spirit. And so we'll ask when we're asked for help for physical, mental, moral financial ills, we'll ask, "Father, what is the nature of the demonstration? What is it now that I'm seeking?" And very quickly you'll find out that ***you're not to demonstrate health and you're not to demonstrate wealth.*** You're not to demonstrate companionship or supply or employment. Those are not the things you demonstrate.

The thing that we are to demonstrate is the realization of God, the actual feeling of God's presence, the actual awareness of God's presence, the actual tingling in the body of the Spirit of God, the actual Spirit of truth in our consciousness, the actual love of God, the actual love of Christ, the actual love of each other. That is what we have to demonstrate. We have to demonstrate the love for God and the love for man.

Recently in a period of distress it came to me that I must **love** those who hate me. I must give love for ingratitude and my answer was, "Father I just can't do it. I don't know how to do it. I could lie. I could be a hypocrite, and I'd say, 'Oh yes I love these people who are doing this to me. I love, I could love these people who are hating me and condemning me and judging me and fighting me. I can tell you I love them, but I tell you truthfully I don't, and I don't know how to. Now I'm going to say this. I have no antagonism toward them. I know what prompts them and I don't blame them. And in their position I might do the same thing if I didn't know a little bit of what I do know.

"So I have no sense of judgment or criticism or condemnation for them, and I can also say, 'Father, forgive them for they know not what they do,' but I can't say I love them. I just can't do it. Now if there's to be any loving, I'm perfectly willing to be an avenue through which God can love them through me. Now if that can be

arranged, let's have it that way. But don't ask me to love them, that's beyond my capacity."

And it was less than a minute that I settled down into a beautiful peace, went to sleep and awakened completely healed. Do you see that? Now I still say I can't love ingratitude and disdain and misrepresentation and lies and so forth, I can't love it. But I'm perfectly willing to be open and say, "God come on. You've got to love the man on the cross. You've got to love the woman taken in adultery. You've got to love these people too only just don't try me beyond my strength." (Laughter)

Now what then was the nature of the demonstration that I had to make? **Well it was the ability to nothingize myself**—not even try to be righteous about loving my enemies. You see that's self-righteousness when you say you love your enemy. ***You've got to learn to let God do the loving and just be willing to be an instrument through which God love flows to your friends and to your enemies.*** And that's the demonstration I had to make, but it produced a healing in an entirely different avenue of life.

Now so it is with us. You may think that you need a physical healing. But don't you believe it. That's a decoy. That isn't what you need. ***The physical healing is something that comes if you have the other healing.*** Whatever may lie back of the physical discord, and so you can use as a treatment: **"Father, what is the nature of this demonstration?"** Now I don't want to demonstrate supply. I don't want to demonstrate health."

And I think you'll find very quickly that **the answer will come: "Demonstrate me. Demonstrate the realization of God. Demonstrate that I am a living, moving, being in your life. Demonstrate that I am present in you. Demonstrate that I am as vital in you as I was in my Son, Jesus Christ."**

Then, when you begin to demonstrate a realization of God's presence and power, all of these other things fade away of a negative nature, and all of these positive things of good begin to unfold. **Now you see what treatment is—treatment clears your own thoughts because you are hypnotized with belief that it's corns or bunions or cancer or consumption, and it isn't that at all. It isn't that at all. It's a sense of absence. It's a sense of separation from God.**

Nobody is sick who walks hand and hand with God. Nobody is poor. 'I never saw the righteous begging bread,' it says. Nobody has ever been sick or poor or in fear, not even in fear of death, not even in fear of hell—who had a feeling, an awareness of God's presence. Oh no, no, no, they walk right through the waters and they don't drown. They walk right through the flames and they're not kindled upon. They walk right through hell and they find the presence of God is there. They go right through the valley of the shadow of death and they fear no evil.

And so it is with us. We can go through a whole world of depression and never know a minute's lack. We can go through plagues. We can go through earthquakes, we can go through wars and never have one bit of the world's disasters touch us if so be we are **demonstrating** the **actuality** of God, if we're demonstrating a **conscious** awareness of the presence and power of God.

Now then the major function of our treatment is to know the nature of our demonstration. And so you might go through all of these words or at least this idea for minutes, for an hour, two or three hours, and none of that's going to heal you. But it's going to lift you to a place above sense testimony, above the appearances, and then you'll sit there in a **receptive** state of consciousness.

And peace comes. The 'peace that passeth understanding' and that peace is the healer, you see you aren't. You'll never be a healer. But that, **you can be a practitioner, but you'll never be a healer. That sense of peace that comes to you is the healer**, that sense of God's presence that comes to you is the healer. That's why Jesus could know that he of his own self could do nothing. It was that presence within him, that feeling within him, that did the work, and that's what does the work today with us. It isn't a man or a woman that does the work. They can be practitioners, but they can't be healers. Christ is the healer, this awareness of God is the healer. When you attain that, the healing works go out.

Now that is another form of treatment. It is something you either orally or silently declare or think until you arrive at a place in consciousness where you can sit still until the impartation comes from within assuring you that God is on the field and all is well.

Now there are a thousand or more different forms of treatment. There are simpler ones than these. I had an experience with one the other morning. Something came to me in the nature of a call and

with it came a sense of, shall we say, inner confusion, that sense that comes to you when you know that things aren't right. You're off the beam. And it may not mean that it has anything to do with me. It may have to do with my patient or it may have to do with the world at large, but it's coming to me in the form of an inner chaos, an inner disturbance.

On that particular morning I sat down and said, "Father give me whatever it is." And here's another thing. While God is law and God is principle and God is life, and God is truth, and God is love, **don't ever forget that God is also Father and Mother. And you can talk to God as you talk to your own father and mother and still not get away from that which God really is.** This thing of getting so scientific about God as to make it something out here in a book, or a certain word, don't, don't ever get that scientific. That is not if you, well all I can say is I wouldn't want to get that scientific.

To me God is the only power and only presence and only law, only substance, only cause. God is the principle of all being. But far and beyond all of that, God is love and God is life and God is a divine being somewhere within me that I can be as friendly with as I could be with my mother, and my mother and I were very, very close together for many years.

But God and I have that same relationship where I can talk to God as Father. And sometimes I can get mad and say some nasty things to him. And then he understands me and comes right back and puts me in my place. But he has no objection to my getting mad because I have done it many times. And I have said, "Father I'm not going to play after this. I'm going to give you back the Infinite Way. I'm going to give you back all my everything and I want you to let me alone and go out in the world because we're not getting along too well together." And the first thing you know He tells me something or He gives me something that shows me where I've been.

That happened here in Honolulu one night. I had probably the worst night I've ever spent on earth I spent at the **Hale Kaiulani** Hotel. They won't like to hear that. But it was a terrible night and in the middle of the night it dawned on me, "you know you're the world's most colossal failure. You just are nothing going no place and all this time you didn't know it." And that thought began to review itself in me, and finally I saw where that was right. I could look at all my friends and all, my everybody else, and I could see their wonderful

successes and all I had to show for my life was a complete failure. And so I got out of bed and I went over and sat down at the desk, and I wrote a little letter to God.

And it said. "I know it. I recognize it now. I have been a failure. I haven't achieved one of the things that was given to me to do. I haven't performed one thing or brought about, no no, no this, this is complete." And then the thought came to me, "ah that's right. I haven't got a thing to lay at God's feet but one. If I can be that perfect a failure at least it's perfect. (laughter) Now I've got something perfect to give God, and here it is God. It's my perfect failure and so I resign from the Infinite Way and I leave it with you and I go out the way I came in."

And as I sat there and wrote and wrote, and I have pages and pages that I wrote, the voice came and said,

"Now you're ready, now you're ready. Now you must learn this lesson. You never had a chance to succeed. **It was ordained from the beginning that you must fail because the only success there ever can be in this world can come to God. God alone can succeed.** You can be an instrument through which God's glory goes to the world, but you can't succeed. **But neither can you fail because the work is God's and if the work is God's, God's work won't fail.** So just know that you never had a chance to succeed, and you'll know then you never had a chance to fail. And now let's begin all over again without any 'you' in the picture."

Do you see what I mean about treatment? It doesn't make any difference how your treatment comes about. It doesn't make any difference what words or thoughts are in your treatment as long as they ultimate in lifting you to where you can see it for a second and let God have the chance to have the floor. Then comes through these divine things, and you find your place.

So this other morning I sat there and asked God to give me, and God gave me the strangest treatment I've ever had in all my years in the work. God said, "God the Father, God the Son, and God the Holy Ghost," and that's all there was to the answer. And I didn't understand it and so I just sat there: God the Father, God the Son, God the Holy Ghost. And I must have repeated that a dozen or more times slowly, trying to get a meaning out of it when all of a sudden it came: "Well yes you know that God is the Father. You know that. Certainly God is. Oh but God is also the son. Oh, God is also the son.

Well, the son isn't in any trouble, isn't in any difficulty, oh that's all right."

And then I got my peace as soon as I realized that God was not only the Father but God was also the son. Where then would you have a patient if God is both the father and God is the son? **How can the son be in any more trouble than the father is in if they're both God? Then came, of course, the Holy Ghost. That's our awareness, that's our understanding of this oneness of God and man.**

You'd be surprised that the treatment was that simple and the healing took place in just that simple treatment, just the realization which had been forgotten for the moment that not only God is the father but God is the son. Now if God is the son where do you have a patient because remember the son of God is you. **The Son of God is your identity, but God is the Son of God just as much as God is the Father. And so therefore God is your being, your identity. It can't be sick. It can't be sinful. It can't be poor. It can't be unemployed. It is forever about the Father's business glorifying the Father.**

Now you see a treatment can last all night. A treatment can come in one little passage of that kind. ***But you will know if it's a treatment or not and whether or not it's a good one by the fact, "does it lead you back to the realization of God as individual being?"*** Does it lead you back to God, to the realization of God—not the statement—the realization of God as the only law in the case.

Ah, you say it's hereditary or you say it's infection or you say it's contagion or you say it's legal. ***But does your treatment lead you back to the realization that God is the only law and law is Spirit so what have we got to do with hereditary laws or infectious laws or contagious laws?*** They just are nullified in the realization—not the declaration. The declaration can only lead to the realization of God as law. Now so it is, substance, cause.

You say, "oh I know what caused this. I was envious, jealous or malicious, or something else." No, no, no---**your treatment must lead you back to God as cause** and then you will see that there are no such things as evil effects. Do you see that?

Now in every case a treatment must lead you back to God or it must lead you back to the term, "the Christ." For instance, we have, Paul has, Paul has given us the statement of having met "this man who has his being in Christ." There we have two: man of earth and the man who has his being in Christ. Who is the man of earth? You and I when we are living on externals, when we are living on people, on investments, on, I mean putting our faith and hope and reliance in those outer things instead of saying, "oh yes they are the added things. But actually the Christ is, I'm rooted and grounded in Christ. Christ is my support. Christ is my activity. Christ is the function of my body and being. My body doesn't function through natural laws. My body functions through the grace of Christ."

Now, the minute the man of earth, that's you and me as human beings, the minute we sit down in treatment and ponder this idea of 'the man who has his being in Christ' and we say, "ah the man who has his being in Christ was never born and will never die." The man who has, that's Melchizedek, without mother, without Father. The man who has his being in Christ, why he can multiply loaves and fishes. He can find gold in the fish's mouth. The man who has his being in Christ is spiritually supported, spiritually maintained, spiritually protected, spiritually governed. Well you see after you've given yourself that treatment it gradually leads you up again to where you're quiet, then comes that feeling and not only the treatment is completed but usually the healing is, more especially if there's some measure of receptivity to it.

Now, remember in your treatment first of all, that you are not treating disease and you are not treating person, and you are not treating condition, nor are you treating for these. Your treatment is a knowing of the truth about God, and about God's man and about spiritual creation. And if you're keeping your treatment on that level, it will lead to the realization of God as individual being, God as father, God as son or as the man who had his being, who lived and moved and had his being in Christ, in spiritual demonstration.

So you will learn that treatment is knowing the truth about God, about spiritual man, about spiritual creation. Treatment is rising to a point through knowing the truth about these things to come to a point of spiritual discernment where the actual presence and power of God is felt, demonstrated.

Next, a treatment is a knowing of the truth that leads to the demonstration of the presence and power of God. A treatment is any

knowing of the truth orally, silently with speech or with thought or in writing. Many people find that writing out a treatment is better for them than thinking it or declaring it. Write it out. **Any truth that leads to the demonstration of a realization of God, to the presence and power of God is a good treatment.**

Now then, ineffectual treatments are those that come down to the level of man, circumstances and conditions, and don't be tempted to come down into that level because it will not do you any good on the spiritual plane, and this other will. You see, ***the secret lies in the fact that actually Christ is individual being. Christ is the Son of God, which you individually are,*** which I individually am, which each of us in the world—saint or sinner it makes no difference—Christ is our true identity.

Now the purpose of treatment is to lift us to where we do not see each other as humans, but discern the Christ. Now here is what takes place. Christ is asleep in human beings. Christ is unknown to the human being and the one of spiritual discernment to whom that person has turned touches the Christ of individual being, awakens it, and brings it into manifestation. It is just like the sunshine and rain falling on the seed in the ground, breaking it open and letting the life come forth.

So it is. To me as I work for our friends, patients, students, it is almost as if somewhere close to you and sometimes right within you, close to the heart, it's as if there were a tiny little white speck. It's as tightly rolled up as a tiny ball, marble, a white marble. And as I sit in meditation and come into conscious union with God, I touch that spiritual center of God. It is as if an invisible light—now it's not a real light, nothing like an electrical light or sunlight—an invisible beam reached over and touched that light spot in you and immediately it began to open like a bud opening into a flower.

Now that's what happens with me in treatment. I can touch, sometimes I can't do it the first time I pray or commune for a person. Sometimes it takes me weeks and months to find that, I call it their soul. It's so deeply buried sometimes. It's either so deeply buried or I can't get at it, but sometimes it's days, weeks and months that I can work with an individual before I can find that soul. But when I do, and I touch it and it isn't I, it's like a beam that goes out from my soul center to theirs. Then it's as if it were a beam of sunlight that touches it and the first thing you know that tiny little bit of a thing opens like a rosebud. And that is when the change

begins to take place in their nature. Sometimes it's a physical healing, but more often it is preceded by a change in their nature, a change in their attitude, a change in, they lose fears in the world. They lose doubts; they lose hesitation. They've commenced to come into their own true being.

Well, the Christ or Son of God is our true being, but it's asleep. It's dormant within us until truth awakens it. And usually truth comes through some individual who is up on this higher level of consciousness and is able to touch it and awaken it.

Sometimes truth comes through a statement in a book. Many times people have read a statement of truth in a book and had it open them, illumine them, The Bible. It's happened many times with Science and Health that we have records of all through the years, and it happened many times with Emily Cady's book. It happened over and over again when a book has been written by someone of spiritual illumination that that book served to open the individual's consciousness, some statement in that book opened their consciousness.

When it isn't that way it is a contact with a teacher, the individual who is on a higher level. That's where the original idea of spiritual teaching came. That's what the system the Master used in having disciples around him and apostles around him and to them he gave the inner teaching. To the masses he preached the Gospel and told them to obey the Ten Commandments and the Beatitudes and so forth and so on. But to his own disciples, three of them he took up on the Mount of Transfiguration, or two of them, and he showed them the ultimate of spiritual truth.

Now that can only be done when you have brought a person to that place in consciousness where they can behold that which is not visible, when they can hear that which is not audible, when they can know that which is not knowable. And that's only when they have risen in consciousness above the five physical senses and the thinking mind into that intuitive consciousness where 'having eyes they do see and having ears they do hear.' But they see that which is invisible. They hear that which is inaudible. They know that which is unknowable.

(End of tape.)

Introduction to Parenthesis in Eternity - Attainment

Attainment is possible to everyone who sets out on this spiritual adventure, and it is possible without price – except the one great price. There is a price: “Sell all that thou hast.” That is the price, and it is paid in the coin of our devotion. It is the price the Master demanded of his followers when he told them, “He that loveth father or mother more than me is not worthy of me. . . . Sell all that thou hast. . . . Follow me, and I will make you fishers of men.”

From this we can understand how difficult spiritual attainment is and why our progress is slow, and we will not complain. We will be satisfied, realizing that if the followers of Jesus in his day had to walk those steps, so do we. But although we may plumb the depths to the limit of our capacity and fail to reach the goal, the search is still worthwhile, even if we have to go on for years and years and years believing that we are not making any progress.

The truth is that with every effort, with every expedition, with every search, with every meditation, we are moving slowly and inexorably toward the goal of all life – union with God.

Problems and circumstances affect the lives of different people in different ways. They can make or break a person, or they can leave him where they found him. There is nothing tragic or disgraceful about being broken or about being a failure, nothing at all. A person who fails has tried, usually very hard, and there is satisfaction in that, and there is hope in it because if a person continues to try, he can never be kept down, and even though he may be broken, he will rise up again.

The tragedy, if there is one, or the disgrace, lies in being willing to go on day after day, waking up in the morning and going to bed at night, and being nowhere tomorrow that he was not yesterday.

There is no God out here in space. The God there is, is hidden within us, waiting for each one of us to discover for himself. We do not have to go any place in time or space. The spiritual journey, the greatest of all adventures, is not made in time or space. It is a journey in consciousness – and this journey no one can make for us. - Joel Goldsmith

Baptism -Letter Written in San Francisco

1623 North Sierra Bonita Boulevard

Hollywood 46, California

June 18, 1948

Dear Friend:

This is to be your freedom from what Jesus called "the world", or "this world." If you can receive this freedom now, it will be a holy day on earth. Two statements I give you from the Master . . . "My Kingdom is not of this world" . . . and . . . "I have overcome the world".

In the history of the world only three men are known to have discerned the complete secret of Life of their own accord. These men are Lao-Tze of China, about 600 B.C., Buddha, of India, about 550 B.C. – and Jesus, of Nazareth. Through Jesus, the full revelation came to the beloved disciple, John, on the Isle of Patmos. Through Jesus, I received it in an unfoldment first through the Scriptural statement, "My Kingdom is not of this world".

This became the subject of my meditation for many months. I did not choose it . . . it clung to me. Then "I have overcome the world" . . . and finally the Realization came of the meaning of these statements. I have never known this teaching to be publicly taught since it was received by John, except in his own veiled writings. If you can receive it now . . . God has indeed blessed you.

Friend, to overcome the world means to overcome, or rise above, all sense desire; to be free of world attraction; to achieve being in the world but not of it; to attain freedom from bondage to personal ego; to understand the spiritual world and thus gain freedom from the false sense of God's Universe.

As we humanly see this world, we are seeing God's Heaven, but seeing it "through a glass darkly". To overcome this world means to rise above the human, finite, erroneous sense of this world, and "see it as it is".

The words I am writing clearly show forth this Higher Consciousness of Life, but only as I can reach you within and open your consciousness spiritually can you come into the actual awareness of this unfoldment. This experience here and now is Spiritual Baptism

and the Pentecostal experience of receiving the Holy Ghost. From it you will emerge as one who has seen through the mirage of sense testimony to the underlying Reality in which you actually live and move and have your being.

This life you live is God . . . seen through a glass darkly . . . but now, in this instant, Face to Face. You can now enjoy friendships, companionships, marriage, business associations, without intense attachment. The great victories of your friends will not unduly elate you, and their failures will not too greatly disturb you.

You will use dollars as a medium of exchange, but never again will you who overcome this world hate, or fear, or love them. You will handle dollars as you handle streetcar transfers . . . necessary and desirable activities of daily experience. You will always possess more than you need, without taking any anxious thought, and without being concerned about dollars. Even their temporary absence will not embarrass or trouble you, because nothing in your world is dependent upon them. All that you require comes to you through Grace as the Gift of God. In overcoming this world, you have overcome the beliefs which constitute this world, including the belief that man must earn his living by the sweat of his brow. You are joint heirs with Christ in God to all the heavenly riches.

In overcoming this world, you have lost your fear of your body. Therefore, it is free to live under God's Law. You have overcome the world's beliefs about the body . . . that it is finite or material . . . that it lives by bread alone . . . that it must be catered to. Bathe it . . . keep it clean, inside and out . . . but drop all concern for it. It is in God's Eternal Keeping . . . to live and move and have its being in God's Consciousness. Take no thought for your body, for it is God's concern to preserve and maintain the Immortality of His Own Universe, including His Body, which by reflection is your body.

There is only one body . . . the Body of God . . . of which your body is the infinite reflection. As a reflection in the mirror exactly images forth your body, so does your body exactly image forth the Body of God. The body you behold with your eyes in your individual concept of the Perfect Reflection of the Eternal Body. What you physically see as your body represents in thought your idea of your body as it really is . . . the Body of God reflected.

Your health is God's Health reflected. Your Wealth is God's Wealth reflected. Your family is the household reflection of God reflected as your consciousness of God's Infinite reflection, individual being.

There is only One Being, and This One is God . . . and every one represents your idea of That One individually expressed. Your Spiritual Freedom means your freedom from the false and often universal beliefs about the above subjects. You are not any longer under the law of universal belief . . . you are set free in Christ . . . That is, you have overcome or risen above the beliefs about God's world. Therefore, you have overcome this world . . . this false sense of the world. You now see the world as it is and not as this world.

My Peace I give thee, not as this world giveth, but the Spiritual Peace I give you . . . the Peace That Passeth Understanding . . . the Peace that is not dependent upon person or outer condition. Nothing now in this world can affect you. You are free in Christ . . . in Spiritual Consciousness. You will walk up and down in the world . . . come and go freely . . . and none of the world's beliefs will kindle upon you. The flames will not harm you. The waters will not drown you. I have put my Seal upon you . . . you are free! Walk up and down, in and out . . . Spiritual Law upholds your being . . . your body . . . and your business.

Tell no man what things ye have seen and heard. Do not explain or tell of your freedom from this world. Move in and out, among men, as a Blessing . . . as a Benediction . . . as the Light of the World. Let This Life and Mind be in you which was in Christ Jesus . . . Be receptive . . . Be expectant . . . Be alert to receive Inner Guidance and Direction and Support. Keep attuned to your World Within, yet fulfill all your duties without. Fulfill all your obligations without, but keep alert within.

There are those of you who have been called to God's work . . . it will be given you what to do and when. I have put My Spirit upon you. This Spirit will be seen and felt by men. It will not be you, but the Spirit they discern . . . though they will think it is you. My Spirit will work for you and with you and through you and as you. It will work to accomplish My Purpose. You will be My Presence on earth . . . I will not leave you nor forsake you. In any appearance I will still be with you. Fear nothing of this world . . . My Guiding Spirit is ever with you.

Of Laotze it is said that when he was 1200 years old he grew weary because the world could not accept their freedom from the grind of mortal living and he left the city to go out into the wilds of China and he was never again seen. Before going through the gate of the city, the gatekeeper, suspecting his purpose, asked him to write his teaching, which he did in just a short message. Of Buddha it is said that he taught his disciples, but found they could not quite realize the import of the message. One day he sent for them, bade them farewell, and left this plane.

Jesus said, "Could ye not watch with me one hour?" . . . and also, "If I go not away, the Comforter, the Spirit of Truth, will not come to you" . . . meaning even the disciples had not grasped the import of his message.

Again, now, the Message is repeated on earth to you. Will you also sleep?

Lovingly,

Joel S Goldsmith

Circle of Christhood

"Now this I have been taught within. The day is coming when there will be a band of Christhood around the world, a circle of Christhood. Not persons, not people - I'm not speaking of that.

I'm speaking of a band of spiritual consciousness around the world. You know how it will get there? By these realizations of Christ. The Christ, as Browning tells us, is within ourselves, bottled up there, corked up. We must open out a way for that imprisoned splendor to escape.

But if we open out a way for the Christ to flow from us, can it localize itself here and benefit only us or must it rush out to wherever consciousness is open to the Christ. Do you see that? Every time that we sit in a meditation, whether we are alone or whether there are two or more gathered in His name and we have no selfish purpose. We have only the desire for this communion with God and that realization comes to us.

We have allowed the imprisoned splendor to escape, and now it's out in the world. It is doing Its work. It is literally the Presence that goes before this world to make the crooked places straight.

It is the healing Christ. It is the savior of mankind."

Tape 112 Side 1 1955 Kailua Study Group

Access to Infinity by Joel Goldsmith

(Printed in "The Mountain Path," a publication of Sri Ramana Maharshi, The Sage of Arunachala of Tiruvaamalai, India. There is no date included.)

Let us take the unfoldment of the Source, divine consciousness, infinite consciousness, as being the consciousness of the men and women of the past, present and future - going back 6,000 years and looking ahead 6,000 years to all the men and women who will appear on the surface of the earth.

Then remember that the infinite consciousness of all the spiritual lights, inventors, composers, and writers, is that same consciousness

which is available to us on earth here and now. Remember that we, through our individual consciousness, have access to the infinite consciousness and that this includes not only spiritual wisdom, but all the wisdom of the ages - commercial, economic and artistic.

If you go back to the wisdom of Egypt 2,000 years B.C. and read of the discoveries in mathematics and science, and the principles of navigation, you will have to ask yourself, "Whence come this?"

You will then learn that these men, living in bare rooms or monastic cells, with a very limited amount of writing material, brought forth through their hours and weeks and months and years of inner searching, principles from which were derived the laws for the road building, the palaces, temples and pyramids which now exist in Egypt, India, China, Cambodia and South America.

Whence came this wisdom?

Out of the consciousness of men who had access to the infinite consciousness.

This means nothing unless it leads you to books or to other experiences that will send your mind all over the world searching out the great discoveries in science, invention, art, or music and cause you to pause and ponder: "Whence come? Whence come?"

The consciousness of individual man is absolutely infinite, and you can sit down individually, enter your consciousness, and bring forth infinity.

Then you can look around you and see what you have not acquired, or what you acquired and then lost, and laugh as if they were but grains of dust in comparison to the infinity to which you have access.

It is not necessary that you go anywhere, or meet "miracle people," or have your fortune told; all you need to do is turn within.

Those who do this are going to make startling discoveries, and so I caution you - do not discuss it with anyone. There is no easier way to lose it, because no one will believe you except those who have been there before you.

Due to the almost worldwide spread of The Infinite Way during this short time, we are receiving requests for the story of my life. Why? Because people think they will discover "the secret" in it. Yes, I could

tell them when and where I was born and where I went to school but they would say "that does not account for the miracle of The Infinite Way."

Of course not! Imagine what could happen if I tried to tell it! Why?

Because, as many have recognized, The Infinite Way is constituted of the wisdom of the East and the West and the Near East. It is all there. Where did I get it, since I had no access to books, or schools through which I could discover it?

I received it from the original source of the wisdom of the East and the West and the Near East. Behind every individual who has ever received a spiritual truth, or an invention, or music, or art, there is one infinite consciousness which is its source. And when you tap that, you tap all of the branches that have gone out from the source.

My conscious oneness with God constitutes my oneness with all spiritual being and idea, and this cannot be limited to time, space or place.

Do you not see that all of this can take place only through introspection, cogitation, contemplation, meditation - anything that takes the attention away from the outside world and draws it back to that center within yourself...to let "the imprisoned splendor" escape?

An activity of Grace leads you to this kingdom, this realm of consciousness within you, and then an activity of Grace starts the flow.

Enter the sanctuary, close the door of the five physical senses, and listen to Me:

Seek Me, infinite divine being, and "I will make you fishers of men."

Jesus will not do it, nor will Joel do it, but I will - this I that is the I of your own being.

I will make you fishers of men.

I will lead you in a way.

I will go before you.

I will prepare mansions for you.

"I will never leave thee nor forsake thee."

Do you not see that you are led back to the realm of the I, and that this I is the manna - the bread, the meat, the wine and the water that flows by the same divine grace which populates the earth with men, animals, and which creates each and every thing unto a purpose?

The way in which this works is a mystery to us and, because it sometimes appears in such natural ways, we do not realize that it was actually prompted by a divine grace.

Do you not see that we, of ourselves, cannot know these things unless into our consciousness pour these ideas which became inventions? Individuals had to go within themselves to find these secrets. They were not in books; they had to be discovered within. The real consciousness of man is infinite and, the moment you stop limiting it to your education and your environment, infinity can flow.

When all of this is revealed, it makes an interesting philosophy, but it only becomes a way of life when an individual adopts it into his experience and determines to have specific periods day and night until meditation is an automatic process that continues even while sleeping. Great revelations are given during sleep when the human mind is still.

If you keep this principle secret and sacred among those who hear it or read it, and if you practice it conscientiously, such miracles will take place in your life as you, yourself, could not believe possible.

The reason is this: if you think of it in terms of God's Grace, you will see how infinite it can be. You will see that it is not limited to you - it is limited only to God's Grace and your receptivity.

Then by your example, by your light, the world would seek that light. And it would find it, because this is a universal truth. Therefore, the demonstration of infinity in your experience is measured by the extent to which you practice a principle of this nature - never revealing it, never speaking it, and never trying to teach it until you are so consciously one with it that it is already flowing.

One could become very popular teaching this principle to individuals, and allowing them to believe through ignorance that it

was for their benefit and that it would do great things for them. But that would be misleading, because God's Grace cannot be limited to an individual.

This passage is therefore given to us: "The vine consumeth not its own grapes." In other words, we are the vine through which this message comes. It blesses us, but its major blessing is that others are led to us, and then it becomes a universal truth which blesses the entire universe.

Eventually, this causes a disruption in your life, when as a businessman you find less time for your home, and more and more you discover that you are being drawn into a universal scheme of things. The Master says - and I am not speaking of a man but of the spirit of God within you -

"Come and follow Me and I will make you fishers of men."

In the moment you prove that the infinite consciousness of this universe is YOUR individual consciousness, and that you have access to the consciousness which is, which ever has been and ever shall be - you are called out as a fisher of men and women to be a light unto the world.

Light does not go out looking for places in which to shine. As the sun stays fast in the heavens, a light shines and lets the rest of the world come to it.

And so as we, in some measure, become the light we hold what we have received sacredly and secretly until the world starts to come to our doorway for it. We may travel the world, not on a "save the world" basis, but only because the world has invited us.

The secret of the spiritual life is to know that you have access to infinity through your own consciousness, to go within sufficiently often to let the flow appear, to let the imprisoned splendor escape - and then to be careful not to personalize it and think you have become "spiritual."

Remember, you have become an instrument or transparency for an infinite, universal Grace. You choke it and shut it off immediately if you personalize it, but you can increase the flow by realizing it as an infinite Grace flowing universally.

Like the tree that is showing forth God's Grace, this does not glorify us. It lets us stand still and show forth God's glory. Anything else is catering to the ego and the ego must die completely as the tree that cannot say "I" and think it is something of itself.

And so it is that this reconciles us to God and thereby fulfills us.

Facing a Problem

Joel teaches us on a tape:

"And so, when temptation tells you that you are facing a problem, regardless of the name or nature of the problem, regardless of its depth or height or width, regardless of its seeming power, just ask yourself that question, "Whither shall I flee from Thy presence? Thou art here. Thou art here. Whithersoever I go, Thou goest. Wherever I am, Thou art." And rest, rest in that presence and let IT perform its function.

If there is a disease to be healed, let It do it. If it is a sin to overcome, let It do it. If there is something in the nature of supply, to be supplied, let It do it. Don't send It out. Don't make It your messenger. Don't try to empower It.

Rest in It. Feel the presence. Rest in It.

And then realize regardless what devil stands before me, this presence will dissolve it. This presence will reinterpret it.

You need not fight.

The battle is not yours.

Rest in the Word and watch the evils of the world destroy themselves. This is not merely true of your individual problems. But you will one day be so happy to watch the great evils of this world dissolve - right before your eyes - as you look out upon the evils of this world and smile. "Thou couldnt'st have no power unless it came from God. We need not fight. We need not fear the armies of the alien. We need not fear what mortal man can do to us. Why? We have the Lord God Almighty. We have this divine presence within US. Then what is there to fear? And what power remains in the world in the presence of infinte power?

And so, be not surprised that we ARE going to witness the overcoming of all evils in the world. Not by having prayer groups to pray for peace. The world has had these for generations. Not by praying to God to destroy our enemies. That's been going on for thousands of years. Just in one way - settling back in peace - feeling this divine presence. And then asking yourself, "What other presence is there than this? What other power is there than this? Who has empowered evil? WHO has empowered, WHAT has empowered mortal mind?" And the answer comes back, "Nothing. Be not afraid, it is I.

The battle is not yours, you need not fight. Stand ye still and see the salvation of the Lord." And you will find this - after these meditations in which you retire within, leave the whole world outside. All your desire, all your hopes, all your fears, all your ambitions, surrender them to God.

Settle down in peace. "Here I am, Father. Thou in me and me in Thee."

Then, when the presence of the spirit announces itself you really will feel there is nothing left to fear. For there are NO powers. There is no presence besides this. This that I feel within me, is the Infinite All, beside which there is no other.

When you close your eyes this way, when you have shut the world out, there is just you and that which sent you forth into expression. That which is responsible for your birth. That which is responsible for you every day of your life. But the reason life hasn't been successful is that we have lived it through personal sense instead of a daily surrender to this presence within.

No one's life would ever be a failure. No one's life would ever end in weakness and fear and debility who surrendered their life every morning to this presence within and let IT take over the day. I live, yet not I.

This presence within me lives my life and, for a long, long while it is necessary that we retire within ourselves several times a day to make this surrender, until one day, a complete and perfect surrender actually takes place after which you discover that you're NOT living your own life anymore nor thinking your own thoughts but it's always the Father is living your life, the Father is thinking through you. The Father is living through you. And then, if there are any

desires or hopes or ambitions, it is the Father expressing HIS will, HIS desire, HIS power, HIS presence." - Joel Goldsmith

The Allness of God

From *The Master Speaks*, page 65:

“On the positive side, we could call this knowing the allness of God; yet the danger of just saying, “God is all,” is that you have not yet accounted for the appearance, called sin, disease, death, lack, or limitation. Any church in the world, regardless of how orthodox it is, will agree that God is all; but in agreeing that God is all, it also agrees that there is something besides God. In the metaphysical approach, people are even more ready to agree that God is all; but they also have something besides God, and that something is a claim or a belief. Both see something other than the allness of God: the orthodox Christian with his allness of God is getting rid of a sin or disease; the metaphysician with his allness of God is getting rid of a belief or a claim. The name has been changed, and perhaps the changing of the name has helped to lessen our fear of it. It seems to be much easier to handle a problem by knowing: “Well this does not exist as a condition; it is merely a belief, suggestion, or appearance.” But you see that even in that recognition there is still the allness of God and something. Now let us go one step further and come to the allness of God and nothing. We achieve that state of consciousness not by declaring the allness of God, but by understanding the nothingness of that which we are calling nothing. So our spiritual integrity, then, is made manifest in our ability not to resist error, not to declare against it, not to put up a mental wall against it, but in our ability to respond with an unconcerned “So what?” in some form or other. Others may find more elegant language in which to say it; but it will still mean, “So what?” - Joel Goldsmith

The Infinite Way is NOT an Absolute Teaching, It is Joel's Spiritual Experience - His Spiritual Journey.

Joel does not teach that The Infinite Way is an Absolute teaching.

From tape 160 side 1:

“I assume also that those who use the term 'Absolute Teaching' do not know that there are two Absolute teachings. There's not just one. There are two. And they are exactly opposite to each other. One of them that is called a 'teaching of the Absolute,' is a teaching of affirmations and denials, mental laws, and continuous mental treatment. And the other teaching that is called “The Absolute” is a reversal of that. It has no affirmations and no denials and no such treatments, but stands on the fact that God is all. And, The Infinite Way isn't like either of those.”

Understanding the differences takes years and years of deep and devoted study involving hundreds of tapes. Do not be fooled by newcomers to The Infinite Way. Joel says that it is common for students to “learn the scales and want to book a concert.” Caution. It usually takes at least a year to have the intellectual grasp of these principles, to have them express themselves as an experience. It usually takes at least 5 to 10 years to come close to being able to teach it. Joel spent 8 months, day in and day out, meditating before he made his first contact.

You are invited to read the **Teachers** page on this site where Joel speaks about entering the spiritual ministry.

On tape 185 side one, he says:

“The message of The Infinite Way, which is nothing more nor less than my individual experience, the experience that I have lived in my own lifetime...”

Some think that The Infinite Way is similar to other New Age teachings. There are book sellers who combine books of mental and metaphysical teachings with those of Joel implying that

they are similar and equally "mystical." There are Infinite Way websites and teachers who think they understand The Infinite Way, yet we soon discover that they teach the opposite.

Any site which appears to be Infinite Way and mixes other teachings of the Absolute such as Tolle, Aiken, or A Course in Miracles, or those who teach other metaphysical and eastern mental practices, do not represent The Infinite Way (www.theunofficialinfinitemway.groups.yahoo.com/group/theunofficialinfinitemway, www.freewebs.com/iwstudents, etc). The tragedy for them is that they do not understand what they are doing. The tragedy for the students is that they do not achieve what they seek, waste lots of time, and often get so confused that they leave the path.

The Infinite Way is a study of healing, meditation and God contact.

If one is called upon to help The Infinite Way - and accepts, from that moment, integrity obligates one to be a servant of Joel's message and a worthy custodian. Teachers of The Infinite Way are not free to teach anything which comes to mind. Teachers are custodians of a student's soul, and there is no greater responsibility in the world.

Joel's Comments On Achieving Realization referring to Ouspensky's "In Search of the Miraculous":

"One can never achieve the Ultimate Realization by going through such procedures, and the proof of it is that no one who has used these procedures has ever accomplished it. The Mystics who became Masters never taught techniques nor is there any indication that they ever used techniques. This is evident in the teachings of the Master, Christ Jesus. It is certainly evident that Buddha acknowledges that he only achieved after giving up 21 years of techniques, and of course men like Walt Whitman, Henry Hamblin, or any of the modern mystics make it clear to you that the way of self-discipline is not the Way.

"There are two ways of achieving the Ultimate, and one is through Grace. That is when it comes as the Gift of God without having earned it or labored for it, but merely prepared oneself for it and in some cases not even that.

"The second way is through having one's consciousness opened by a [one's] teacher. the consciousness of John was opened by Jesus, that of Dr. Bucke by Walt Whitman, that of Mencius by Lao-Tze. Both Mr. Hamblin and myself received ours through Grace, there was no human mediator in either of our experiences...

"How you will reach the Inner Court, the Illumination, is not a matter for discussion at the moment, but rather do you desire it? Form the standpoint of the world there may be some sacrifices necessary but that is no more true than throwing out the garbage may be said to be a sacrifice of food stuffs; there is no sacrifice in throwing away yesterday's newspapers or yesterday's clothing. Rather there is a sense of release in being unburdened by them."

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IW MEDITATION IS NEVER GUIDED

Most students are familiar with the word, "meditation," and often come to The Infinite Way with experience in meditating. We do not use other methods of meditation.

There is no particular breathing technique. We do not count breaths or worry which nostril is exhaling or inhaling. Our breath alters itself, calms and quiets as we get deeper into meditation.

There is no particular pose or position in which to meditate. We simply dress comfortably and sit upright in a chair. We do not want our clothing to bother us or draw attention away from our meditation. We do not lay down for we may fall asleep. If we are hungry or thirsty, we take a bite to eat, sip a drink and begin. There are no rules and no goals other than to stop focus on our thoughts and redirect our thoughts to God until we can relax into a communion and God contact.

We know we cannot stop thought. It is impossible. Our minds are instruments for us to use, as our hands and eyes. Hands touch. Eyes see. Brains think. We do not want the brain to stop thinking, we just want it to relax and get quiet so that our soul can rise up and begin to direct our lives. The brain is not a power, it is a tool.

Begin meditation with a recognition of our Christhood. We close our eyes and pause to remember that we are the child of God and that our Source and identity are within us. This Christ is our true nature and will guide and protect us. There is no power other than God. This "grounds" us in our own consciousness. From here, we can take a scriptural passage or phrase and contemplate it until we have quieted the mind. We move to simple attention to "God", "Father, speak, thy servant heareth." Then we relax and wait with the "listening ear."

Although we may use a contemplative, we encourage each student to find their own, to expect fresh manna every day. No need for memorizing or having routines unless they come up from within us. Some may use the same passage for meditation for months and years. Others will use a different one each time. It is totally personal. However, we do not need to have others take us on imaginary journeys or present relaxing settings to us. They are usually not harmful, per se, but they allow us to hand over our autonomy to another, and we NEVER do this.

We honor each individual and allow them their dominion in all circumstances from healing to meditation. It is always a person's individual process. When we use a contemplative to focus our initial quieting period, this is merely to move our minds from human thoughts to spiritual ones. The goal is to gently condition our minds to give up the worries and concerns of our human life and to shift thought into a quiet resting in scripture and/or truth.

As governments and commerce strive more and more to influence the thoughts of citizens, it is very important for us to maintain our dominion and honor it in every individual. This will not only help us, but the world.

Joel's Instructions to Students and Letters about Taping (Letter to Norman-below)

Here are some instructions found on Joel's tapes:

Do not go to court to settle your disputes.

See lawsuits: Lorraine Sinkler vs. Emma Goldsmith, Acropolis-Krupp vs. Geri MacDonald.

Give your benevolences in secret.

Valborg and Lorraine Sinkler created Valor Foundation

A dance theatre was donated by Lorraine Sinkler and named for Valborg

<http://www.news.appstate.edu/releases/info/071301sinkler.html>

Do not organize.

Joel rejected non-profit status for he did not want to operate under human laws. Further, benevolence should not be an exchange, but a gift of God's Supply.

See MacDonald family trademarking The Infinite Way, Sinkler Valor Foundation, Infinite Way Library Work has a government not-for-profit tax status.

Virginia Stephenson Affidavit CIV 83-128-98-PHX-CLH

State of Hawaii County of Honolulu Judge Charles Hardy

Virginia Stephenson, being first duly sworn, upon her oath, deposes and says:

1. I am an Infinite Way Teacher and Practitioner and have been a follower of the Infinite Way principles for over 30 years.
2. I knew Joel Goldsmith during his lifetime and I know Emma Goldsmith, Joel's widow. I also know Geri McDonald, Emma's daughter by another marriage.

3. During the course of Joel's lifetime, I attended numerous closed classes conducted by Joel. I also visited Joel and Emma many times in their home in Hawaii.

4. I traveled to Europe with Emma Goldsmith in 1977. Emma could not sign her name to the hotel registers and this had to be done for her. In the taxi en route to the airport in Boston, Emma became disoriented and did not know where she was or where we were going. She was carrying a mink coat which she absent-mindedly left in the taxi. Fortunately, the driver turned in the coat and it was recovered. Ellen Hack was informally appointed to stay with Emma and keep her company, since she needed constant supervision. During the trip, Emma avoided any Infinite Way students if they wanted to discuss the teachings.

5. During the 1977 trip, Emma was so disoriented that when we first arrived, Emma began repacking her suitcase for departure only one hour after arrival even though our stay was to be several days.

6. I recall a 1961 private group during which Joel said that he would never register the name "The Infinite Way" as a trademark or incorporate the Infinite Way. At this same time Joel spoke of this incident with Jack Addington. Jack Addington of San Diego once urged Joel to register the name "The Infinite Way" as a trade name and to organize The Infinite Way as a tax-exempt organization. Joel was firm in refusing to do either. It was at this meeting in his hotel room that Joel cautioned us never to use "The Infinite Way" on a bank account, or "doing business as" the Infinite Way, **as The Infinite Way is not an entity, but a spiritual way of life.**

7. I conduct Infinite Way classes throughout the United States. Emma Goldsmith has attended my classes and has heard me freely quote from the writings, tapes and letters of Joel S. Goldsmith. At no time has she expressed any objection to be doing so.

Further affiant sayeth not.

Virginia Stephenson (Signature)

Subscribed and sworn before me on this 18th day of January 1985. Notary signature.

We cannot inherit consciousness or priesthood and no human can ordain us.

See MacDonald, Ropac, Stephenson, and any who claim authority/consciousness by association or family succession.

Teachers wait to be invited to teach a class.

It was customary for Joel to only give a class when he was invited to do so by his students.

Teachers do not seek students, practitioners do not seek patients.

See 1955 Kailua Tape 112 side 1

Teachers to only use Joel's tapes and books for instruction.

See Letter to Norman and Monthly Letter passage below.

"No One Can Rise High Enough In The Message of The Infinite Way As To Receive Permission To Publish Infinite Way Material In Any Form."

The following words are designed to be of help to those new to The Infinite Way or those looking for a teacher or tape group. Some of what you are about to read may be distressing and might make you wonder if you are in the right place. Don't worry. You are simply seeing another version of the classic story of ERROR, that mesmeric force that operates in the world. Joel brought a message of oneness, and the world must try to divide it. Just remember that Error has no power. All we need to do to handle it is to know it for what it is, the impersonal belief in a self-hood apart from God. Then we drop our concern and rest in God.

By definition, this human world is duality. It will always be that way until the souls here wake up to their Christhood and live according to spiritual principles. Until that day, we must be vigilant and intelligent. The following information is intended to make you both as you "tile" at the door of your

consciousness. We have to be careful and cautious regarding what we accept into our lives and our souls, particularly when it comes to spiritual teachings. Always, always meditate before making a move. Pay close attention and if you encounter something troubling, stop and meditate again.

Joel left a completed message of mysticism. This means that all that needed to be said, was said. All the lessons were given. One day in 1964, while lecturing in England, he was told that his work was finished on this plane and that he was to move on to continue working for The Infinite Way on the fourth dimension. As the story goes, he was upset not to be able to continue his European lecture tour, for at the end he was scheduled to vacation in his favorite castle in Scotland. IW is Joel's Spiritual Journey The Infinite Way is the life's work and spiritual experience of Joel S. Goldsmith.

Shortly before he left the earth, Joel gave very clear and specific instructions to teachers of his work: NO TAPES and NO BOOKS are to be used to teach this message but those made by Joel. Joel always made a point of saying that although no one owns Truth, the message he taught the world, named The Infinite Way, was the story of his personal unfoldment and it came directly through him from the Source. Serious Infinite Way students accept this. The following was very clear and emphatic, repeated to all teachers and students in two letters you will read below: TEACHERS MAY NOT WRITE IW BOOKS OR MAKE IW TAPE RECORDINGS.

Here are his words: To the Student Body in **The Monthly Letter June 1964, page 13**

"The question is occasionally asked as to whether Infinite Way Study Centers or Infinite Way Tape groups may sell any but Infinite Way writings. Please note that the Joel S. Goldsmith Book Department sells no books other than those of The Infinite Way. It is clear that if we start selling the books or poems of any other writer -- where will we stop? I respectfully request that no Infinite Way Study Center or Tape Group or Teacher or Practitioner of The Infinite Way, sell any writings other than The Infinite Way writings." - Joel (Photocopy of original 1964 The Monthly Letters in comb-bound version available from Mystics of the World.)

This communication was sent weeks before Joel left the earth. It went to the thousands of students and their teachers around the world **Letter to Norman Lawrence - April 10, 1964** This letter was sent to Joel's teachers and practitioners and submitted into the public record in 1984 as evidence in the lawsuit Lorraine Sinkler brought against Emma Goldsmith.

“Dear Norman,

“It is indeed a joy to have this letter from you today, and of course I know that there could be a continuing fruitage in your activity, because inherently you have the consciousness that heals and draws to you those who can be comforted, healed, supplied, companioned. No, there will be no tapes of anyone other than myself, and this is the strictest rule that I have laid down for this work, that there will be no tapes of any teacher other than myself, and one thing that is assured by this is that whatever messages are taped, students can rely on as coming from the Source. While of course I know that this would likewise be true if Lorraine's were taped, but the difficulty is that once one individual is permitted to tape an Infinite Way message, there will be no way of stopping the next dozen, and then, of course, what would become of the message is the same that has happened to Christianity, to Buddhism, to Taoism, and to all teachings where others have advanced their particular concepts of the Master's revelations.

The principles of the Infinite Way and the consciousness behind those principles have proven themselves now for so many years and in so many parts of the world that there can be no question as to their authenticity and integrity and power. Then why not stick with the message as it is, since no one can complain of any lack of material. I believe that twenty-six of my books and about a dozen booklets are being published in England, a Monthly Letter is sent out from there, and for those who can make a very small contribution to pay their costs and postage, there is a weekly article, one of which I am herewith enclosing, available to those students who desire them, or even better than this, you in New Zealand, or Joyce in Australia can have my permission to have these reproduced, as long as I can be assured that they will be properly proofed, and you can distribute them in New Zealand and Australia for as little as it costs you to produce them down there, and with no obligation to me whatsoever. In other words, our students here in the States receive these from

Mrs. Mary Newall, and they pay her the cost of her reproducing, mailing, postage, and so forth, but none of this is for me, since I am happy for the students to have it in this way. If you would like to write to Mrs. Mary Newall, 2231 Ala Wai Blvd., Honolulu, Hawaii, and have her send you copies of these, you could reproduce them for as many students down there as would like them, and charge them whatever you feel right to cover their cost. With all of this material available, and more and more books being published all of the time, I am sure there is a sufficiency for the needs of the students.

Above all things, I would like it understood among all students that no one can rise high enough in the message of The Infinite Way as to receive permission to publish Infinite Way material in any form. The Monthly Letter being published by Mrs. Eileen Bowden, 1270 Roslyn Road, Victoria, B.C., Canada, for parents, grandparents and teenagers, is an exception to this rule because Eileen has been a student of mine since 1949, has been in class with me months, and months, and months every year, in every part of the United States, and even was in England to help start the tape work there in the very beginning. And since she permits me to edit her Letters before publication, this exception has been made. In addition to this, there is a seventeen-week strenuous Study Course now published, but not yet announced to our students, because only a few can be handled at a time, which is published by our Lorene McClintock, but also was formulated under my jurisdiction. I am really trying to keep the message of The Infinite Way pure and completely free of concepts of others, so that those who receive it now or in the future may be assured that the message they are receiving is from the Source and the Fount." Aloha greetings, Joel

(You may notice some names in the letter above, also listed as those who make tapes. Our only conclusion is that they were tempted, as we all continue to be. We remember that those higher on the path are tempted most. Let us forgive and bless.) Here are some teachers who did not publish or tape: Shugamora, Howe, Kuys, Marshall, Koehler, Hoff.

**Teachers do not seek students,
practitioners do not seek patients.**

1955 Kailua Tape 112 side 1

"Only yesterday I had to write a letter saying, "No, I,m sorry I cannot give my permission for you to put a notice in the newspaper about Infinite Way meeting." A newspaper notice serves as an advertisement. What are you advertising, that God will be given to you or some form of good? You want to put an ad in the paper, "God." Then no one will come in under false pretenses.

It is true that wherever I speak that sometimes a notice is put in the paper just to the effect that Joel S. Goldsmith of the Infinite Way will speak. That is a little different, because that is a notice to those who already know Joel S. Goldsmith and the Infinite Way and it is letting them know that he is in town. Otherwise, they may not have any knowledge of it. There's not an ad because there isn't a soul in the world who would answer that ad, except those who know. That's quite a different thing.

Anything that is designed to bring people to this, or to promise them that their problems will be met, is just misleading them. There is only one thing that we can promise anybody, and that is God. That we can do. We can bring God to their conscious realization. If that is their interest, they are of the household of God.

The moment they are seeking things, it's different. That doesn't mean that we don't have the right to suggest to those of our friends or relatives who we find to be in difficulty, that there is a way out for them. That is a perfectly legitimate activity.

In that case we have the right to hand them a book or a pamphlet or a tape and then leave it with them. If they go any further, that's their look out. If they don't, it is also their look out. That is giving to one's neighbor a cup of cold water in Christ's name. Certainly be as generous as you like in giving pamphlets and giving books or sharing tapes but go no further than that.

After that, it is up to the individual to do what they want to do, to make the overtures to ask the questions. You can see the reason. We are demonstrating cosmic consciousness and cosmic law, and that means the only demonstration we have to make is the demonstration of the God Selfhood.

I can assure you that if you were to say to many people that this isn't the way of getting healthy, wealthy or wise, it's just a way of finding God-you would find many eager to have it on the 29th of February or the 32nd of May or the 4th Thursday in each week.

No, no. Let us understand the nature of this work. This work is spreading more rapidly than we have been able to take care of, not nearly as rapidly as it would if any of the human means were used to let it spread or be known. It will spread under divine impulsion.

Let us realize now that the function is first with us as individuals. We cannot save the world if we ourselves are not saved, "Physician, heal thyself," is the truth. If I can make my conscious contact with God, I can in some measure be a blessing to you.

If you can make your conscious union with God, you in turn can be a blessing in some degree to others. In that degree we can bless the world, but not if we stay in the realm of the intellectual knowledge of this truth without the spiritual apprehension of it. This comes when we understand what the principle is that we are doing." - Joel Goldsmith

Lorene McClintock Recording

(This letter was mailed to students and previous customers. It had no date but was in late '90-2000.)

Dear Friend,

Recently I had a very deep and persistent urge to find a tape I made of my reading a transcript of a talk that Joel gave at the Honolulu Infinite Way Study Center on September 30, 1963. (Joel had not recorded the talk on tape, but it was transcribed in written form as he spoke; and many of us had

received a copy of the transcript.) I read and recorded the talk on tape the day after Joel made the transition.

Emma had called me from London on Thursday morning, June 18, 1964 to tell me that Joel had made the transition the day before. The news was incomprehensible. It had been only two weeks since Joel had given a class in Chicago at which I spoke; and I had gone to the airport here in New York to see them off to London. I felt devastated and sad, and sat down to meditate.

Immediately, I heard Joel's voice as he spoke to me saying, "I'm dancing in the streets." This was a happy and freeing remark that Joel often made in my presence after he had given a class. It was an indication of his feeling of joyful release upon having completed the delivery of a message. And I knew that by using this remark, he was telling me that he had completed his work here on this plane, and that he was "dancing in the streets." Hearing Joel speak those words brought me assurance and an inner smile as well.

But then I realized that I had an Infinite Way Tape Meeting at the hotel that evening –and how was I going to tell the students that Joel had made the transition?

It occurred to me that I should read and record the talk that Joel had given at the Honolulu Study Center on September 30, 1963, and play the tape for the students at the meeting. This talk contains a very special message to all of us, his students. The tape (now available for purchase) is packaged in a beautifully designed album.

Lovingly,

Lorene (signature)

Order form followed to Lorene McClintock 853 Seventh Avenue, New York, NY 10019

Question: If Joel handed out the talk for free, why would it seem more helpful to pay for a recording of it? Could the student read it to themselves, perhaps record it as the teacher did? The written transcript was not included in this offer, but later was published in CONSCIOUSNESS TRANSFORMED, the

chapter, “An Eternal Relationship.” Interestingly, the point of the talk is that consciousness is everlasting, beyond anything material and able to accessed by all at any time, Within.

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Meditación

La Meditación es el medio por el cual obtenemos el reino de Dios y así vivimos por la Gracia. El estado último de la meditación es el estado de silencio total interior. Surge entonces la pregunta natural: Para quien no ha aprendido el arte del silencio interior, como se realiza la meditación ? Sin lugar a dudas no es esta una tarea sencilla de realizar, porque es muy difícil aquietar la mente. Sin embargo hay una manera de meditar que eventualmente conduce a dejar de pensar, que nos deja en un estado sublime de quietud interior. En este santuario interior sagrado y secreto de nuestro ser, entran solo los pensamientos de Dios.

Hay muchas maneras de meditar, por lo cual es muy importante para el principiante evitar su deseo de más allá de su comprensión del momento. Con el fin de meditar exitosamente y sin que entren pensamientos que disturben y angustien, el estilo de la meditación contemplativa es apropiada y conducirá al estudiante paso a paso hacia formas más elevadas de meditación.

En la práctica de la meditación contemplativa, el estudiante trasciende el deseo de decirle ó pedirle a Dios cualquier cosa. Contempla el sol, la luna, las estrellas, las olas y todas las cosas vivientes , recordando que la tierra está llena de todas las cosas que el hombre necesita para vivir. El observa todas las cosas como emanaciones de Dios, que demuestran la gloria de Dios, las leyes de Dios y el amor de Dios por sus hijos. En estado de paz y quietud, las palabras de la Sagradas Escrituras son plenamente realizadas. "Tu mantendrás en perfecta paz a aquel cuya mente permanece en Ti... En todas tus cosas reconoce al Padre y El dirigirá tus pasos."

Cuando nos encontramos en el campo, en las montañas o en la océano en un estado de paz, quietud y reflexión nos hacemos conscientes de las maravillas y de la belleza de la tierra. " Los cielos declaran la gloria de Dios y el firmamento muestra su destreza." En los atardeceres Yo contemplo la cantidad y el brillo de los millones de estrellas en el firmamento y observo particularmente la constelación llamada de la Cruz del Sur. Su aparición regular, perfecta evidencia el cumplimiento de una ley, de un orden y de una actividad que gobierna este suceso. <Igual sucede con el ordenado movimiento de la luna y su aparición, con el fluir de la marea y con la producción de todo lo viviente en la estación apropiada.

Al contemplar a Dios y la naturaleza de su trabajo se nos revela una ley infinita e inmutable que gobierna este universo, que nos llena de paz y elimina toda ansiedad y preocupación. Que absurdo e innecesario sería rezar para que la Cruz del Sur apareciera todas las noches en el cielo, u orar para que las olas se sucedan en el mar. No sería acaso pecado rezar para que florecieran las flores, cuando ante nuestros ojos el misterio de la vida se manifiesta, se nos revela en todo su esplendor sin ningún esfuerzo ? Los grandes profetas de la antigüedad observaron que el hombre no necesita hacer nada acerca de estos milagros, excepto observarlos, disfrutarlos y estar agradecido porque existe una Sabiduría y un Amor Divino que ha creado todas estas cosas para Su propia gloria. Esto significa para gloria suya y mía, porque la existencia de Dios se manifiesta como usted y como yo.!

Sin lugar a dudas, si Dios creó los cielos, la tierra y los océanos, si Dios llenó la tierra con todas las cosas buenas, podemos acaso dudar por un momento que El creó todas las cosas para nuestro uso, placer y expresión? Cuán vano resulta entonces orar ó meditar cuando percibimos la actividad invisible del Espíritu, que se manifiesta externamente en la armonía de la vida.

En la medida en que nos envolvemos en la actividad de observar el trabajo de Dios, cada día, llegamos a un estado de consciencia en el cual el pensamiento, por si mismo, comienza a disminuir y finalmente se detiene. Entonces un día, en un segundo de silencio, la presencia de Dios se anuncia a si misma en nosotros y entonces sabemos en verdad que el reino de los cielos está dentro de nosotros. A partir de ese momento dejamos de buscar nuestro bienestar en el mundo externo; dejamos entonces de depender de personas, cosas o condiciones externas..

La experiencia humana se da en el mundo de tiempo y espacio y esto precluye el ser espiritual en la naturaleza. Por lo tanto, recordemos que la meditación puede ser sobre cualquier tema, con la sola condición que no sea sobre algo de este mundo.

El universo del espíritu es una actividad eterna de Dios. Todo lo que ocurre en el mundo del tiempo y del espacio, como lo entendemos humanamente, no deberíamos aceptarlo en su valor aparente. Recordemos que cualquier aparición de humanidad buena ó mala, es una imagen mental en el pensamiento, sin ningún valor real, ni ley, ni sustancia, ni causa ni efecto. Al reconocer esto, las limitaciones que crean los cinco sentidos comienzan a desaparecer. Comenzamos

entonces a ser capaces de "ver" profundamente, en la consciencia y a observar lo que es verdaderamente, la eternidad en lo que aparenta ser pasado, presente y futuro. Nos encontramos libres en términos de "aquí" ó "allá" "ahora" ó "más allá". Se crea una manera de ser sin el sentido de tiempo ni de espacio, una realización sin niveles, un realización del ser sin objetivo..

En este estado de consciencia desaparece el sentido finito y la visión es sin límites. La vida es vista y comprendida libre de trabas y de belleza ilimitada. Toda la sabiduría de la eternidad es comprendida en un instante. Es esta la realidad de la inmortalidad, vista y entendida claramente. Es una visión de la vida sin comienzo y sin final. Es la realidad traída a la luz. En este estado de consciencia no hay barreras de tiempo y espacio. La visión abarca el universo: Esta hace puente entre el tiempo y la eternidad e incluye al ser total.

Esta meditación en la actividad de Dios en nuestra experiencia, podemos practicarla mientras se realiza cualquier tarea humana. Bien sea en el cumplimiento de las tareas del hogar, de negocios, podemos reservar una parte de nuestra consciencia para la contemplación de la presencia y actividad divina. No es necesario retirarnos del mundo para contemplar la gracia divina, solo es necesario tomar un poco de tiempo durante el día y la noche para estar cerca de Dios. Elevemos nuestro pensamiento a Dios, abramos nuestro oído interior para escuchar el susurro divino y observar el universo con nuestra visión interior, aunque nuestros ojos físicos se encuentren ocupados con las actividades humanas.

Entonces en verdad estaremos en el mundo, pero no seremos del mundo.

La contemplación de Dios y la manera como operan sus leyes, hace que la mente permanezca en Dios. De una manera sosegada, amable y pacífica el estudiante observa la actividad divina en la tierra y en el cielo, observa la gloria de Dios, reconoce a Dios y es testigo claro del hecho de que la gracia divina es su satisfacción plena.

Una vez que logramos la realización de que la Gracia de Dios es nuestra satisfacción plena, estamos viviendo una vida continua de meditación. Oramos sin cesar y no deseamos ni pedimos nada, mucho menos tratamos de influenciar a Dios de cualquier forma. No hay tensión obsesiva porque no buscamos realizar o conseguir algo. Al realizar la gracia de Dios, que ha poblado la tierra y la ha llenado de todas las cosas buenas para el beneficio del hombre y que

su gracia es nuestra plena satisfacción, nos encontramos en el estado de oración permanente. La sabiduría, el amor de Dios es nuestra plenitud para todo lo necesario en la tierra.

Nuestra única necesidad es la comprensión de la naturaleza y del gobierno de Dios. La contemplación de de su naturaleza y de su gobierno nos conduce a otras formas más elevadas de meditación y de consciencia. Eventualmente, somos conducidos a ese estado de consciencia en el cual la meditación es el silencio total, sin pensamientos, un estado de consciencia en el cual existe una alerta interna, un despertar interno, un estado de receptividad y de expectativa en el cual se manifiesta la presencia de Dios. Alcanzado esto no necesitamos nada .

Es preferible llegar a esta realización que conquistar toda la fama y la fortuna del mundo, porque esta conquista es la fuente que multiplica los panes y peces, y se manifiesta como salud, riqueza, compañía y reconocimiento. Cualquiera que sea la necesidad inmediata, la presencia de Dios es el cumplimiento inmediato de esa necesidad..

En nuestra ignorancia nos hemos separado, individualmente de la experiencia directa de Dio, por lo cual debemos pedir a Dios que se revele. Tenemos que pedir por sabiduría, por luz, por gracia, pero solo eso. Esta forma de orar es sabiduría, aquella otra de acosar a Dios pidiéndole que nos provea de esto y aquello, seguridad, paz, es una tontería a los ojos de Dios. Abundancia, seguridad y paz son regalos eternos que ya poseemos y que solo esperan que realicemos nuestra armonía con la ley divina para manifestarse.

Al pasar revista a la naturaleza del trabajo de Dios en la tierra y observar que hay una sabiduría divina y un amor divino que gobiernan este universo, nos dará tal sentimiento de paz que nos llegaremos a preguntar que es aquello que nos ha hecho preocupar tanto sin necesidad. Una simple declaración de que Dios es sabiduría y amor infinito no tendrá gran valor. Tiene que darse la experiencia interna real de la presencia divina, como resultado de la contemplación de Dios.

En la medida en que persistimos en esta contemplación, Dios será una experiencia real. Viviremos en la constante manifestación de Dios en nuestra vida. Con una convicción absoluta sabremos que el reino de los cielos está dentro de nosotros. Como resultado de este estado elevado de consciencia, tendremos una gran armonía de

mente, cuerpo, en nuestro bolsillo, familia y relaciones interpersonales. Permanezcamos en paz y en calma, permitamos que la Gracia de Dios llene nuestra mente, nuestra alma, nuestro ser, nuestro cuerpo y con una sonrisa nos demos cuenta de que: ***Tu sabiduría es mi satisfacción plena; Tu amor es todo para mí; Yo permanezco en Tu presencia.***

El único deseo legítimo es el deseo inmenso de realizar a Dios, por las cosas y los pensamientos de Dios. Nuestros pensamientos no son los pensamientos de Dios, pero los pensamientos de Dios pueden convertirse en nuestros pensamientos si aprendemos a contemplar a Dios antes que pedir o esperar algo. Esperar puede ser en si misma meditación siempre y cuando la expectativa se convierta en observar como un capullo se convierte en flor, ó en observar cómo la oscuridad de la noche se ilumina con el titilar de las luz de las estrellas y con la suave luz de la luna, ó en la espera de la aparición del sol, de su luz y su calor que nos envuelve en la vida. Pero cuando la espera significa que Dios debe salirse de su órbita para obedecer nuestras instrucciones, súplicas o deseos personales , tal espera se convierte entonces en pecado. Por medio de la meditación, recibimos la Gracia de Dios en toda su belleza, abundancia, en nuestra actividad, alegría y paz. En la meditación nos abraza la Divinidad.

Dios ama a sus hijos pues, creó cielos y tierra para ellos, para usted y para mi. Es más reconfortante saber que Dios nos ama que saber que nosotros lo amamos. El amor divino se expresa como nuestro amor. Sin el amor de Dios por nosotros, no podríamos amar a Dios, porque solo existe un amor el amor de Dios y todo amor es de Dios. Este amor de Dios por su universo y su hijos es una forma de meditación en el cual no hay ningún deseo de que Dios nos ame más de lo que ya nos ama ni ningún sentimiento de que Dios debería hacer más de lo que ya hace.

Si hay algún deseo este debería ser que podamos apreciar más el amor de Dios y lo que hace en nuestra mente, en nuestra Alma, en nuestro cuerpo y en nuestro bolsillo. Analicemos la abundancia que tenemos en nuestras manos y observemos que nada de esto sería posible sin el amor de Dios por sus hijos. Dios nos dio el sol para que tengamos luz en el día y la luna para que tengamos luz en la noche. Nos dio la tierra y el mar para que nos podamos alimentar , nos dio la suave brisa para que nos podamos refrescar. Dios nos ha dado todo lo que necesitamos.

La meditación es la contemplación de las maneras infinitas en que Dios nos ama y de las formas infinitas de su amor por toda la creación. Nunca más nos volvemos a Dios para pedirle nada, solo lo haremos para exponernos alegremente al amor y gracia de Su presencia,

No debemos preocuparnos mucho por nuestro amor a Dios , este amor se manifestará en forma normal y natural y ya encontraremos la forma de expresarlo. Por lo general no son aquellos que hablan de su amor por Dios los que poseen el amor más grande. El amor de Dios que se manifiesta en el silencio y en secreto, se revela en actos de amor y cariño. En el amor de Dios no hay crítica, juicios o condenas.

En el amor de Dios no existe el ayer. El amor de Dios fluye ahora. No se detiene ni se da. El amor de Dios es un estado de Ser, de permanencia del Ser y a través de la meditación y contemplación de Dios este Amor penetra nuestra consciencia. Es tal su manifestación en nuestro ser que la oración es una constante y un estado continuo de nuestro de ser.

Orar es contemplar el amor de Dios por su creación. Es la realización de la presencia de Dios llenando todo el espacio, es una consciencia de paz, de regocijo, de abundancia, de estabilidad y silencio interior, una abstinencia de pensamientos y deseos. La oración es observar y dar fe de la Gracia de Dio, es realizar lo que Es, es la contemplación sagrada:

Donde Tu estás, Yo estoy, donde Yo estoy, Tu estás. " Hijo, tu siempre estás conmigo y todo lo que tengo es tuyo," La gracia de Dios me llena a plenitud en todas las cosas; el amor de Dios me envuelve junto con el universo. La paz de Dios está en el mundo. " El Señor es mi pastor, nada me falta." Donde quiera que Yo esté el Señor está.

La oración es la contemplación del Ser. Dios es! La vida es! El Amor es! El júbilo es! La oración es una expresión de gratitud porque Dios nos dio el cielo y la tierra para nuestra gloria. La oración es un corazón henchido de gratitud por las revelaciones que recibiremos en oración. " Tu me mostrarás el sendero de la vida: en tu presencia está mi júbilo, a tu mano derecha están los placeres por la eternidad."

Dentro de cada individuo, en lo más profundo de su ser , escondido en lo más recóndito de su ser, existe aquella parte que está y es de Dios. En verdad, es el Yo Divino que se manifiesta como el ser individual, espiritual.

Este Yo nunca es tocado por los sucesos de nuestra experiencia, Este Yo nunca lo afecta ni el nacimiento, ni la edad ni la muerte. Por toda la eternidad este Yo de usted y mío solo le conciernen " Los asuntos del Padre", que se desarrollan y manifiestan en el plan divino. Nunca fluctúa ni se desvía de su estado eterno, de su labor. Este Yo es nuestra identidad espiritual, a través del cual funciona eternamente la voluntad de Dios. La gracia de Dios está siempre alimentándolo y apoyándolo. Dios es la sabiduría, la Vida y alma misma del ser individual ,espiritual. Dios es nuestra identidad y nuestra individualidad.

La criatura que no nace, el joven soldado que muere en el campo de batalla, las multitudes que perecen en una epidemia o plaga, ninguna de estas experiencias nos toca, ni a usted ni a mi, ni a ellos. Detrás de estos sucesos, nuestro Yo verdadero permanece imperecedero e imperturbable, sin enterarse del hipnotismo del sentido mortal. Bajo el hechizo del hipnotismo, la vida del sujeto continúa sin problema, sin percatarse de nada y sin conocimiento de las travesuras que el hipnotista induce a su víctima a cometer. Al despertar del trance, el sujeto resume su vida normal sin ser consciente de lo que sucedió cuando estaba bajo el hechizo. De igual manera al despertar de la ilusión de la enfermedad, de la carencia ó del pecado, el "Yo" de sentido material desaparece. YO vivo, pero no "Yo", el sentido humano de "Yo", es ahora Cristo quien vive mi vida.

Ahora nuestra plenitud es Dios. Ya no dependemos de ninguna persona o condición en el mundo externo. Dios es todo, nuestra plenitud. Lo buscamos solo a El, Este "El que está en mi" para todo aquello que es necesario en nuestra experiencia. Ahora entendemos que YO nunca los dejaré ni desampararé. Ahora sabemos que Dios es nuestra plenitud en todas las cosas.

La capacidad de comulgar con Dios no es dada por la Gracia, como un regalo de Dios. Los regalos de la profecía y de la sanación son del Espíritu y se manifiestan cuando la Gracia aquieta las facultades mentales.

Por la Gracia nuestro Ser está inundado de luz, aunque no necesariamente de luz visible; el cuerpo no tiene peso ni

sensaciones; hay unidad con toda la creación. Esto no es ser parte de la naturaleza, ni de Dios. Es ser parte misma de la fábrica de Vida misma. El Ser aletea en la hojas del árbol y es la sustancia y el sabor de su fruta. Uno se siente parte de la esencia del mar , de la subida y caída de las olas, del movimiento de la marea, e la belleza de las rocas, de las piedras y de los corales bajo el agua.

La Vida es Una. El Ser Divino Infinito Unico se expresa a través de todo ser como Vida y amor. Una Alma une toda la creación en Su abrazo y es la Vida de toda la creación. Esta Alma no existe ni está separada de ninguna forma de vida. El Alma no está en ningún ser o en ninguna forma, ni está separada del Ser, el Alma es Ser.

Yo no estoy en la tierra, ó en el árbol, ó en el ave: YO SOY eso. Y O SOY el movimiento suave de las nubes, más aún la cualidad que las hace lucir como copos de algodón; YO SOY el brillo del sol y su movimiento. YO SOY la brisa en el aire, el movimiento de las hojas de las palmas, la palma misma. YO miro desde las estrellas, y al ser el cielo mismo YO sostengo las estrellas en Mi. Bajo ellas hay mundos y mundos dentro que YO abarco, mientras desde ellos miro a las estrellas. YO SOY la vida y el color del jade en mi anillo y la consciencia de los órganos de mi cuerpo. No hay un lugar donde YO no esté porque todo es uno. YO fluyo a través de todo, en todo como todo. YO SOY también el flujo. YO ESTOY en los sonidos musicales y YO SOY el sonido mismo. De toda la creación YO SOY la esencia, la fibra, la fábrica, la forma, la acción, la mente misma, la vida misma.

El sol brilla y decimos "Es el sol", nunca decimos ES. Los árboles crecen, el riachuelo corre, la lluvia cae, la criatura nace. Nosotros lo decimos así; ello no es así.!

La inmortalidad del ser es tan evidente que necesitamos decir que no lo es. La armonía del ser es la Gracia del Invisible y no es producido ni influenciado por lo nosotros podamos decir.

No es por el poder de nuestro pensamiento ni de nuestra voluntad, sino por el Espíritu que los aves vuelan, que el pez nada y que los perros juegan. Por El la luna brilla, las olas suben, las parejas se aparean y el ser jubiloso canta.

Reposa. En las aguas quietas, reposa. Acuéstate. En verdes pastares acuéstate y no digas: "Yo estoy descansando" o " Yo estoy acostado".

"Mi paz os dejo, mi paz os doy" pero no lo digas, deja que sea. " Sus brazos me soportan " no lo digas, vívelo. "Nunca te dejaré, nunca te abandonaré", pero no lo pronuncies, reconócelo simplemente.

No busques armonía ó salud, ni siquiera busques a Dios. Esto no se encuentra, esto Ya existe. " Permanece quieto y silencioso". Solo en el silencio profundo y sin pensamientos, solo si abandonamos la búsqueda de Dios, de paz, de abundancia, de compañía, solo así podremos obtenerlas. Puedes " ver " lo que estoy diciendo? Dios, salud, abundancia, libertad, amistad, no son entidades o identidades, son experiencias. Y esta experiencia de Dios es lo que se manifiesta en nosotros a través del proceso que conocemos como meditación.

Traducción libre y espontánea de Luis E. Molina del capítulo VIII del libro Living the Infinite Way, Viviendo el Camino Infinito de Joel S. Goldsmith.

Let's Establish God's Government on Earth

Meditation Room

<http://client.sigmachat.com/sc.pl?id=28066>

We invite you to join your fellow students from around the world who together, listen to Joel's tapes and study his writings. As we grow spiritually, we have the opportunity to establish God's government on earth and become one with the meditating universe.

The above meditation room is open 24 hours a day. There is an occasional greeting or request for healing, but otherwise it is a quiet place to come and commune with others. We try to visit the room on the hour, every hour when possible for world prayer. You will be sure to find someone there at 8am, 12pm, 6pm Pacific Time. All are welcome at anytime. Know that if there is no one in the room, we are still with you in consciousness and the consciousness of Joel is ever present if we invite it into our lives

Meditation

Joel on Making the God Contact

"We are sitting here waiting, and if it doesn't come in 3 or 4 or 5 minutes, we again get up and go about our business.

Two or three hours later, we do it again. If it is necessary we keep this up for 1 or 2 or 3 years. If so be that the Christ is so absent from us that it takes us that long to realize it.

You may be assured of this: that if you persist, a day will come when an inner response will come that will give you the assurance of a key that is within you, that which the Master called, "the Father within," that which Paul called, "the Christ."

You will get that feeling, that assurance. When you do, you will have demonstrated your Christ Self. - JSG (Tape 112 Side 1)

Mystery of Meditation

*From The Contemplative Life by Joel Goldsmith
Steps on the Path of Illumination*

The real mystery of meditation is that meditation is not a means of getting things from the divine center that is within man. Seeking to get, achieve, or attain from the heavenly Kingdom can only result in the loss of the little we already have. Meditation is not a means to an end. Meditation is a contemplation of the deep things of spiritual reality, of the rhythm of the universe, a dwelling in the Kingdom within, and then as its climax an inner communion with the Spirit of man, a contact with his Soul, a revelation of the truth behind the mysteries of life.

The miracle is that without desire, without taking thought, the Presence within goes before to make "the crooked places straight," to prepare a mansion - many mansions. The divine invisible Presence becomes visible as form - as the very body of all good. A thousand may fall at one's left and ten thousand at the right, but never do the problems of this world intrude into the consciousness of those who live in meditation, in a perpetual inner contemplation, a true communion with the inner Self or Source.

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The Infinite Way on Life - April 1964

THE INFINITE WAY ON LIFE

By Joel S. Goldsmith

Joel Goldsmith of Honolulu, Hawaii, is widely known as one of the leading masters of spiritual healing in the world today. His book *The Art of Healing*¹ is a beautiful exposition of this art as a canalization of Divine Power, with the healer eliminating his own personality. Apart from this, he has a wide influence in many countries, through his books and his personal influence and as the leader of the 'Infinite Way' groups. As this article, written especially for *The Mountain Path* will show, the way he advocates is fundamentally the same as that of the Maharshi, since it consists in seeking Reality in oneself, not in any books or scriptures or other places or things.

1. Published by Allen and Unwin.

It is very noticeable that far too many students do not know what makes The Infinite Way, or why there is an Infinite Way message. Because they do not catch this major point, they struggle for years - not knowing where they are going or why. That which started me on the spiritual path and which ultimately led to The Infinite Way, was the realization that there is no God in the human world or in any religious teaching as such. There is no God answering the prayers of people. For this reason and for this reason only, there can be a world filled with all the things you can think of which constitute horrible world conditions. None of this would be if there were a God in the world. In the presence of Light there is no darkness. You cannot have the Presence of the Christ and have a sin or a death or a lack or man's inhumanity to man.

Eventually it was revealed to me that you cannot reach God through the mind, and that is why prayers as such are worthless except as one's blind faith might make of them a little power - just as it is possible to give a little sugar pill and stop pain. In this realization you must remember that this makes any religion, or any religious teaching in and of itself nothing more not less than a philosophy. The only thing that can make a religion a Religion is something that brings the actual Presence

and Power of God into concrete manifestation, and it is for this reason that we say The Infinite Way is not so much a teaching as an EXPERIENCE.

These are spiritual principles, but they do not constitute The Infinite Way. They are but stepping-stones or bridges over which you walk. You have not reached the goal of The Infinite Way until you have the actual realized Presence of God or Activity of the Christ. It is for this reason that we cannot have outlined or formalised prayers. They are of no value - except to quieten you. Your prayer is not going to help anyone until you reach that place of stillness where you receive a response from within. Therefore, the teaching of The Infinite Way is as valueless as any other teaching if it does not result in the actual Experience of the Presence of God - the FEEL of the Presence of God within you. You can study the Bible and quote it and 'fall right into the ditch', if it does not elevate you in consciousness to where the actual meeting with God takes place.

No human being knows how to heal. No human being has the power to heal. No human being either knows or receives the 'things of God'. Therefore, there can be no healing or real spiritual teaching until you are spiritually endowed - until the Presence announces Itself. Then you can sit back as a beholder and watch your life change. And, as you watch your life change you can say: "I did not do that". When you reach this place, you are then functioning in The infinite Way. Now The Infinite Way becomes an 'alive Religion', whereas before it was just a preparation.

People keep asking, "Why was this innocent child murdered or why was my dog run over when they did nothing wrong?" The world does not know the answer, but as students you should know that there is no God in the human world. Anything of that nature can and will happen - until the child or the dog or the business or the profession or anything else is brought into the presence of one who is spiritually endowed. Then you can trust your child or your dog or your business or your profession - because now the Grace of God is benefiting them. It is the Spirit of God Itself. Until this is understood, The Infinite Way can mean nothing to you except as another teaching or as something nice to read or listen to - and that is not its intent. The intent of its message is this: That every student shall reach that place in consciousness where "the Spirit of God is upon

them" and they can say, "I live, yet not I, but Christ liveth in me", or "Whereas I was blind, now I see". Then you can sit back and say, "I can fulfil all obligations" - not as if you were doing it but as if you were being guided, strengthened and wisdomed from within - which you would be.

The principles of The Infinite Way, as they have been given to me, will definitely change your consciousness to the place where the spiritual endowment can take place. Let me explain: The moment you learn that God or Spirit is the only power and the only law, and you accept this even intellectually, you can at least meet a claim of bad weather by saying: "If God is the only law, weather cannot be law." Or, if you are faced with the threat of an atomic bomb you can say: "If it is true that Spirit is the only power, then I do not have to worry about bombs." Or, in the case of a disease on the way, such as a flu epidemic: "What is that to me, since the Spirit of God is the only power." Actually you may turn around and get the flu because intellectual acceptance is not the protection. However, if you persist in working with the principle of 'one power', eventually it will leave the mind and go down into the heart. And when this takes place, then you can say, "Now I see."

There is not a person on the face of the earth who does not have a problem of supply. Even the multimillionaire has a problem of supply, if it is only concern as to how to meet his income tax. But when you adopt into your consciousness: "Man does not live by bread alone;" or "Supply is not something material because supply is of God, and therefore supply is spiritual" - the fear or hatred or love of money evaporates. Eventually, then, you do perceive that this is a spiritual universe. When you stop the attempt to GET material supply, it comes to you just by knowing that God is its Source and God is Spirit.

As you take one principle after another and lose your fear or hate or love of the outer, and can settle in meditation, you will find it much easier to say: "Speak Lord, thy servant heareth" and find yourself in a deep pool of contentment. When you are in this 'deep pool of contentment' - quiet peace - the Spirit moves and imparts Itself to you. It may be in words, or in a deep breath, or in FEELING - but when It does, God is on the scene.

This is the function of The Infinite Way, to bring you to the place where you live by God - by the Presence of God - not by statements of Truth. The one demonstration you can make in The Infinite Way is the demonstration of the Presence of God - that moment when YOU FEEL that "God is on the field". Then you are living by Grace. Then you will realize: "Thy Grace is my sufficiency in all things." Not that quotation, but the actual realized Grace or Presence is my sufficiency, and there is sufficient Grace present to meet the needs of THIS MOMENT. Everyone wants God 'ten years from now', but, just as nature provides enough air in your lungs for this second, so God is sufficient Grace for THIS SECOND. And, as God's Grace never stops, you always have enough Grace for this moment. There is no 'future heaven'; there is no 'heavenly heaven'; THIS MOMENT is the only heaven there is. The only heaven there is living in this moment, because only in this moment do you have sufficient Grace to provide you with the spiritual Bread, Meat, Wine, Water - even Resurrection. There is enough Grace present in this moment to resurrect your body, your marriage, your fortune, your business - whatever the world says you have lost. And as you live in THIS MOMENT, that Grace becomes a continuing experience - bringing about the fulfilment.

Never ask this question: "Why am I in this trouble, or why did this happen to an innocent child?" You know the answer. There was no God in that picture or it would not have happened. Paul described it: "The natural man receiveth not the things of the Spirit", or from the Master: "If a man abide not in me, he is cast forth as a branch, and is withered." This is the man of earth. But the 'man who has his being in Christ' toils not, neither does he spin - yet none are arrayed as beautifully in all the world's goods.

If you witness Infinite Way students going on year in and year out and not receiving fruitage or Grace, you can know that they are just 'reading with the mind' and remaining there. That is not reaching God. We are to live with a passage of Truth until it becomes 'our own', and here is an example: "Thy Grace is my sufficiency and there is a sufficiency of Thy Grace to meet this need." You could then put away all of the books - until you could DEMONSTRATE that principle. Through the books we present Truth and, if you could take one statement of Truth and demonstrate it, then the books would have fulfilled their purpose.

I started this article by a reminder that there is no God in the human scene, that there is no way to reach God with the mind, and that harmony begins to come into your experience ONLY as you attain the actual realized Presence of God or Spirit of God. In many of the metaphysical approaches you hear it said that 'evil is not power' or 'there is no evil' or 'error is not real' or 'evil is not of God'. But in The Infinite Way you must get out of that habit, because it is a habit which leaves you in the very error which you have been denying. There is error - there is evil - and that is why there is the search for God. Had there been no evils in the days of the Master, there would have been no Master on earth because there would have been no need of one.² In fact every religion had as its origin the fact that there were so many evils on earth that people thought a new religion was needed. The true statement should be: "Temporal power is not power in the Presence of the Christ or Spirit," which means that evil or error of any nature is not power in the realized Presence of God.

2. This is in accordance with the promise of Sri Krishna in the Bhagavad Gita: "Whenever righteousness is obscured and evil prevails, I manifest myself." Ch. iv, v. 7. (Editor).

Let me prove this to you. Whenever you have been ill in your metaphysical life, the illness continued until you called your practitioner.³ The illness then either slowly or rapidly disappeared, indicating that there must have been Something in the life of the practitioner which acted upon the evil - the ill. When sin or disease or death came anywhere near the Master, it was dissolved. But, if he was not around, the error kept on just the same. Yes, there will be evil - but not in the realized Presence of God, the ONENESS with God. "A thousand shall fall at thy side, and ten thousand at thy right hand but it shall not come nigh thee."

3. The author is referring here to a spiritual healing practitioner of the 'Infinite Way' group. (Editor).

You can sum up the evils of this world in the Words 'temporal power', which would mean power of germs, power of dictators, power of armies, power of bombs. All that can be summed up as temporal power - and then you can realize that temporal power is not power when it is brought into contact with the Spirit of God. Then you will know that, whatever temporal power is

tempting you, you must bring the actual Presence of God into the situation - whether you are so close to It that blinking your eyes does it, or whether you are so far away that you have to sit for days and nights until the Spirit breaks through. But if you are expecting any help until this happens, you are going to be sadly mistaken. Nothing happens to the errors that come into your experience until you have attained the realization of the Presence of God - then temporal power is dissolved as darkness is dissolved in the presence of light.

This should give you such an understanding of the nature of the message of The Infinite Way that you will not trust or rely on any of its statements. Instead, you will know that they are to remind you to GO WITHIN and bring forth the Presence. You must actually experience God - then that Invisible goes before you to make the crooked places straight.

The statement I made above on Grace, "There is sufficient Grace present to meet the needs Of THIS MOMENT," brings up another subject. Let me illustrate. The question is asked, "What is Truth?" I will tell you that no one in the history of the world has ever known what Truth is because Truth is infinite. Never has there been a religion or a teaching that was Truth. But, like the Omnipresence of sufficient Grace to meet the need of the moment, as you turn within in your meditation - sufficient Truth reveals Itself for the immediate Now. The infinite nature of Truth means we can turn within and draw forth all the Truth we need for any moment. Do not label any teaching 'The Truth'. Truth has been revealing Itself through me all these years, yet; it would be a horrible thing to say, "The Infinite Way is the Truth". Truth must continue revealing Itself one hundred years from now, or a million.

When you are dealing with your daily experience, you are opening yourself to an inflow of Truth, but be careful not to depend on yesterday's manna. Go within for the inspiration of the moment - for this moment's manna - if not the Spirit of God does not work. A statement of Truth is not God. A statement of Truth is the reminder that sends you back inside for further impartations.

If you will live constantly and consciously aware that there is a sufficiency of Grace for THIS MOMENT, or if you will live consciously aware that "I have hidden manna" - and then go

within for the flow - you will be living by Grace. But you must constantly know that you have this hidden manna - this 'Meat the world knows not of'. Do not depend on the statement - Go WITHIN. Even if nothing comes, the contact has been made.

Be sure you never forget that the function of this message is to reveal to you that you do have an Inner Grace - a hidden manna - a 'Meat the world knows not of'. Go within for the flow; then go about your business and, whatever your need is, the solution will appear in its own way. This has really carried me from the beginning of my work. Once touched by the Spirit, I knew there was Something within me that did the work. Everything necessary to my experience always appeared, even in time to correct my mistakes. You cannot avoid making a mistake but, even if you do, this Inner Manna corrects it.

It is really very sad if an Infinite Way student does not catch this point, that there is an Inner Grace - a 'Meat the world knows not of' - a hidden manna. Knowing this, you can always go within, wait for the assurance and then go about your business, KNOWING that Something is "going before you to make the crooked places straight". It is sad if students do not catch this. Nobody in the world has ever been born without this hidden manna - NOBODY - because God incorporated Himself IN man AS man. Therefore, the only function of religion should be to acquaint you with that fact and to help you to raise up or release that Spirit. When this happens religion has accomplished its purpose. Then of course "Go and sin no more". After that there MUST be spiritual integrity or you have cut yourself off and human selfhood is the barrier.

Can you not see the sin of believing that anyone of us is different from another - except in the degree of realization? There should be spiritual leaders, because in their presence temporal power does not operate. They can help in the overcoming of discords but only to a certain point, because "If I go not away, the Comforter will not come unto you". However, no matter how advanced we become, there are times when problems can become so hypnotic that we ourselves may not be able to bring release and so we turn to each other for temporary help - for a lift. The Master was not ashamed to say, "Stay awake and pray with me", so there should be no hesitancy in turning to each other for help. I have no hesitancy whatsoever to do this when I need it - and I receive the help.

Religion is nothing to become sanctimonious about. Religion has to be recognition of an indwelling Presence, and then the ability to LET IT LOOSE. There is nothing more sacred in the entire world than the individual. That means every individual, for it is every individual's function to attain his individuality and not keep it in a herd or a mass.

In The Infinite Way our dependency is on a hidden manna, a 'Meat the world knows not of', a Presence you cannot define. You do not have a blind faith - you go within and bring it forth as Spirit. Then your religious life has been accomplished. Then forever after, you can say: "I live; yet not I, but Christ liveth in me." But because of the mesmerism of the world, you must go within twenty to thirty times a day. In other words you must get back inside where you acknowledge, "I have a hidden manna" - and then LET IT OUT.

It will not be long until someone says to you, "What is it you have?" or "Can you help me?" No, it will not be long. Then you must remember to give milk to the babes. Do not give deep metaphysics at first. Give it gently - gently. And do not believe that you can lead anyone to this point in a year. Only a few are ready, because of previous incarnations, to catch this in a year or less. I can be very patient because I know that human wisdom cannot be replaced by spiritual discernment until onion skin after onion skin has been peeled away and they become transparencies. I can be patient with them until they have reached that place where 'self preservation' is no longer the first 'law' and the first need. I know it takes patience on my part - and I always hope they will have the courage to persist.

Miracles do happen, some far greater than you would believe if you heard of them. But they are not due to a 'miracle man' - they are due to consciousness and receptivity. Not even Jesus could perform miracles unless he was approached with receptivity. It really makes no difference what degree of spiritual height I attain - it can affect you only by the measure of your receptivity. That is why no practitioner can ever guarantee the measure of your healing or how long it will take, because it depends on your receptivity. And no practitioner will ever heal everyone because there are those who cannot do anything but seek 'loaves and fishes' and this sets up a barrier. The higher the teacher goes in spiritual realization, the greater will be the works - but only in the presence of receptivity. There is only one

reason why healings do not come through. There is a barrier - a lack of receptivity - but be patient

I could ask you a question: "If you knew this minute that an enemy was going to throw an atomic bomb tonight, what would be your answer if the President should give you the choice of throwing the bomb first or waiting for the enemy to throw it?" Your answer to this question would determine where you stand spiritually because, if you would choose to throw it first, you are still in humanhood - wanting to spare your life. Spiritual development does not include saving your life at the expense of another. Spiritual development recognizes: "Temporal power is not power in the presence of the Christ but, if it takes my human sense of life, I am not going to take the life of someone else." Why might it not stop war if a group of people should say to the President, "Why should we save our lives?" As a matter of fact that is what would happen, should 'ten righteous men' declare "I am not taking someone else's life to save my own. I cannot see my life as being more precious in the sight of God than the life of the Russians or the Japanese or the Germans."

In your spiritual life you face this question to some degree every day. In other words you prepare to send your child to school - but have you thought about the child on the other side of the tracks and have you made any provision for him? If not, you are still in humanhood. You cannot live in family selfishness and still believe you are living spiritually. But these things resolve themselves when the Spirit of God comes through, because then you cannot take any credit for being benevolent. You are not doing it - the Spirit is compelling you.

The Christians who were thrown to the lions were not courageous. It was the Spirit of God that did it, for no human being could be that brave or that courageous.

If any of you are satisfied with anything less than the Experience of God, you are satisfied with too little. NOTHING should satisfy you but the Experience Itself, and you can accomplish that by turning within. It will come. And, when it comes, it must be renewed. Because of the hypnotism of the world - it must be RENEWED.

http://www.ramana maharshi.org/m_path/1964_2/april_1964_frameset.htm

Jnana Marga in Christianity-October 1964

JNANA MARGA IN CHRISTIANITY

Contemplative Meditation with Scripture

By Joel Goldsmith

Christianity has developed almost entirely as bhakti-marga, a religion of dualistic worship and devotion. The teaching of Joel Goldsmith is a remarkable reminder of the possibility of jnanamarga that it contains. It is an illustration also of the truth that jnanamarga, the 'path of knowledge', does not imply philosophy or erudition but is as simple as it is profound. If any followers of the Maharshi, trained to equate jnanamarga with Self-enquiry, find Joel Goldsmith's method of concentrating on biblical texts strange, they should recall that it is very close to the use of Mahavakyas recommended by Shankaracharya.

This article is specially written for The Mountain Path. Shortly before his sad demise in June this year, mentioned briefly in our July issue, Joel Goldsmith had sent us a series of articles for publication in The Mountain Path, starting with this one. These will be published as previously arranged. We take the opportunity to declare our deep appreciation for this great Christian mystic who expressed his profound understanding in simple language that all could follow.

Contemplative meditation is the preparatory step before pure meditation without words or thoughts, and its main purposes is to keep the mind stayed on God — to acknowledge Him in all our ways — so that in quietness and in confidence we may "be still, and know that I am God."¹

We know that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."² Therefore, only in contemplative meditation, conscious of scriptural Truth, can we prepare ourselves to attain to our divine Sonship or the Buddha mind. It is promised: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."³ In other words, if we abide in the Word and if we let the Word abide in us, we will bear fruit richly.

Thus contemplating Truth, we attain the gift of discernment through which we attain Truth — which the "natural man" cannot know. This is affirmed in the Bhagavad Gita. "With mortal eyes thou canst not see me. I give thee therefore divine sight. Behold now My glory."⁴

1 - *Psalm 46: 10.*

2 - *1 Corinthians 2:14.*

3 - *John 15: 7*

4 - *Ch. XI, v. 8.*

To meditate properly — to develop the ability to practice meditation it is necessary to understand certain spiritual principles of life. Unless a meditation has in it a conscious awareness of a spiritual principle, it will not be beneficial. It can in fact lead to just a mental stillness in which there is no spiritual fruitage or "signs following." Therefore, you must not only know why you are meditating, but you must know specific principles to take into your meditation.

Let us take the major principle of life upon which a harmonious existence can be experienced: I am I. Declare this to yourself, because it is indisputable. You are not someone else — you are yourself! "I am I" In the great lesson on supply taught in Hebrew Scripture, the Master asks this question of the poor widow who was looking for supply, "What have you in your house?" He did not inquire of her what she wanted or how much she wanted. What do you already have in your house?

Let us see how this can be applied in practical experience. We are many people gathered together in reading and, as you can easily feel, there is a peace among us. There is quietness and confidence, and certainly there is an absence of hate, bigotry, bias, of jealousy. Let us now ask ourselves this question: "How did this peace get here and how was bias, bigotry, and hatred eliminated?" The answer is clear. You brought into this atmosphere the peace that is here. Whatever stillness and confidence is present — whatever love is with us — you brought it. Whatever of hatred, jealousy or discord is not here, you did not bring into our presence.

What have you in your house? What have you in your consciousness? You have love, you have life, you have co-

operativeness and you have peace. What did you bring into this temple? This temple is the temple of God, but what made it so? Your being here in an atmosphere of love and mutuality. Then it is not that this Path is the temple of God, it is that you are the temple of God!" Know ye not that ye are the temple of God?"⁵ Ye are the temple of God if so be you left your personal feelings outside, if so be you left human limitations of anger, fear, and jealousy outside, if so be you brought in your consciousness the love and the peace we feel here. Because we do feel it and because we are cognisant of the peace that is in our midst, we know beyond measure that you brought it. In other words the degree of peace, love, and joy we feel — the degree of healing consciousness that is with us — is the degree that you brought here in your consciousness.

5 - 1 Corinthians 3: 16

There can be no greater degree of healing consciousness than that which you brought with you; there can be no greater degree of health than that which you brought with you; there can be no greater degree of supply than what you brought with you — and how much you brought with you depends on namely, (1) how much Truth you know about your consciousness, (2) what constitutes your consciousness, (3) who you are and what your true identity is.

The Master Christ Jesus asks "Who do men say that I am?" If the men are just human beings with no spiritual discernment, they will say that he is a Hebrew prophet, or a resurrected Hebrew prophet, or someone brought down from the human past. But "Whom do ye say that I am?" and Peter replied: "Thou art the Christ, the Son of the living God."⁶ When Peter answered the Master, he was revealing your true identity and mine, and when Christ Jesus said, "Call no man your father upon the earth: for one is your Father, which is in heaven,"⁷ he was referring to your consciousness and my consciousness. As a matter of fact his entire ministry was a revelation of man's spiritual Sonship. Therefore, you can bring infinite peace, infinite harmony, infinite healing consciousness, and infinite supply into this group of readers, but you can accomplish this in only one way, by knowing that "I and my Father are one,"⁸ and "Son, thou art ever with me, and all that I have is thine."⁹

6 - *Matthew 16:16.*

7 - *Matthew 23:9.*

8 - *John 10:30.*

9 - *Luke 15:31.*

Think what would happen if you set aside ten minutes every morning to be separate and apart from the outside world — for the purpose of contemplating God and the things of God. Think what would happen should you set aside ten minutes for spiritual realization! Only those who have been touched in some measure by the Spirit of God would have the capacity to sit for ten minutes in contemplative meditation. Think!

I and my Father are one. The Father has said to me, "Son, thou art ever with me, and all that I have is thine." Therefore, I have all that God has; all that God has is mine. "The earth is the Lord's, and the fullness thereof."¹⁰ Of my own self I am nothing but, in this oneness with my Father, all that the Father hath is mine. "My peace I give unto you."¹¹ There is no limitation to the amount of peace that I have, because I have been given the Christ peace, the My peace. The Christ peace has been given unto me.

10 - *Psalms 24: 1.*

11 - *John 14:27.*

Therefore, when the question is asked, "What have you in your house?" you can reply: I have the full measure of Christ peace. I have all that the Father hath, for the Father has given His allness unto me. God has even breathed into me His life, so I have in my consciousness life eternal. The Christ has come that I might have life, and that I might have it abundantly. Therefore, I have in my house — in my consciousness — abundant life, infinite life, eternal life. because this Christ has said, "I am eternal life." Therefore, I have eternal life in my consciousness as the gift of God. I have an infinity of supply because the Christ reveals: "Your heavenly Father knoweth that ye have need of all these things,"¹² and "it is your Father's good pleasure to give you the kingdom."¹³ Therefore, I have the kingdom of God within me, which is the kingdom of all that I shall ever need. I have in my consciousness eternal life, infinite supply, divine peace. The peace which passeth understanding I

have.

12 - Matthew 6:32

13 - Luke 12: 32.

As you contemplate these principles for five or ten minutes each day, you carry into your world the awareness of the presence of all that God is and all that God has — as a gift that has been bestowed upon you by the Grace of God.

Your having contemplated these truths is the reason there is peace in our midst. You have brought "the peace of God which passeth all understanding."¹⁴ If there is love here with us, you have brought the love that is without limit. If there is supply in this Mountain Path, you have brought God's storehouse. All that the Father hath is yours, and you have brought it here. Remember this: what you have brought here to make of this Path a temple of God, you also bring to your business or to your home by your morning contemplation of this Truth. You thereby make of your home a temple of God. You do not find love in your home; you bring love to your home, because love is found only where you express it. In other words if your family is to find love they will find it because you, who are attuned to God, bring it there. You who have been led to a spiritual teaching have been given the Grace to know this Truth, whereas members of your family and your business associates who are represented by "the natural man who receiveth not the things of God," cannot bring peace and harmony into their relationships.

14 - Philippians 4:7

Only those who have the Spirit of God indwelling are children of God. Only those who have the Spirit of God indwelling have been given the "peace which passeth understanding." Therefore, remember: What you discover here at this moment you have brought. Likewise, what you find in your home, in your business, in the world, is what you bring to your home, to your business, or to the world.

What have you in your consciousness? This is the password for meditation What have I in my consciousness?"

Of myself I have nothing, but by the Grace of God "all things that the Father hath are mine."¹⁵ "The earth is the Lord's and

the fullness thereof."¹⁶ Therefore, I have been given My peace, the Christ peace. I have been given all these added things because my heavenly Father knoweth that I have need of them and it is His good pleasure to fulfil me. I am filled full of the Grace of God and, by the Grace of God, all that the Father hath is mine.

15 - John 16:15.

16 - Psalm 24: 1.

If you ask Me, I can give you bread: eating it, you will never hunger. I can give you living waters; drinking, you will never thirst.

This is what you are saying in your household, in your business, in the world — only you are saying it silently and secretly. You never voice it openly because the command of the Master is that we do our praying in secret, where no man can hear us or see us. If your praying is done in the inner sanctuary of your consciousness, what the Father seeth or heareth in secret is shouted from the housetops. "Thy Father which seeth in secret himself shall reward thee openly."¹⁷ Silently and sacredly ask yourself What have I in the house?"

17 - Matthew 6:4.

I have the Grace of God. All that the Father hath is mine. I have been given quietness and confidence and stillness; I have been given My peace. The Father hath breathed His life into me, therefore I have God's life which is eternal and immortal.

I have that mind in me which was also in Christ Jesus and so I have no human desires and I seek nothing of any man. "I and my Father are one" and I receive all that I require because my Father knoweth my needs and it is His good pleasure to give the kingdom. Because I already have all, I pray only for the opportunity to share that which the Father hath given to me.

Note what transpires in your home, in your business, and in the world as you silently, sacredly, and secretly remind yourself:

Thank God I ask nothing of any man except that we love one another. I ask only the privilege of sharing God's Allness which is already mine. Why should I look to "man, whose breath is in his nostrils,"¹⁸ when by right of divine Sonship I am heir to all of the heavenly riches?

18 - Isaiah 2:22.

Do you not see why there is an atmosphere of peace among us? We came here for the purpose of abiding in the presence of God and to tabernacle with the Spirit of God which is within you and within me. We are gathered together to share the spiritual Grace of God, the spiritual Presence of God and that spiritual Love of God. That is why there is peace with us; there can be no such peace where people come to get something. When you sit down to meditate, turn quietly within and realize:

As the branch is one with the tree, as the wave is one with the ocean, so am I one with God. The allness of infinity is pouring Itself forth into expression as my individual being, as my individual consciousness, as my individual life. Having received the allness of God, I want only to share it.

As you resume your outer activity, you remember to have a ten-second meditation as often as possible, in which to remind yourself:

The Grace of God is upon me. I have spiritual meat and spiritual bread to share with all who are here, and those who accept It will never hunger. I can give to the world spiritual water, and those who accept this living water will never thirst. "I and my Father are one," and the Father is pouring Its Allness through me, to you, and to this world.

A contemplative meditation has in it something of a back-and-forth nature. You are virtually saying to the Father:

Thank you, Father, that Your Grace is upon me. Thank you, Father, that You have given me Your peace. If I have any hope, or faith, or confidence, Thou hast given it to me. Of my own self I am nothing, so whatever measure of peace, hope, faith and confidence I have is the gift of the Father within me. Thank Thee, for Thy grace, Thy peace, Thy abundance.

You then pause, as if the still small voice were about to speak to you. It is an attitude of "Speak, Lord; for thy servant heareth."¹⁹ If you persist in this way of life, eventually you will discover that the Father will speak to you, and usually in this manner:

19 - 1 Samuel 3:9

Son, I have been with you since before Abraham was. Know you not that "I am with you always, even unto the end of the world"?²⁰ Know you not that "I will never leave thee, nor forsake thee"?²¹ If you mount up to heaven, I will be there with you. Turn and recognise Me. Acknowledge Me and you will find Me, even there in hell. If you walk through the valley of the shadow of death, I will not leave you.

20 - Matthew 28:20.

21 - Hebrews 13:5.

Turn within and seek Me. Acknowledge Me in the midst, of you and I will change death into life, age into youth, lack into abundance. Only abide in this Word and consciously let Me abide in you, Whither do you think you can flee from My Spirit?

Open your consciousness and feel the peace which passeth understanding here where we are.

My peace give I unto you — My peace. My kingdom, the kingdom of Allness, is established within you. Abide in this Truth and let this Truth abide in you. Consciously remember that the Son of God indwells you and that It is closer to you than breathing and nearer than hands and feet. "I can do all things through Christ which strengtheneth me."²² ... I live yet not I, but Christ liveth in me."²³ Let Me, this indwelling Son of God, abide in you.

22 - Philippians 4:13

23 - Galatians 2:20

If you have been led to a spiritual way of life, you will not have the capacity to forget your tensecond meditations and your tenminute contemplative meditations. If the Spirit of God dwells in you, you will be as unable to go through the hours of

the day and night without the conscious remembrance of the presence of God as you would be unable to go without food. As food is necessary to the 'natural man', so the conscious awareness of the presence of God is vital to the spiritual man. Spiritual food is essential to the Son of God.

Silently and secretly make this acknowledgement to your family, to your business acquaintances, and to your neighbours: "I can give you living waters." Witness to what degree this changes the trend of your thought from being the "man of earth" who is always seeking to get something — to being the spiritual Son of God who is motivated by the desire to give and to share. "Ask of Me and I can give you the peace that passeth understanding. I can share with you the indwelling Christ-peace which the Father hath given me."

Witness how this reverses the trend of your life. Whereas the natural man receives not the things of God because he is too busy receiving the baubles of "this world," the spiritual man is not only always receiving but he is sharing. He is able to discern that these spiritual treasures cannot be hoarded; they must always be expressed and allowed to flow from the within to the without. And so you secretly and sacredly carry them into your home and into your business, and then you take the next step and let them flow to your enemy.

"Father, forgive them; for they know not what they do."²⁴ If you ask Me, I will give you living waters and you will never thirst again. I will give you meat and you will never again hunger. I am come that you might have life, and that you might have it more abundantly.

24 - Luke 23:34.

As you practice contemplative meditation, think what is pouring through you to this world to help establish peace on earth. There has not been peace on earth because so many individuals have been seeking to get it, and few there are who have sought to bring it, to express it, to share it. If there is to be peace on earth, the Master clearly reveals that I must bring it — and this I is the I of you, the divine Son of you. If there is to be peace in the world, you must bring it — just as you brought it here and as you are learning to carry it into your home and into

your business activity. Peace is not here until you bring it. What have you in your consciousness?

I have the peace that passeth understanding, and I can carry it wherever I will, wherever I am, because in My presence there is fulfilment. The place whereon I stand is holy ground because Christ dwelleth in me. The indwelling Christ is the fulfilment, and where the Christ is there is peace. Therefore I bring peace to my body, I bring peace and quiet to my mind, and I bring peace, quiet, love, and abundance to you, whoever the "you" may be. I bring to you the Grace of God. Go thou and do likewise!

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Access to Infinity - January 1965

ACCESS TO INFINITY

By Joel S. Goldsmith*

Let us take the unfoldment of the Source, divine Consciousness, infinite Consciousness as being the consciousness of the men and women of the past, present, and future - going back 6,000 years and looking ahead 6,000 years to all the men and women who will appear on the surface of the earth. Then remember that the infinite Consciousness of all the spiritual lights, inventors, composers, and writers, is that same Consciousness which has appeared on earth, will appear on earth, and which is available to us on earth here and now. Remember that we, through our individual consciousness, have access to the infinite Consciousness and that this includes not only spiritual wisdom, but all the wisdom of the ages - commercial, economic, artistic.

If you go back to the wisdom of Egypt 2,000 years BC and read of the discoveries in mathematics and science, and the principles of navigation, you will have to ask yourself, "Whence came this?" You will then learn that these men, living in bare rooms or monastic cell, with a very limited amount of writing material, brought forth through their hours and weeks and months and years of inner searching principles from which were derived the laws for the road building, the palaces, temples and pyramids which now exist in Egypt, India, China, Cambodia and South America. Whence came this wisdom? Out of the consciousness of men who had access to the infinite Consciousness. This means nothing unless it leads you to books or to other experiences that will send your mind all over the world searching out the great discoveries in science, invention, art, or music, and cause you to pause and ponder: "Whence come? Whence come?"

The consciousness of individual man is absolutely infinite, and you can sit down individually, enter your consciousness, and bring forth infinity. Then you can look around you and see what you have not acquired, or what you acquired and then lost, and laugh as if they were but grains of dust in comparison to the infinity to which you have access. It is not necessary that you go anywhere, or meet "miracle people", or have your fortune told:

all you need do is turn within. Those who do this are going to make startling discoveries, and so I caution you: Do not discuss it with anyone. There is no easier way to lose It, because no one will believe you except those who have been there before you.

Due to the almost world-wide spread of The Infinite Way during this short time, we are receiving requests for the story of my life. Why? Because people think they will discover "the secret" in it. Yes, I could tell them when and where I was born and where I went to school, but they would then say: "That does not account for the miracle of The Infinite Way." Of course not! Imagine what would happen if I tried to tell it. Why? Because, as many have recognised, The Infinite Way is constituted of the wisdom of the East and the West and the Near East. It is all there. Where did I get it, since I had no access to books or schools through which I could discover it? I received it from the original Source of the wisdom of the East and the West and the Near East.

Behind every individual who has ever received a spiritual Truth, or an invention, or music, or art, there is one infinite Consciousness which is its Source. And when you tap That, you tap all of the branches that have gone out from the Source. My conscious oneness with God constitutes my oneness with all spiritual being and idea, and this cannot be limited to time, space, or place. Do you not see that all of this can take place only through introspection, cogitation, contemplation, meditation - anything that takes the attention away from the outside world and draws it back to that centre within your Self - to let "the imprisoned splendour" escape?

An activity of Grace leads you to this kingdom, this realm of Consciousness within you, and then an activity of Grace starts the flow. Enter the sanctuary, close the door of the five physical senses, and listen to Me:

Seek Me, Infinite divine Being, and "I will make you fishers of men."¹ Jesus will not do it, nor will Joel do it, but I will - this I that is the I of your inner Being. I will make you fishers of men. I will lead you in a Way. I will go before you. I will prepare mansions for you. "I will never leave thee nor forsake thee."²

Do you not see that you are led back to the realm of the I, and that this I is the manna, the bread, the meat, the wine and the

water that flows by the same divine Grace which populates the earth with men, animals, vegetables and minerals, and which creates each and every thing unto a purpose?

The way in which this works is a mystery to us and, because it sometimes appears in such natural ways, we do not realize that it was actually prompted by a divine Grace.

Do you not see that we of ourselves cannot know these things, unless into our consciousness pour these ideas which became inventions? Individuals had to go within themselves to find these secrets. They were not in books; they had to be discovered within. The real consciousness of man is infinite and, the moment you stop limiting it to your education and your environment, infinity can flow. When all of this is revealed it makes an interesting philosophy, but it only becomes a way of life when an individual adopts it into his experience and determines to have specific periods day and night until meditation is an automatic process that continues even while asleep. Great revelations are given during sleep when the human mind is still.

1- Matthew 4 : 19.

2 - Hebrews 13 : 5.

If you keep this principle secret and sacred among those who hear it or read it, and if you practise it conscientiously, such miracles will take place in your life as you yourself could not believe possible. The reason is this: if you think of it in terms of God's Grace you will see how infinite it can be. You will see that it is not limited to you; it is limited only to God's Grace and your receptivity. Then by your example, by your light, the world would seek that Light. And it would find It, because this is a universal Truth. Therefore, the demonstration of infinity in your experience is measured by the extent to which you practice a principle of this nature - never revealing it, never speaking of it, and never trying to teach it until you are so consciously one with it that It is already flowing.

One could become very popular teaching this principle to individuals, and allowing them to believe through ignorance that it was for their benefit and that it would do great things for them. But that would be misleading, because God's Grace

cannot be limited to an individual. This passage is therefore given to us: "The vine consumeth not its own grapes." In other words we are the vine through which this message comes. It blesses us, but its major blessing is that others are led to us, and then it becomes a universal Truth which blesses the entire universe.

Eventually this causes a disruption in your life, when as a businessman you find less time for your business, or when as a housewife you find less time for your home, and more and more you discover that you are being drawn into a universal scheme of things. The Master says, and I am not speaking of a man but of the Spirit of God within you: "Come and follow Me and I will make you fishers of men," and It pulls you out of your little fishing job into an activity that enables this Grace you have discovered to bless the world. "I will make you fishers of men."

In the moment you prove that the infinite Consciousness of this universe is your individual consciousness, and that you have access to the Consciousness which is, which ever has been and ever shall be - you are called out as a fisher of men to be a light unto the world. Light does not go out looking for places in which to shine. As the sun stays fast in the heavens, a light shines and lets the rest of the world come to It. And so as we in some measure become the Light, we hold what we have received sacredly and secretly until the world starts to come to our doorway for It. We may travel the world, not on a 'save the world' basis, but only because the world has invited us.

The secret of the spiritual life is to know that you have access to Infinity through your own consciousness, to go within sufficiently often to let the flow appear, to let the imprisoned splendour escape - and then to be careful not to personalise It and think you have become 'good' or that you have become 'spiritual'. Remember you have become an instrument or transparency for an infinite, universal Grace. You choke it and shut it off immediately if you personalise It, but you can increase the flow by realizing It as an infinite Grace flowing universally. Like the tree that is showing forth God's Grace, this does not glorify us. It lets us stand still and show forth God's glory. Anything else is catering to the ego, and the ego must die as completely as the tree that cannot say "I" and think it is something of itself. And so it is that this reconciles us to God, and thereby fulfils us.

** For a note on this series of articles by Joel Goldsmith see our issue of October 1964. Note that the next article in the series will appear not in April but July - EDITOR.*

http://www.ramana-maharshi.org/m_path/1965_1/january_1965_frameset.htm

Starting the Contemplative Life - July 1965

1STARTING THE CONTEMPLATIVE LIFE

By Joel S. Goldsmith

The question is not one of attaining at first that degree of illumination which would set one up as a spiritual teacher, but how to attain sufficient illumination or enlightenment to be able to free oneself from the discords - and inharmonies of human living and build up within oneself a spiritual consciousness that would not only lift one above the world's troubles, family troubles, or community troubles - but enable one to live one's normal human, family, business or professional life and yet be inspired, fed, and supported by an inner experience or - inner contact.

We know that all people of a religious turn of mind (and it makes no difference what their religion may be), attain some measure of inner harmony or inner peace and then find themselves in possession of an inner Grace that lives their lives for them. The reason it makes no difference what their religion may be is that there is only one God, one Spirit, and Spirit does not know the difference between a Jew or a Gentile, a Protestant or a Catholic, an Oriental or an Occidental, or an American Indian. As far as Consciousness is concerned, it is entirely without religious beliefs, convictions, ceremonies, rites, creeds, or forms of worship. It is an absolutely free and independent Spirit that permeates us, just as the life of nature permeates a blade of grass, or an orchid, or a daisy, or a violet. It does not know the difference and it does not make any difference to it whether it is a mongrel dog or a full-blooded dog. The same Life and the same Spirit animates all.

We are told in Scripture that "He sendeth rain on the just and on the unjust,"¹ and that as far as God is concerned there is neither Greek nor Jew, bond nor free. The Master made that very clear when he said, "Call no man your father, upon the earth: for one is your Father, which is in heaven."² If he were personalising, if he meant that only for those who were listening to him, then God is only the Father of the Jews. There were no Christians in his day, nor was there a Christian church or a Christian sect - there were only Jews in the holy lands and

he was one of them, a rabbi in their midst. Therefore, if we were to take him personally when he said, "Call no man your father upon the earth," we would have to say that the Jews are the only ones who have God as their Father. We know from his teaching that he was not speaking to anyone personally, he was voicing Truth. In other words he might have said that two times two are four while speaking of cabbages, yet not meaning to imply that the principle applies only to cabbages. Two times two are four whether applied to cabbages or kings. Therefore, when he says, "Call no man your father upon the earth" he is not addressing only you who are reading this, nor was he addressing only those who were sitting before him listening to him - he was talking out, into the world, proclaiming a message that was given to him of God.

No person on the face of the globe can hope for spiritual enlightenment unless he can first of all recognise that there can only be one creative Principle and that Its location is neither in holy mountains, nor yet in the temples in Jerusalem. Its location is neither here, nor there, but within you - and it makes no difference who the 'you' may be. It makes no difference if it is the you in a hospital, the you in prison, or the you in business, in art, or in a profession - the kingdom of God is within you and the kingdom of God is Spirit, not a superhuman being. This step constitutes the very first step in attaining spiritual light. The presence of God is within you, whoever you may be.

1. *Mathew, 5: 45.*

2. *Ibid., 23: 9.*

When you have taken that as a point of meditation and have come to the place where you actually feel the truth of it, where you actually feel the presence of God in the air or in your body, in your business, in your home, in your competitor, or in the enemy across the sea or across the street - you come to the next step. This step everyone must take before enlightenment can come, which is the realization that - since the kingdom of God IS within you - It must be permitted to flow out from you. It cannot come to you and you must, at some stage in your unfoldment, let It flow forth through you. For instance, companionship is so simple to demonstrate because all it

requires is that you be a companion. That is all! Once you become a companion, you have companionship. Once you find something or someone to companion with, and it does not have to be a human being at first, or a member of the opposite sex, or a stranger, you can begin to find companionship with members of your own family or with the birds that come to your lawn, or you can find companionship with the stars. The point is this, that companionship is an emotion, an experience, a sharing of one's self. It could be at the level of neighborliness or friendliness, or it could be at the level of husband, wife, brother or sister. All companionship means is a sharing of one's self with someone else. Therefore, companionship is always available to you because it is within you; it is the gift of God within you and you are the one who determines whether you will keep it locked up or whether you will be a companion. The moment you decide to be a companion, you have companionship.

The kingdom of God is locked up within you, so there is no way for us to produce supply for anyone. "Son, thou art ever with me, and all that I have is thine."³ Everyone on the face of the earth has all that the Father has, which is infinity, and to try to get something out there in space is folly. Supply is not demonstrated in getting, but in opening out a way for the supply to flow out from its Source - which is the kingdom of God within you. Therefore, illumination can only come to those who realize: "The kingdom of God, Light, Truth, Wisdom and Love is within me. All that the Father hath is mine." Just as you have to find a way to express companionship, so do you have to find a way to express supply. You do it in many ways, as the Master has indicated in the Sermon on the Mount. Give, but be sure no one but God knows about your prayers, pray for your enemies, and forgive. The Master gives all of it as an action that takes place from within you to the without, and at no time does he indicate that there is a getting of something. "That ye may be the children of your Father,"⁴ he says, "pray for them which despitefully use you, and persecute you,"⁵ and he tells you to "forgive seventy times seven."⁶

There is no way to gain love from the world or from the people of the world. Many have tried and all have failed, because it cannot be accomplished. The only way is the way of spiritual light. By loving you become loved, and there is no other way. Waiting first to be loved is like waiting for something to come

from a blank space 'out there'. You must first put love out there before it can flow back. You must first cast the bread upon the water before the bread can come back to you. Only that which you put out there finds its way back here, because in and of itself that space has nothing to give you. However, in proportion as you put something out there into space, the very act makes way for it to find its way back to you - pressed down and running over.

Spiritual illumination begins with the realization of these simple truths, all of which are based on the premise that the kingdom of God is established within you and that, in order to enjoy it, you have to find a way to bring it out. As you meditate on these things and as you ponder them, you come to a place where there is nothing more to think about. You have said it all, you have thought it all, you have declared it or affirmed it, and you have come to a place where you become still. In the very moment you achieve stillness, you find something takes place within you, something of a transcendental nature, something of a 'not human' nature. Something comes into your awareness which you yourself are not declaring, affirming or stating, but which you are hearing. You are receiving from the depths of your withinness, but you yourself have created the circumstance by means of which this the Truth, intellectually know the Truth. Declared it, felt it, stated it, and then been still as if you had created a vacuum, and now up into that vacuum the voice Itself can announce Itself and bring with it illumination. The first step is to consciously know the Truth, intellectually know the Truth. Through this constant pondering, meditating, cogitating, you bring yourself to the place where you have said it all and thought it all and are still - then into that stillness and up from that stillness comes the very Light that you have been seeking.

3. *Luke, 15: 31.*

4. *Mathew, 5 : 45,*

5. *Ibid., 5: 44.*

6. *Ibid., 18: 22.*

It is necessary first to divest yourself of every belief that God is a respecter of persons, religions, churches, or races, and come to see clearly that God is Spirit, God is Life, God is Love - and

that the presence of God is actually within you! "The (very) place whereon thou standest is holy ground,"⁷ because the presence of God is there. However, when you are declaring that about yourself, look up and notice the hundreds of people in your neighbourhood and remember: "Whether or not they know this Truth, I know it is the Truth about them." If you are not praying for your enemy, if you are not knowing the Truth as being a universal Truth, you are again trying to finitize It, or limit It, and God cannot be limited.

The next step is easier because of the two previous steps. You now come to the place where you recognise that man cannot influence God, man has no power over God's world, and man has no jurisdiction over God. Man cannot have his own way with God, man cannot get God to do his will or his way. Therefore, the next need is the ability to be a beholder. Since you cannot influence God, at least you can watch what God is doing. You can become a witness to what God is doing in your life, in his life, in her life, or in its life. When the sun comes up in the morning, it comes up for Jews and Gentiles, whites and blacks, Orientals and Occidentals. It has no favourites and, if you want to watch the sunrise, you must be willing to acknowledge that the sun is rising for everyone in the community.

There must always be the remembrance that what God is doing God is doing, that He does not need your help, nor can He be controlled by you. God's grace cannot be stopped. Even if you think you are in disobedience to His law, God's grace is still flowing. You may not receive the benefit of it, but only because you have cut yourself off from it.

It is very much like the subject we have of karmic law: "Whatsoever a man soweth, that shall he also reap."⁸ God has nothing to do with your sowing or with you reaping. It is as you sow. If you sow. If you sow to the flesh, you reap corruption. If you sow to the Spirit, you reap life everlasting. Therefore, it is always you. By your thoughts and actions of today you are determining your karma of tomorrow. By your sowing today, you are determining your reaping tomorrow. Therefore, if you have shut off health, safety, security or inner peace through an act of disobedience to one or more of the Ten Commandments, or through a violation of loving your neighbour as yourself - do not blame God. God neither gives you peace nor takes it from

you; God neither gives you health nor takes it from you; God neither gives you supply nor takes it from you. God's grace is as free as the sunshine. You can pull down the shades and never see or feel the sun if you wish, but that is your action, not God's. As far as God is concerned the sunshine is always there. God's grace is very much like the sun in the sky. It is there and it is available for everyone, even though temporarily there may be clouds hiding it.

7. *Exodus, 3: 5.*

8. *Galatians, 6 : 7.*

Your recognition of this, your lack of trying to get God to do something, your ability to refrain from trying to entreat, beg, influence or bribe God - your very act of refraining brings the action of God into your experience. "God IS, not because of me but actually in spite of me, God is. God is closer to me than breathing ... the place whereon I stand is holy ground ... where the presence of the Lord is, there is freedom and fulfillment!" In the moment when you learn to refrain from taking heaven by storm, in the moment when you are able to sit back in the realization, "Where I am, God is," and be still, you have opened out the way in your own consciousness for the Omnipresence which was already there to make Itself manifest and evident in your experience.

The error is the attempt to influence God: "God, go out there and destroy my enemies possessions." The attempt to personalise God or to get God to do something for someone is due to the inability to understand that God is Spirit. That very statement is in itself a freeing and a healing one. There is nothing you can do about moving Consciousness, or influencing It, or bribing It. There is nothing you can do but LET It envelop you, LET It pick you up, LET It dominate you, LET Its will be done in you, and then you find that you have made yourself a transparency through which the Light can shine.

This Light is already present within you, not a Light you gain from books or worship or teachers, but a Light that books or worship or teachers can reveal to you as having existence within you. The teacher's function is to unveil the Light that already constitutes your innermost Being, your innermost Self, your

innermost identity. The function of the teacher and the teaching is to unveil the presence of the Spirit of God that is within you, so you can eventually say, "Thank you, Father. I and my Father are one."

The function of this Presence that is within you is to heal the sick, raise the dead, preach the gospel, feed the hungry, forgive the sinner. It never has left you and It never will leave you. You could change your religion seven times, but that Presence would still be with you. You could live in a location where a church had never been heard of, and that Presence would still be with you. It will never leave you nor forsake you. It is always there, but your coming into the benefits of It is dependent only on your contemplation of this Truth, and you then gradually find you receive confirmation from Within yourself that is true. You receive an assurance from within. Actually the Voice speaks to you, although whether It speaks audibly is of no importance as long as you feel an inner assurance in one way or another that you are living by Grace. Not by might, not by power, not by force, but by Grace, by a divine Grace that operates just as freely as the incoming and outgoing tides or the rising and the setting of the sun - and just as painlessly. It is not a matter of earning or deserving God's Grace. As humans we cannot earn or deserve the Grace of God, and that is why we are told that we must "die daily" and be reborn of the Spirit. As humans we are not going to earn or deserve God's Grace, but as children of God we are heirs to it and all we have to do is recognise our sonship.

As you contemplate these basic Truths, as you learn to come into a state of mind, a state of consciousness that always has the assurance that there is an inner Presence, an inner Power, an inner Grace - and relax in It - you find that It does your thinking for you. It does your directing, It does your enlightening; It will go before you to make the crooked places straight, It is a healing influence in mind and body, It is a supplying Presence - and It does this with no help from you. All that is necessary is your ability to relax in It.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters.⁹ ... He performeth the thing that is appointed for me.¹⁰ ... He will perfect that which concerneth me."¹¹ It is always He, but He cannot do it if you take the reins and run away, if you take thought for "what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed." You are then

not leaving room for Him; it is all "me", the me that should be dying daily in order that I can be reborn. "In quietness and in confidence shall be your strength."¹² How can you be quiet and how can you have confidence unless you have the awareness of an inner Grace?

This Path constitutes a way of life. It is a religious way of life, except that if such a term is used, it would seem to denote a religion and it is not that kind of a life. It is a religious life in the sense of a knowledge, of God Life, but to avoid giving the impression that we have found some particular religion through which God is blessing us - this should rightly be called the contemplative way of life because it can be lived by Jew or Greek, Protestant or Catholic, Oriental or Occidental. It can be lived by anyone. It is a contemplative way of life which recognises that God is Spirit, that Spirit is Omnipresence, and that Spirit is within your own being. It is a contemplative way of life that is absolutely unrestricted. It is available to anyone of any faith or no faith, as long as one can recognise that God is Spirit.

This temple has God as its central theme, not your God or my God, just GOD - and a God that belongs to no one God that just is and has to be universal. That is why this particular order¹³ can flourish in every country on the globe where there is freedom and where one is not compelled to worship in a specific way. Wherever there is freedom this order is to be found, because it does not give a name to God nor does it give a religion or a faith to God. It just recognises God as the Principle of life, the Grand Architect of the whole universe.

9. *Psalm, 23: 2.*

10. *Job, 23: 14.*

11. *Psalm, 138: 8.*

12. *Isaiah, 30: 15.*

13. *By 'this order' the author refers to the 'Infinite Way' groups which he directed. (Editor)*

It is for this reason that the contemplative way of life is the way of life for an individual who can recognise this great Truth, that wherever or however God is worshipped it is the same God because there cannot be more than one God. Whether as

Hebrews we go into a temple with our hats on, or as Christians with our hats off, as Orientals with our shoes off, or as Christians with our shoes on, it must be understood that this can make no difference. What we are doing is worshipping in whatever way means dedication or sacredness to us.

The contemplative, then, is the individual who is paving the way for world peace, because he is recognising that there is only one Father, one God, equally of all, and that we are therefore brothers and sisters. The only relationship that is essential is that we treat each other as members of one household. To do this is to love God supremely, but it is also to love your neighbour as yourself.

The next step in your Infinite Way unfoldment is going to be to learn the nature of the life of a contemplative, and the willingness to understand that a person can be a contemplative and yet follow any religion or no religion, because it is all based on God as Omnipresence. Therefore, there can be only one Presence and that Presence must be the only Power. Call It by any name you will, worship in whatever form you will, fast if you like or feast if you like, as long as you are doing so from an inner feeling of sacredness.

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Contemplative Way of Life - October 1965

THE CONTEMPLATIVE WAY OF LIFE

By Joel S. Goldsmith

This is the last of the series of articles that Joel Goldsmith sent to The Mountain Path prior to his regretted demise in June, 1964. It has been our pleasure as well as our privilege to publish them. A good deal of unpublished material still remains, we are told, with his editor and literary executor, Lorraine Sinkler, and it is possible that through her kindness we may still be able to publish new Joel Goldsmith articles, as he himself wished.

From the earliest days of recorded history the world has lived in turmoil. There has never been an era of peace on earth; there has never been an era of good will unto men. Such a thing has not as yet been known in the history of the world.

Throughout all centuries there have been mystics who have introduced into the world a way of life whereby there could be peace on earth and good will among men, and in a limited number of communities there have been brief periods of peace and good will. There have been such periods among the immediate followers of a few mystics, but none of this has ever touched the world at large. At no time has the world known peace or good will, and the question that is causing thought and controversy is this: "Is it possible for the world to be at peace?" Is it possible for there to be good will among men? Is it possible in this age for men and women to find an inner peace, an inner joy, and a way of life that would end the world's turmoil - a way of life that would make it possible to continue as businessmen, inventors, government men, professional men and women, and still know a freedom from worldly cares?

Of course it is possible. In every age it has been achieved by small groups or communities, so it can be achieved individually. Unless it is achieved individually it can never be attained by the masses, by the world, and therefore peace and good will must begin with an individual. Buddhism had to begin with Gautama the Buddha, and by his own experience flow out to his disciples - and out from them to a wider circle. Christianity had to begin with one individual, Christ Jesus, and by his example attract

disciples, apostles, followers - and then by their example attract their particular part of the world unto them. Likewise there have been other great mystics who, by their individual example and by their individual demonstration of the principle they taught, were able to draw unto themselves disciples, apostles, and followers.

So it is that you, by your individual example and by your individual demonstration of a way of life, attract unto yourself a few here and a few there, a dozen here and a dozen there. In some cases hundreds are attracted by an individual you. Occasionally there is an individual - who draws thousands, and there are a few who draw tens of thousands by their individual experience.

The contemplative life is a way of life that brings to the individual an inner peace, an inner grace, and a goodly measure of freedom from the sins, diseases and anxieties of this world. It brings to the individual considerable freedom from economic cares, and a freedom from concern or fear as to what the next form of government may be. But this way of life, which is so practical and which has proven itself in the lives of many thousands of individuals, cannot be given to the world as a mass teaching. It cannot be given to large numbers of people. It has to be individually presented, individually taught, and individually demonstrated, because only by the degree of your individual demonstration of harmony, and mind, can we convince this world of the rightness of this way of life.

There are major Christian countries where church attendance is less than twenty per cent. There are major Christian nations on earth where church attendance is less than twelve per cent. Major nations! The reason is this: it does no good to preach that which is not being proven, that which is not being demonstrated. If those who are doing the preaching are not proving principles in their daily lives, how then can others be expected to listen to, or grasp that which is being taught? An individual can only teach that which he knows, and this is even more true spiritually than academically. One may know all the words of Truth and be unable to teach it because, without a demonstrable consciousness of spiritual Truth, that which is conveyed is meaningless.

The Infinite Way teaching is a contemplative way of life, and spiritual healing is but one of the 'added things' which normally and naturally accompany spiritual consciousness. At one time there were great civilisations in the Orient, where fine examples of art and literature were products of the contemplative way of life. These particular civilisations come forth during the age of the contemplative way of life and, when that way became separated from what might be called the mundane things of life, those countries began to lose the efficacy of their teaching and the efficacy of their art, literature, and science. The reason is this: The contemplative way of life is actually a contact with the Source of life, and in order to understand this you must realize that nothing can transpire in your experience except through an activity of consciousness. What you are not conscious of is not taking place in your life. It may be taking place, but it is not taking place in your life.

If you look out at this world, regardless of which country you observe, you will find it difficult to believe there is a God. There is little evidence of Deity on earth unless you can lift your gaze above what is transpiring among men in the human scene. If you judge by what you read or by what you hear, it would be very difficult to believe there is a God functioning on earth - a God who should be caring for, protecting, and harmoniously ordering the affairs of men. But the tremendous surge one is aware of in the world today, the search for solutions to the problems of the world, bears witness to the fact that there IS a God. It is an instinctive feeling, but it is also an acknowledgement that the world has not found God and - that God is not functioning in this world.

If God were functioning on earth it would certainly be true that none of these evils would come nigh thy dwelling place, but the history of the world bears witness largely to the evils that are coming nigh thy dwelling place. If God were functioning in this world, certainly it would be true that, "your heavenly Father knoweth that ye have need of all these things,"¹ and "it is your Father's good pleasure to give you the kingdom."² But we learn that at least seventy per cent of the world is undernourished, and I have visited localities where a million or more people in a relatively small area were living on the equivalent of seventeen cents a day. That cannot be abundance in anyone's currency; nor is it the grace of God!

God is, God does care, and God is a presence and a power, so the question that must naturally arise is this: "If it is possible, how can I bring the presence and the power of God into my individual experience?" If we were to judge by the message and the mission of Christ Jesus, we would have to acknowledge that it is God's will for man to know health, because one of the Master's functions was to re-establish the health of mankind. Likewise it must be the will of God for man to have abundance, because the entire teaching of Jesus Christ was a demonstration of supply where there was no evidence of it. "It is your Father's good pleasure to give you the kingdom."

1. *Matthew, 6: 32.*

2. *Luke, 12: 32.*

The entire message and mission of the Master bears out the Truth that health, abundance, forgiveness, and life eternal represent the will of God. Therefore, when an individual or a world is suffering from, sin, disease, accident, lack and death, there must inevitably be an absence of God. "Where the Spirit of the Lord is, there is liberty.³ ... In thy presence is fullness of joy."⁴ Any absence of harmony in individual or collective experience must represent an absence of God.

Since God is infinite, God must be Omnipresence, All-presence, everywhere present. There is no absence of God and so we are faced with a dilemma, because our very mortal conditions testify to an absence of God. It was here The Infinite Way had its birth in my consciousness with an answer to the problem of how God can be present - and yet harmony, health, safety, security, abundance, and peace be absent. The answer to this dilemma became the foundation of this work, because it was revealed to me that the secret lies in the word consciousness.

God IS omnipresent, but without a consciousness of Omnipresence there is no God operating in your life or mine, individually or collectively. In other words there must be a conscious awareness of God's presence. God's presence alone will not do it. The Master revealed this when he said, "Ye shall know the truth, and the truth shall make you free."⁵ He might have said, "Truth will make you free," but he knew that was not truth. Truth alone will not make you free. "Ye shall know the

truth, and the truth shall make you free." Only that which becomes an activity of your consciousness can manifest, express, reveal, and demonstrate itself in your experience. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."⁶ It will not come nigh your dwelling place if you are dwelling in the secret place of the most High - if you are living, moving, and having your being in God-Consciousness, in Truth.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."⁷ The word of God could proceed out of the mouth of God all over this world but, unless you individually attune yourself to it, it would be of no value to you. The Word of God has been with us since before Abraham was, and the Word of God will be with us unto the end of the world, but we still have war, depression, murder, suicide, rape and arson.

We still have all of these and the Word of God, but they do not operate in the experience of an individual who receives the Word of God within himself, in his inner consciousness. The Word of God is not heard with the ear. It is heard within the individual, and no man can speak it. It must take place within your own consciousness, which is why the Master taught: "If I go not away, the Comforter will not come unto you."⁸ He knew giving sermons every day would not save the human race, otherwise he would still be here. No, what you hear from the lips of the mystics, and what you read in their writings, are tools to take into your consciousness and live with until the Word Itself expresses Itself within you.

Everyone who was ever born has the capacity to hear the Voice of God, but the capacity lies dormant. Were this not so, everyone on the face of the globe would be living in peace, harmony, joy, wholeness and completeness, because all it takes for wholeness and completeness is to hear the Word of God - the ability to be consciously at one with the Source of your being. You will soon discover that the entire secret of harmonious living is the contemplative way of life, which was given to us by the Master in the fifteenth chapter of John: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as branch, and is withered."⁹

3. *Corinthians, 3: 17.*

4. *Psalm, 16: 11.*

5. *John, 8: 32.*

6. *Psalm, 91: 7.*

7. *Matthew, 4: 4.*

8. *John, 16 : 7.*

9. *John, 15: 5, 6.*

It does not take too much imagination to visualise in your mind's eye a branch which has been cut off from the trunk of a tree. You can almost see it dancing down the street joyously, as if it had a lot to be grateful for! But as you look further, you must say to yourself, "You poor branch. If only you knew it, you are using up an ounce of that life inside of you with every step you are taking, and within a few blocks you will drop. You will wither and die, because you are using up the very life that is in you and there is no renewal of that life. As a separate branch there is nothing feeding you that can keep you alive beyond the time it takes to use up the substance that is in you." Now let us graft that branch back on to the trunk of the tree and let us look down through the trunk into the roots, and then look down through the roots into the very earth and notice how something called food or energy is being drawn into the roots, transmuted, sent up through the trunk, out through the branches - until eventually we have green shoots, blossoms, buds, and finally fruit. Here we see the whole secret of the fifteenth chapter of John, because we now know that the branch in and of itself cannot have fruit. The branch is only the place where the tree hangs the fruit.

If You observe the tree carefully, you will find this to be true. Behind the food or energy that goes into the roots, there must be an invisible Something which draws into the tree from the earth the very qualities which that particular tree requires. It has nothing to do with the qualities which the tree next to it draws forth, but just the qualities which that particular tree draws. In other words there must be an invisible Intelligence operating in and through the tree which draws unto the tree its own. It must be operating in the ground to send forth food into the roots; it must be operating in the roots to transmute it into sap; it must be operating in the trunk to draw the sap up into the trunk and out into the branches, and again be transmuted

from sap to leaves, buds, blossoms and fruit. You then begin to perceive the nature of spiritual truth.

There is an invisible Something that fills all space. There is an invisible Something which sends a seed forth into visibility. Imagine for a moment a newly planted seed, and then watch as the seed breaks open, takes root and then comes forth as a shoot. Remember that nothing was happening while the seed was in the palm of your hand. But the moment it was placed in its rightful element, Something commenced to operate in, on and through that seed and eventually sent it forth into a redwood tree, an orange tree, or a coconut tree. You then have the secret of the activity of God. It is an invisible Something which cannot be defined, analysed, or explained, and those who seek explanations or definitions are wasting their time in mental acrobatics because it is an impossibility for the mind of man to grasp the nature of this Infinite Invisible. We know only the effects we witness. We never witness the activity of the Invisible except by Its fruits, by Its results, by Its effects.

We now have God as an infinite Invisible, as Omnipresence, as Omnipotence, as Omniscience, as infinite Intelligence and divine Love. That is as far as we can go in knowing Its nature, and we only know Its nature by the effects. Knowing there is this Invisible, knowing Its nature and Its power, and knowing that It is closer than breathing and nearer than hands and feet, our next step is: "Ye shall know." What you consciously know is what can take place in your experience. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."¹⁰ Why? Because you demonstrate that which you know. That which you make a part of your consciousness is what you bring forth into expression.

10. Galatians, 6: 8.

Right, here this question arises: "Am I then responsible for the evils and the ills that are, or were, in my life?" You are responsible in one way - ignorance. Through ignorance of this truth you have become an antenna for the world's beliefs. Therefore, if the world says you must catch cold because of the weather, some of you will catch cold. As each universal human belief flies through the air we, because of our ignorance of

Truth, become victims of whatever the universal belief may be. It is for this reason we have been told: "You must know the truth ... you must choose this day whom you will serve ... if you sow to the flesh you will reap corruption, if you sow to the Spirit you will reap life everlasting." The action lies with you, and each day you are called upon to make a choice as to whether your life is to be governed by universal belief or by the activity of the infinite, invisible Spirit that is already it "closer to you than breathing, nearer than hands and feet."

There are many reasons why the secret of Jesus' teachings has been kept from the world, but the time is past when it can be kept secret any longer. When you read in Scriptures: "Before Abraham was, I am.¹¹ ... I will never leave thee, nor forsake thee.¹² ... Lo, I am with you always, even unto the end of the world,"¹³ you are entitled to know what it means and what its application is in your individual life. As an heir of God you are entitled to know the whole and complete Truth of God, which is: "I AM in the midst of thee. I AM with you and I will be with you unto the end of the world." We are now speaking of that Infinite invisible which we term God - which you may call by any name you like. God IS in the midst of you. It may be that the particular concept of God you have been entertaining is an erroneous concept, but it does not change the fact that God IS in the midst of you.

This Truth has been a secret for centuries: There is only one God. Each church, each religion, each philosophy has believed there is one God - and that only they have found It. Let us make this very clear: No one is ever going to bring the activity of God into his individual experience if he believes there is a Jewish God, a Buddhist God, a Protestant God, a Catholic God or a Vedantist God. You will never understand God or know God until you come to an actual conscious realization of the truth that there is but one God, and it makes no difference what church you go into or what church you remain out of. There is still one God, and it is within you. It is with you if you mount up to heaven, it is with you if you make your bed in hell, and it is with you if you walk through the valley of the shadow of death. Even if you are the woman taken in adultery or the thief on the cross, God is with you and is closer to you than breathing - and will function at the moment of your recognition of It. It was her recognition of the presence of the Christ that brought the woman taken in adultery her forgiveness, and it was the

recognition of the presence of God by the thief on the cross that enabled the Master to say to him, "I will take you with me into paradise this very night." In the moment of your recognition of the one God, though your sins were scarlet, you are white as snow.

We come now to the Master's revelation, "Call no man your father upon earth: for one is your Father, which is in heaven."¹⁴ It makes no difference whether you are Jew or Gentile, with or without a religion, with or without a church, you have the same Father that everyone else has! There is but one Father, and you do not have to go to holy mountains or to holy temples to find Him. "The kingdom of God is neither lo here! nor lo there! for, behold, the kingdom of God is within you."¹⁵ Whatever your state of being may be - purity or sin, wealth or poverty, health or disease - there is still only one Father, one God, and that one invisible, infinite Omnipresence, Omnipotence, Omniscience. And you cannot influence God!

11. John, 8: 58.

12. Hebrews, 13: 5.

13. Matthew, 28: 20.

14. Matthew, 23: 9.

15. Luke, 17: 20,21.

None of the prayers that were ever formed, written, printed, or voiced, will ever move God. All of the prayers uttered throughout the world will not influence God to set the sun back one hour, or to bring It up an hour sooner, or to establish peace on earth tomorrow. You will discover how impossible it is to influence, move, or affect God in any way, and this is good news. You cannot stop God being God. God is! "I will never leave you nor forsake you. Never! Never! If you mount up to heaven or if you make your bed in hell, I will never leave you." The beauty of the contemplative way of life is this: You do not have to try to influence God. It is enough to receive God's Grace. It is enough to be able to relax and acknowledge, "God is."

I wish with all my heart that everyone on the face of the globe would be inspired to bring about one spiritual healing, because it would change the history of the world. A strange thing happens with spiritual healing. You find that anyone who asks

for it responds to it, whether they are white or black, or whether they are Jews, Protestants, Catholics or Vedantists - and without having to go to church and without having to pray or read a certain number of pages in a book. Anyone who desires spiritual healing receives it, and you then begin to perceive that God is no respecter of persons, religions, or churches.

As you follow a contemplative way of life, you will begin to understand why it is inevitable that every sin, whether of omission or commission, brings forth a punishment. It has nothing to do with God, because God is "too pure to behold iniquity." Punishment has to do with the law of cause and effect, karmic law. In other words you set in motion that which comes back to you. If you sow to the flesh you reap corruption; if you sow to the Spirit you reap life everlasting. You do it, not God! God has nothing to do with punishment, so you do not have to fear a God who punishes in this World or the next world. All you have to be concerned about is that you are not setting in motion today some thought or thing that is going to react upon you tomorrow, because while you are living the human life you are setting into motion the law of cause and effect.

When, however, the spirit of God dwells in you, you then lose the capacity to be good or bad. Those who have been touched by the Spirit of God can never again be either good or bad. They have no capacity of their own. They have no capacity to do or to be, they have only the capacity to show forth God's glory, They are merely instruments now, externalisations of the Invisible that is governing them.

In the contemplative way of life you begin by consciously knowing the Truth; and daily you make a decision. Upon awakening in the morning, before getting out of bed, you set the scene for the entire day: "This day is a messenger of God, and this day brings into my experience God's grace, God's law, God's life, God's presence, and God's power. I choose this day whom I will serve. My heart, my soul, my mind is filled with the conscious realization of the presence of God. I surrender myself unto God. I listen for the still, small Voice - that It may guide, lead and direct." You are then knowing the Truth, you are choosing, and you are sowing to the Spirit: Throughout the day you have brief two minute, three minute, five minute reminders: "This day is a messenger of God, for this day is

bringing the presence and the power of God into my experience. This day is revealing God's glory. The heavens declare the glory of God, the earth showeth forth His handiwork. God's grace is being revealed in my experience every moment of every day."

This is the beginning of the contemplative way of life. As you progress, the form of contemplation takes a different direction, instead of statements, declarations and affirmations, the next step is that of becoming a beholder. You now awaken in the morning and it is almost as if you had stepped an inch in back of yourself, so that you could look over your own shoulder and say: "Throughout this day I will be a beholder of God at work. I will not try to influence God to do something for me. I will merely behold that which God is doing." It might be compared to beholding a sunrise or a sunset. You cannot take any part in bringing them about; you must be detached in order to really watch God's grace at work. In other words you cannot participate in what is taking place - you can merely behold God's grace in action - not only in your experience of the world.

And so it is that the contemplative life goes from one step to another, one experience to another, until the final stage is reached. In this stage the beholder and that which is beheld become one. There is no longer God and me. As a matter of fact there is no longer a "me". It is that stage revealed by Paul: "I live yet not I, but Christ liveth in me."¹⁶ There is a Presence that goes before me to make the crooked places straight. There is a Presence always with me as protection, safety, security, peace, and harmony. In that final step it is revealed that the very I of my being is a confirmation of what the Master taught: "I will never leave me nor forsake me," and, that very I at the centre of my being is then revealed to be the I that I AM, the I that will never leave me, the I that goes before me, the I that is the bread, the meat, the wine and the water of life, the very Presence Itself which is the spiritual being I AM.

What the contemplative way of life does is to graft the branch of the tree back on to the trunk so that the branch is no longer bearing fruit of its own. The branch is no longer having a life of its own because it is no longer a branch - it is a part of a tree. When you look at a tree you do not say, "Oh! you are a branch." You look at a tree and you say, "You are a tree," and that is the final revelation. You then realize that you are the very life that

animates your being, the very wisdom, intelligence and love. That is why It is "closer than breathing."

Once you are consciously one with God, you are no longer living your own life. Your life is being lived for you, in you, through you, by the Life Itself. The Life is your life, the infinite Life, the immortal Life, the eternal Life. That is why to "know Him aright" is life eternal. You now understand God to be the Invisible which is operating in the ground, in the branch, in the trunk, the Invisible which is operating upon a seed and making it a tree, the Invisible which is operating upon a seed and bringing forth another human life. And once you know that the invisible Life is your life, that the Invisible is the very Being of you, the presence, the power, the wisdom, the intelligence and the love, you are then consciously one with It and It can fulfil Itself in your experience.

Imagine for a moment what would happen in your experience if you could accept this Truth: "Call no man your father upon the earth: for one is your Father, which is in heaven."¹⁷ Think what that would do in your relationship with others. Think what would happen if you actually acknowledge that you and I are brothers and sisters. Jealousy, envy, malice, lust, greed and fear would disappear. As brothers and sisters what have we to fear? In the spiritual family God is the Father and we are heirs, so we have no need of anything from each other. Think what it would mean if you could fully accept the spiritual principle that there is only one Father, which is the universal Source of your supply, your life, your love, your protection - and that you never again have to look to someone else, except to share as families do. Consider its effect as the world would witness a group here and a group there, actually living in love because of the recognition that there is one Father, one Source.

As we meditate in contemplation of such truths, and find ourselves at-one with our Source, we receive inspiration that manifests itself in our business, our art, or our profession - ideas that our own education or wisdom could not have dreamed of - powers and strength that we ourselves are not capable of. We actually find ourselves the outlet for an infinite Source, which is really the ultimate object of the contemplative way of life. It is life lived not as a separate branch, but as a branch of a tree that is part of the whole and draws its all from

the centre of its own being through an invisible, infinite activity of good.

16. Galatians, 2: 20.

17 Matthew, 23: 9.

There can be just as many religions on earth as there are today and just as many churches, and yet we could all live with peace on earth and good Will to men once the acknowledgement is made that there is only one Father, which is your Father and my Father - and that all of this is not to be found in the books or the ceremonies or the rites of the church - but in you. It is within you, wherever you may be, whenever you may be, and whatever your present condition may be. We can then worship inside a church or outside a church and, better still, we can even worship in each other's church!

http://www.ramana-maharshi.org/m_path/1965_4/october_1965_frameset.htm

An Appreciation

JOEL GOLDSMITH - AN APPRECIATION

By I. G. Schultz

Once when the German philosopher Schopenhauer was taking an evening walk in a cemetery the caretaker, wanting to close the cemetery, asked him to leave, adding the question: "Who are you, sir?" The philosopher answered: "My dear friend, if only I knew that myself!"

Many people have put this question without finding the answer and for centuries mankind has been enquiring into it. The Sages and the illumined know, but when asked their answer, is only: "Be silent!" "What is truth?" asked Pilate; but the Master gave no answer, he remained silent.

The human mind cannot grasp the eternal Truth hidden behind the veil of appearances. Even if it were possible there would be no words to express it: Nevertheless everybody can approach Truth more or less and understand something of the meaning and aim of life if he earnestly wishes to.

This search for Truth or God can be compared to climbing a mountain. The experienced mountaineer lays aside all superfluous luggage to avoid burdening himself. Let us do the same, taking only the cloak of desirelessness and the staff of silence. And yet how hard it is to leave behind all desires: the sick long for health, the poor prosperity, the sad for solace, and so on. All this is a drag on the path to the summit, the path to God-realization, to the goal which the illumined indicate, to which the American mystic Joel Goldsmith refers when he says: "I only long for knowing Thee aright. My God, reveal Thyself to me. In Thy presence there is safety, peace and joy." (from *The Art of Meditation*). Speaking of the difficulties, he says: "In the midst of any trial or tribulation try to understand that God is seeking you to bring you back home to Him, not in death but in life eternal. Realize that this very pain, unhappiness or lack is but the sense of separation from God and immediately rest back in the assurance of His presence." (from *Our Spiritual Resources*).

It is not by our own merit that we reach the supreme goal or even touch the hem of the garment. We attain by Grace as a gift from the Most High, when we are mature enough to do so. We do not know when the moment will be. It is not the result of our strife. Joel Goldsmith says: "When we struggle and battle with the enemy, whether that enemy is physical and external or mental and internal, we do not win any victories. The real victories are won when we use no power and do not fight our opposition but rest in the knowledge that all opposition destroys itself. The battle is not yours, stand still and see the salvation of the Lord. We need not fight or struggle. We need only be still." It is like the ascent of a mountain. We do not know when we shall reach the summit, but the higher we mount the more the valley fog dissolves till we attain a level where the veil parts. The darkness of the valley is transcended and the peak rises before us in all its splendour. The same is our experience on the spiritual Mountain Path, to whose summit Goldsmith refers when he says: "God is my fortress and I hide in that fortress. God will never leave me." When the veil of ignorance parts, life eternal is revealed to us. The wisdom that then comes is said to be so light that a child can carry it away in its hands and yet so weighty that a sage needs all his life to gather it up. We must understand that we ourselves, as human individuals, are nothing, that the true Self of us is our aim and merging in the Absolute, realizing the Absolute in us, is our only goal. Only then does the fog dissolve, revealing behind its veil the eternal goal that we can reach in silence, humility and desirelessness. As Goldsmith says: "When we have rested, when we have become still, and when we have permitted the Spirit to permeate mind and body, a Something greater than ourselves goes before us and prepares the way for us. In complete silence, with no attempt to use God, use Truth, or use a power over anybody or for anybody, something takes place within us that dissolves the problems of life and makes the way one of joy and fulfilment. In that Silence we find Allness. In that quietness and confidence we find our strength and peace." (from *The Thunder of Silence*).

In that Silence man discovers his Oneness with the Absolute. Then he is liberated from the bonds of the ego, he is Jivanmukti, liberated already in this life, standing on the summit. Then we no longer try to remove our problems with our own power. We no longer have any problems to remove.

"We rest in His word. We rest from all power and God works the miracle."

This was the mission of Joel Goldsmith, to show us the spiritual path that he himself had followed in his life, as he wrote to the present writer a year before his passing away in June 1964: "For that reason only I am on earth - to reveal God's harmony on earth, to show forth God's Glory, to reveal God's grace." He experienced Truth Eternal, having beheld the parting of the veil, so he could say: "Rumblings of the thunder of the deep Silence of My peace reverberate and increase in power until eventually they break every barrier. The mighty noise of the Silence grows in volume until its thunder rends asunder the veils of illusion and God stands revealed in all His majesty, glory and peace." (from *The Thunder of Silence*).

Letter January 27, 1964 -Organization, Inheritance and Succession

Dear Friend:

I am under divine orders to the extent that there shall be NO INFINITE WAY ORGANIZATION, and for seventeen or more years of Infinite Way activity I have had to be very, very alert because so many attempts have been made to organize in ways that students did not realize would LEAD to organization.

At this time I wish to bring this to your attention: If you have a study center or a tape group, and if you have furniture, or furnishings, or Infinite Way tapes and books, please MAKE A WILL and leave these to your estate and not to any successor. You can stipulate in your will that your executor can offer any of these things for sale to anyone who wishes to buy them and, if you like, you can even designate a very low price in order to make others able to buy them and continue the work if they wish, but in this way you will be insuring that there is no succession, therefore no organization, therefore no legal entity.

To have an Infinite Way Study Center is the demonstration and the activity of the CONSCIOUSNESS of an individual, and no one can inherit this from you. And no one can succeed to a tape group you have established, because this is also the externalization of what you have established in your CONSCIOUSNESS. But if you have a stock of tapes or books available, whoever it is who wishes to purchase them and undertake the activity makes it an individual activity of their own.

In kingdoms there is a succession, and it is for this reason that there are no kingdoms left on earth. Even in England it is really only a form, and the reason is this: No son and no daughter of a king or queen can inherit their parents' consciousness. It is for this reason that no provision is made for a President to hand down his office to a son, and so it is in business. How many fathers have tried to hand down their businesses to their children, and how few have succeeded? And in spiritual matters this is even more true.

As the leader of an Infinite Way center or an Infinite Way tape group, please understand that you cannot confer your demonstration upon anyone else. Therefore, you will never train anyone to succeed you.

Aloha,

Joel

"PROTECTION" from the 1955 Infinite Way Letters - Chapter Three

[Joel instructs us to begin and end each day with Protective Work. You may hear his lecture 1960 Denver Closed Class, Protective Work, for further light. We are to practice this for a minimum of one year.]

Protection

In the material sense of life, the word "protection" brings up the thought of defense or armor, a hiding place from an enemy, or some sense of withdrawal from danger. In the mental sciences, protection refers to some thought or idea, or some form of prayer that would save one from injury or hurt from an outside source. In the use of the word "protection" thought is immediately drawn to the fact that existing somewhere is a destructive or harmful activity or presence or power, and that protection, by word or thought, is a means of finding security from this danger to one's self or one's affairs.

In The Infinite Way we have learned that God is One: therefore, God is one power, and we live in that conscious One-ness. The moment the idea of God as One begins to dawn in consciousness we understand that in all this world there is no power from which we need protection. You will see this as you dwell on the word "Omnipresence," and realize that in this All-presence of Good you are completely alone with a divine harmony—a harmony which pervades and permeates consciousness, and is in itself the All-ness and the Only-ness of Good.

Ponder this idea and meditate upon it, and note how the revelation and assurance comes to you, within your own being, that this is true: there is but One, and because of the nature of that One there is no outside influence for either good or evil. There is no presence or power to which to pray for any good that does not already exist as Omnipresence, right where you are. In your periods of communion note the assurance that comes with the realization that God alone is, and that God's presence is infinite. There is no other power; there is

no other Presence; there is no destructive or harmful influence in any condition. God could not be One and yet find an existence separate and apart from that One. God alone is being---think of that, God alone is Being. How then can you pray to God in word or thought, or how can you defend yourself, mentally or physically, in the realization of God as being the One and the Only Being?

The Master has told us: "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." Our studies and meditations have revealed that whatever of discord or inharmony is manifest in our experience today is coming through the activity of our own thought. We have accepted the universal belief of a power, a presence and an activity apart from God; we accepted the belief that some one or some thing, outside of our own being, can be a presence or power for evil in our experience; and the acceptance of this rather universal belief causes much of our discord and inharmony.

As we consciously bring ourselves back, day after day, day after day, to the actual awareness of God as Infinite Being, God manifesting and expressing Itself as our individual being, we understand more fully that all power flows out from us, through us, as a benediction and blessing to the world, but that no power acts upon us from without our own being. As students of The Infinite Way, it must become clear to us that there is no power acting upon us from without our own being for either good or evil. Just as we have learned that the stars, the creations of God in the heavens, cannot act upon us in accord with astrological belief, so we have learned that conditions of weather, climate, infection, contagion, or accident likewise cannot act injuriously upon those who have come into some measure, at least, of the understanding of the nature of God and the nature of individual being. We are constantly being reminded to become more and more aware of the nature of God, the nature of prayer, and the nature of individual being, so that we will understand ourselves as the off-spring of God, of whom it is truly said, "Son, thou art ever with me, and all that I have is thine."

All of human existence is made up of the belief of two powers—the good and the evil. All religion in its beginning was nothing more nor less than an attempt to find something to deliver us from external conditions or powers of evil. Even today most religions deal with a concept of God as being some kind of great Power which, if we can only reach It, will protect and save us from these destructive influences which, it is claimed, exist outside our own being.

Think seriously on this subject of protection or protective work, because each day we are faced with suggestions of impending or threatened dangers. Always some person, some place, or some thing is being presented as a great danger or destructive power which we must fear, or from which we must seek a God to save us. Of course, if there were such dangers, and if there were such a God, the world would have discovered, long before this, some way to reach that God.

God's All-ness makes it utterly impossible for any destructive or evil influence or power to exist anywhere—in heaven, on earth, or in hell--so do not make the mistake of thinking of God as some great power which is able to save you from a destructive person or influence if only you can reach Him. Do not make the common mistake of thinking that The Infinite Way is just another method of finding God, or another manner of praying to bring God's influence into your experience in order to overcome discord, error, evil, sin and disease. No! Rather, understand that this Message is bringing the awareness of God as One; of God as infinite individual being; of God as All-Presence and All-Power.

The universal belief in two powers, good and evil, will continue to operate in our experience until we individually---remember this, you and I individually---reject the belief of two powers. In the tenth chapter of Luke, you will read that the Master sent the disciples out "two by two, into every city and place, whither he himself would come." When the seventy returned they rejoiced saying, "Lord, even the devils are subject unto us through thy name." But the Master replied, "...rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven."

In this age we need a great deal of protective thought, but the nature of that thought must be the realization that God's All-ness precludes the possibility of there ever existing a source of evil in the world itself, or one able to operate in individual experience. Our protective work, or our prayers for protection, must consist of the realization that nothing exists anywhere, at any time in our experience of the past, present or future, that is of a destructive nature. Through our studies and meditations eventually we will come to that God-contact within us, wherein we receive the divine assurance: "Lo, I am with you always." This will not come as a protection against evil powers or destructive forces, but as a continuous assurance of One Presence, One Power, One Being, One Life, One Law. It is in this awareness of One-ness that we find our peace.

It would be a wonderful thing if students would take this subject of protection into daily meditation for the next month or two, saying nothing about it to anyone. Do not discuss or mention it, but just keep it a secret subject within yourselves until you arrive at a place in consciousness where you actually can feel that God is One, and that the secret of protection lies not in seeking a God to save or secure you against some outside intrusion, but rather that safety, security and peace are entirely dependent on your remembrance and realization of the truth of God as One—Infinite One.

Do you not see that the world is seeking peace (just as it is seeking safety and security) outside of its own being? Whereas, no peace, no safety, and no security will ever be found except in our individual realization of God as One—the Only Being, Presence and Power. We cannot tell the world about peace or safety or security, but we can find it for ourselves and thereby let the world see by our experience that we have found a Way higher than superstitious belief in some power of good that miraculously saves us from some power of evil. We cannot tell the world that there is no danger from outside sources, influences or powers, but our realization of this truth can make the harmony and completeness and perfection of our lives so evident that others, one by one, will turn to seek that which we have found.

What have we found? Have we found a God to whom we can pray, and from whom we can receive special favors that others, less favored, cannot receive? Have we found a God to whom we can pray and receive healing or supply or protection? No! No! We have found no such thing: we have found God as One; we have found God as our very being. We have found God to be the Life---not a life subject to sin, disease or death, but the One and Only Life; we have found God to be eternal and immortal Life; our very individual life. We have found God to be the Law---not a law that can be used to offset laws of heredity, infection, contagion, or disease, but the One Infinite, Omnipresent Law---maintaining and sustaining the harmony and perfection of its own creation at all times.

God is One, and beside Him there is no other. Because we know the nature of God as One, we know the nature of prayer as the realization of One-ness.

"Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isa. 45:22)

Spiritual Reliance Spiritual harmony comes quickly when we have given up the desire or search for physical, or outer harmony. This is the inner meaning of the Master's words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Divine Grace comes in proportion as we turn from all sense of human peace, prosperity or health, and seek the realization of "My Peace," which includes the health or harmony of Spirit.

Paul tells us: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." We must understand that in the first case we are being warned against a faith, confidence, reliance or dependence on the creature—that is, that which appears as effect. However, to "sow to the Spirit," by placing one's reliance and trust and hope in the Infinite Invisible is to reap the things of the Spirit, and in this way we honor the Creator rather than the creature. This is what the prophet Isaiah meant when he warned the Hebrews against their faith in "...the work of their own hands, that which their own fingers have made," and a deep principle is revealed in this warning.

At this point of our unfoldment it is necessary to realize that we have left behind the Law of Moses and that we have stepped out into the Grace of Truth. Surely by now we know that good humans are not rewarded by God, nor are bad humans punished by God. Whatever of reward or punishment comes into human experience comes through our own belief in such. Too often students complain bitterly about the problems they experience while on their search for God, not realizing how fortunate they are to be in the midst of these problems while seeking the revelation and realization of God, because until one has been divested of every human or material aid one cannot know the experience of a complete reliance on the Infinite Invisible.

We are born into a world where first we learn to rely on parents, later on teachers, husbands or wives, and often we end up dependent upon our children. In between we become dependent on medicines and dollars, so that at no time in the average person's experience does he ever learn that there is an Infinite Invisible which is far better able to supply his every need, and far more dependable than any one or any thing in the visible realm. For the human, content to go through life in this way, it is naturally pleasurable to find at hand those people and things upon which he can rely, but fortunate is he if

he does not come to the end of his rope and find that humans and material resources have failed him.

However, those who have set themselves on the search for God will find their journey shortened by every experience of failure on the part of friends and relatives and things, because then comes the complete reliance on that which has heretofore never been experienced—the Infinite Invisible. And what spiritual treasures we can bring forth through the realization to be gained from: "My grace is sufficient for thee," and "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

An Important Point in Spiritual Practice Spiritual practice, which embraces all phases of the healing work, is much more than declaring or knowing some truth after a discord has been brought to your attention. Spiritual practice is a constant, conscious realization of God as Omnipresence—of God as the Life, Law, Substance, continuity, activity, the very Soul and intelligence of all being.

Suppose at this very moment you were to receive a call asking for help, and you proceed to give a treatment, to pray, or to go into meditation, or communion. If, consciously or unconsciously, you have accepted the discord, and expect and hope that harmony is going to be restored through your treatment or prayer your success will be very limited, and your failures will be more numerous than your successes.

When a call comes announcing some form of discord it is necessary to remember consciously that this is not a discord or maladjustment which, through your effort or even through God, is to be corrected, but rather that this is a specific call to know that as God was in the beginning, so God is now, and God ever will be!

Unless you are living the spiritual life in such a manner as keeps you in the realization that the past and the future are one—here and now in the present—you will find yourself in distress if a call comes saying, "My friend has just been killed: please help me." You will be in a very embarrassing position indeed, because you will be expected either to raise the dead or to accept death as an actual happening, and merely give a treatment or meditation for the comfort of the bereft one. This situation must never come to you: you must never be in such a state of consciousness where anyone can announce that someone has been killed or has passed on, and then from that point expect to do something spiritual about it.

In living the true spiritual life you are not waiting for calls of discord and inharmony. You are living in such a state of consciousness that God alone is the reality, and your entire experience is one of dwelling in the realization of God ever governing, maintaining and sustaining Its own universe—from the beginning of time until the end of the world.

"Before Abraham was, I am. I am with you always, even unto the end of the world." This brings that past and the future into the present: if I am with you since before Abraham, nothing could have occurred before that call except that which was a part of the demonstration of I am—the all-inclusive Love, Presence and Power of God. If I am with you until the end of the world, nothing can happen today, tomorrow or next week which is not a part of the all-embracing guidance, direction and protection of the divine principle of this universe.

In ordinary metaphysical practice, consciously or unconsciously you accept the fact that there are those in the world who are suffering from discord and inharmony, and that at any moment someone may telephone or come in person asking for help, and if you are not very, very careful you will be tempted to give it. Unless you are already living in the consciousness of God as the omnipresent Law and Being, the omnipresent Good, the omnipresent direction, guidance, intelligence, wisdom, substance and reality, you will automatically attempt, through spiritual means, to bring about adjustments, healings, harmonies and resurrections, all based on this fact that a sin or disease, accident or death have already occurred. The Infinite Way is not a practice that begins with a call for help.

The Infinite Way is a way of life in which, at all times, we live and move and have our being in the realization of God as Omnipresence, and in that consciousness, whenever an appearance or call of discord reaches us, we are enabled to smile in the true knowledge that no discord or inharmony has ever happened, therefore is not now in need of adjustment.

Here is one of the most important points to be achieved on the Spiritual Path. At one time I was taught that practitioners should consciously and specifically know the truth everyday: that all who needed me would find me. It took only twenty-four hours to learn that this was a denial of the Christ. How could I, in one breath, say, "Those who need me will find me," and in the next, when they came to me, say, "God governs you; God is your life; You are perfect now?"

Do you not see that it is up to us to know, before anyone comes to us, that perfection was the true state of their being, and that perfection is the true state of their being in the here and now? Do you really believe that we have anything to do with establishing or bringing about harmony? No! No! Our place in the Spiritual Path is not to be repairers of damage nor resurrectors of life, nor physicians nor protective influences—that is God's function! And not only now, but from the beginning it has been God's function to be the creative principle of this universe, and to be the maintaining and sustaining principle unto all time.

If you understand the nature of God you will understand that God is the creative principle of all existence; God is the law unto all creation; God is the substance; the reality and the continuity of all creation. Therefore, all creation is in and of God, subject to God's government and God's care. It is your function to know this truth. Ye shall know this truth, and this truth will make you free---free of accepting appearances and then trying to do something about them.

Do you see where the Message of The Infinite Way, and its practice, differs from the greater part of metaphysical teachings? Living the Infinite Way means living in the constant, conscious realization of God as Infinite, Omnipresent, Eternal Being. It means living always in the consciousness that before Abraham was, I am the divine principle, the protective, maintaining and sustaining influence unto this universe. It also means living in the constant, conscious realization of the truth that I am with you unto the end of the world, and just as nothing could happen to you yesterday, so nothing could happen to you today or tomorrow, except as a part of God's Grace.

We could live lives of constant miracles if only we would abide in the consciousness of this truth: "My grace is sufficient for thee." Thy Grace is sufficient for every need, but not Thy Grace that is coming tomorrow. Thy Grace, since before Abraham was, is my sufficiency; Thy grace is my sufficiency unto the end of the world. Thy Grace of the past, present and future is at this very instant my sufficiency in all things. Every day there are temptations to believe that we or our families or students are in need of something in the nature of form (it may be food, housing, opportunity, education, employment, rest) but to all those things we can respond: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," because Thy Grace is man's sufficiency in every instance.

From these two scriptural passages you can build such a consciousness of the omnipresence of the Infinite Invisible that forever after you will learn to love and enjoy and appreciate everything in the world of form and everything that exists as effect, yet never have the feeling that you need or require anything. Since God's grace is your sufficiency you do not live by effect alone, but by every Word of Truth that has been embodied in your consciousness, and by every passage of Truth that you have made your own.

Affirming truths and denying errors will not make your demonstration. You must learn to live by every word of truth, and make every Word of Truth a part of your consciousness so that it becomes flesh of your flesh, bone of your bone, until the past, present and future are all bound up in the conscious realization of God's Grace as your sufficiency. In other words, your consciousness of Truth is the source and substance and activity and law of your daily demonstration of Good.

To those who are accepting the Message of The Infinite Way as a way of life, I would like to sum this up by asking that you go back and bring your past into your present by spending some time during this next month consciously realizing that God's Grace was your sufficiency in what you call your past; and that since before Abraham was, God's government of this universe has been so perfect that nothing of a discordant or inharmonious nature can happen to you or to anyone else, today or tomorrow. And so should you hear of a sin, a disease, an accident or a death, immediately realize that it could not have happened, since from the beginning of time God has been the only law and reality unto His universe. Then you will know the true meaning of spiritual healing. You will know what Christ-consciousness is; you will know what it means to live and move and have your being in God-Consciousness, never accepting appearances, temptations, discords or accidents as anything other than temptations to believe in time and space.

If you are able to see that the past must become the present so that you are able to cover it all with the term I am, I am with you, I am with you in the past, I am with you in the present, I am with you before Abraham was, I am is the law unto you, has been the law unto you, you will be able to take the next step and bring the future right down to the present, so that "unto the end of the world" will be embraced in your consciousness, the consciousness of the Omnipresence of I am. In this way your whole universe will be embraced in the time and space since before Abraham was, unto the

end of the world---all of it brought down to the here and now of I am with you.

The only time is God's time—now. God's time has existed since before Abraham was, and will continue to exist until the end of the world. Because I am with you since before Abraham was and unto the end of the world, I am is the immediate present—now. God's grace now is your sufficiency, and the sufficiency unto your family and friends and students---and unto all who can accept God's Grace. Punishment Sometimes secrets, so deep and so profound, are revealed to us that we are shaken from head to foot, and when this happens we learn something not only new, but something that must make a drastic change in our lives. Such is the experience when we realize the nature of punishment and the reasons for punishment in our experience.

To understand that God neither rewards nor punishes is an important step in your spiritual development. If you have been at all impressed with this statement, you have pondered and meditated upon it, and somewhere along this line of inner reflection you have come to the realization that all of the religious theories which have been taught on the subject of punishment have been erroneous, and this itself should have made a startling change in your life. If you have the courage to continue your inner cogitation along this line, ultimately you will be led to the truth about punishment and the reason for punishment, and this will give you the opportunity to remold your life.

God is individual being, which means that God is the only Self, and there is no way for any hurt or evil to enter to defile the infinite purity of the Soul of God, nor anything at which evil can strike or attach itself. God is the Self of you, therefore God is the Self of me, and if I were in any way to hurt or offend you, to whom is my offense directed but to myself? This clarifies the Master's words: "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me:" and with this understanding you begin to see that any bit of good done by you at any time in your entire life has been a good done to, for, and within yourself; and you also begin to see that every evil or thought of evil you have ever directed toward another, every lie and evasion of truth has been directed toward your own self, and therefore the punishment is inflicted upon you by you, because your act or thought of deceit supposedly directed toward another, was actually directed toward yourself.

When the Master repeated the age-old wisdom: "wherefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," He was giving us a principle: unless we do unto others as we would have others do unto us, we injure not the others but ourselves. In this present state of human consciousness it is true that the evil thoughts and dishonest acts and thoughtless words that we send out to others do harm them temporarily, but in the end always it will be found that the injury was not nearly so much to them as it was to ourselves.

In the days to come, when men recognize the great truth that God is the Selfhood of each individual, the evil aimed at us from another will never touch us, but will immediately rebound upon the one who sends it. In the degree that we recognize God as our individual being, we also realize that no weapon that is formed against us can prosper, since the only "I", the only "Me", is God, and we will not fear what man can do to us, since the Selfhood of us is God and cannot be harmed, and our realization of this will quickly send back the evil, and much more quickly than has heretofore been the case.

Once the first realization of this truth comes to us we understand that there is no longer any use concerning ourselves with what our neighbor does unto us, but looming large in our consciousness will be the realization that we must watch ourselves—morning, noon and night we must watch our thoughts, our words, our actions, to see that we ourselves do not send out anything of a negative nature which would be bound to have its result within our own being.

Never for a moment believe that this will result in your being good in order to avoid punishment. This revelation goes far deeper than that: it enables you to see that God is your Selfhood, and that anything of an erroneous or negative nature that emanates from any individual is given power only in the degree that you yourself give it power. In your meditation it will result in the revelation of the nature of your true being---of God as the nature of your Life and Soul, and in that realization you will see that this is the truth of all men, and that the only way and mode of successful living is to understand your neighbor to be yourself.

And so it is that whatever of good or evil you do unto others, you do unto the Christ of your own being---"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
Why?

When help is asked on certain physical or mental conditions, the question is often asked: Why is the so-called spiritual healing only a partial healing and why sometimes is it never a complete healing? Also, why is it that a person about to undergo surgery asks for help and receives a miraculous healing, although not one that precludes the necessity for surgery? Why is it that the patient undergoing surgery is kept entirely free of infection or after-effect and makes a more rapid recovery than would normally be the case, and yet, if God has anything to do with that much of the healing, why did not God make the surgery unnecessary?

First of all, you must understand that there are no degrees of Truth. Truth is absolute. God is absolute. God is absolute Truth; God is absolute Being; God is infinite, eternal, immortal, omnipresent perfection. GOD is all. Therefore, the all-ness in the infinity and completeness and perfection of God being established, any measure less than that, experienced by the patient, represents the conditioned state of consciousness which makes it impossible to bring through or realize the completeness of the activity of God.

Here you have two factors: the consciousness of the practitioner and the consciousness of the patient. Let us assume that the consciousness of the practitioner is far higher and deeper than that of the patient, and so the patient comes to the practitioner with a conditioned state of consciousness in which it is not possible for him to open his consciousness completely to the fullness of the activity of God. It may be that there is so much attachment to the body and to the sense of personal health that the patient does not completely let go, and thus receive the full benefit of the infinite completeness and perfection of the activity of God as individual consciousness. Although the practitioner may be an instrument for a complete and perfect healing, the conditioned consciousness of the patient does not always allow this to come through.

On the other hand, the practitioner may not be up to the experience of the miracle of complete healing. To be in the highest state of consciousness, the practitioner has reached that elevation of spiritual awareness in which no effort is ever made to contact God for the purpose of healing. He is abiding in the consciousness of God as individual being, hence in the realization that the individual is already at the standpoint of immortality and eternality, that state of being to which nothing can be added.

The practitioner who is trying to use Truth over error, who is contacting God for the purpose of establishing harmony, or who is still in the third dimension of life, in which body is something separate and apart from spiritual consciousness, will make the mistake of being concerned with health as against disease, or will permit himself to be concerned with what appears to be something less than perfection in the visible scene.

For perfect healing the practitioner must abide in the consciousness of God as the infinite all, which means abiding in the fourth dimension of life in which no recognition is given to the pairs of opposites—good and evil, rich and poor, moral and immoral, immortal and mortal. In the fourth dimensional consciousness or Christ consciousness, the practitioner is never aware of someone or something to be healed or corrected, but is always aware of the Omnipresence of God's Being.

When the practitioner is able to abide in Christ-consciousness and have always "that mind which was also in Christ Jesus," then the fullness of God's Being freely flows, and regardless of whether it is an acute illness or a chronic one, or whether the illness is at the point of surgery, the practitioner can bring to conscious realization and demonstration the complete healing or unfoldment of divine harmony. When the practitioner's consciousness is at all conditioned, then the healing can only come through in proportion to the degree of conditioning of the practitioner's consciousness. In order to complete the experience of instantaneous or complete healing, the patient also must approach this work without the conditioned thought of believing in that the power of God can bring one through illness, even though able to perform the entire unfoldment of harmony without the aid of surgery. At least, the patient should be able to relax with no preconceived thought or opinion as to what will take place, and let the divine consciousness of the practitioner have full sway.

You can readily see that the main responsibility rests with the practitioner. When the practitioner truly rises above the pairs of opposites to that state of consciousness in which all sense of both health and disease are absent, and when any phase of the human picture does not bring a reaction which has behind it the desire to heal, correct, save, renew or regenerate, then in that spiritually illumined state of consciousness the practitioner will bring through greater works.

As you approach that state of non-reaction to the world of appearances whereby you do not react happily to the good appearances, and certainly do not react fearfully or doubtfully to the evil appearances, you will do far greater healing works, and will be able to impart to those who come to you a greater confidence in the great Truth that God is, which means that harmony is, perfection is,--and in spite of all appearances to the contrary, good alone is.

Across the Desk, June 1960 Cited on Tape 314, Side 1 as a 'Protection' Reference

Let us stop for a moment and look at the human scene, not because it is so pretty to look at, but because we cannot overcome it without some measure of understanding of its operation.

A human being can never be certain that any given day will not contain for him an accident, an illness, a temptation, or a loss. These things are happening every day to countless numbers of people, and no one knows when one or more of them will come nigh his own dwelling place. When a person learns the cause of evil and knows why these experiences continue to occur in human life, he learns how to meet the problems of each day and thereby attain freedom, harmony, joy, and peace – and what is even more important he is equipped to serve his family, his neighbor, community, nation and world.

In the Infinite Way the student learns to face each day with the conscious realization of the impersonal nature of evil and of its impotence. He consciously knows that I AM is God: Therefore, I am one with God, and the place whereon I stand is heaven. He realizes that where God is, I am; and where I am, God is, for we are inseparably and indivisibly one – "Son thou art ever with me, and all that I have is thine." This truth is a universal truth.

Evil, regardless of its name or nature or its specific form, is impersonal, and therefore has no person in whom, on whom, or through whom to operate, and not being ordained of God, it has no spiritual law to uphold or enforce it. It is the "arm of flesh" – temporal power, nothingness. To abide in this truth is to be clad in the spiritual Robe where "none of these things shall come nigh thy dwelling place."

The Infinite Way student is taught that whatever he experiences must come through his own consciousness, and, therefore, to fill

consciousness with an understanding of the nature of God and a knowledge of the impersonal and impotent nature of the cause of evil is to ensure a life of spiritual harmony and service to others. For the student to omit this daily, conscious abiding in truth is to subject himself to the universal belief in two powers, but the belief in two powers cannot operate in a consciousness that has realized God as Omnipotence and Omnipresence.

Were it not for this acceptance of the belief in two powers, there would be no human existence, and we would all be living in a heaven on earth. Our immunity from material conditions and our freedom from mental laws are attained in proportion to our daily and hourly conscious remembrance of these revelations.

God gave us dominion over every circumstance, but we must exercise that dominion by an active, continuous consciousness of the truth of our oneness with God and by the conscious and specific knowing of the impersonal and impotent nature of the source of error. To lay the axe at the root of material existence is to understand it as a product of mental suggestion, having no law or authority.

To live the life of grace is to realize consciously that **I** is God and **I** in the midst of me is the meat that the world knows not of – the hidden mystery of life eternal, harmonious, and spiritual.

Aloha,

Joel

Nothing Can Happen To You except What Happens Within Your Consciousness

From Joel Goldsmith-1959 Hawaiian Village Open Class (2:1)
Tape 259/5917

Nothing can happen to you except what happens within your consciousness. If the spiritual experience that you are hoping for does not take place in your consciousness, you will never know about it.

There must be at all times an activity of truth in consciousness. Otherwise, you are living a human kind of life, waiting for something to happen and it doesn't.

If you abide in the Word and let the Word abide in you, you will bear fruit richly. This means that if you maintain truth consciously active in your consciousness, you will ultimately arrive at a place where the activity of truth will come into your consciousness of Its own accord. Then you will be fed by It, instead of you feeding your mind with it.

Start out each day with "This is the day the Lord has made." This is God's day and God's function is to be with me, guide, direct, support, maintain and feed me, for "I am with you always!"

THE NEW HEALING

THE NEW HEALING

By Joel S. Goldsmith

The Rosicrucian Digest

April 1948

Spiritual healing is the result of the direct contact of an individual with the center of his consciousness. When we "touch" this place within our own being, healing naturally follows. If someone has asked for help, that one receives the healing.

No words, treatment, arguments, affirmations, or denials are necessary in spiritual healing. The only requirement is that we become still, that we silence the outer senses, and go deep within our own being until we feel ourselves at the center of consciousness. Then a contact is made, a *feeling* within us becomes evident, and we know that the healing has been accomplished.

Many throughout the world are healing through pure Silence, without taking any regard for the name or nature of the sin or disease, or the name or condition of the one requiring help. Probably the attitude necessary for this healing consciousness can well be exemplified in the words of Samuel, "Speak, Lord; for Thy servant heareth" – and in an eager listening for the still small voice.

The letter of Truth is necessary to one's understanding of Reality, but not necessarily so to the demonstration of harmony in individual existence. The disciples of Jesus may not have known the letter of Truth, and yet they did beautiful healing work. This is because they were inspired with the spirit of God; they had touched the Christ in consciousness. When consciousness is touched by the Christ, that consciousness is illumined and is able to know Reality even when it cannot always voice it adequately or teach it.

Spiritual consciousness brings freedom from the corporeal or structural sense of existence. It no longer tries to patch up worn-out or diseased bodies, but drops this concept of body for the true idea. This higher consciousness is revealed in Jesus' great talk to his disciples as given in Luke 12:22-32. We shall quote in part:

"And he said unto His disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

"The life is more than meat, and the body is more than raiment.

"Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? * * *

"And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

"For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

"But rather seek ye the kingdom of God; and all these things shall be added unto you.

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

It is this "take no thought" state of consciousness which must be attained in order to behold the spiritual universe where a finite material world formerly appeared to be.

Scientific Understanding

Spiritual healing is an accomplished fact in this age. It is done through the scientific understanding and spiritual discernment of Truth. A knowledge of the letter of Truth will do splendid things for us, but the spiritual consciousness itself does the mighty works today as it did in Biblical times.

To be healed of physical, mental, or financial discords is a simple matter if one finds a practitioner or teacher who combines a knowledge of the truth of being with a degree of spiritual awareness and is willing to "let go" and be shown the beauties of spiritual sense. It is not necessary in order to be healed that one do a prescribed amount of reading or attend a church, although it is true that many have been healed while reading metaphysical literature. Also there have been countless thousands of healings during church services and during lectures of a metaphysical nature. Whatever tends to

spiritualize thought and to "unself" us makes us receptive to healing. None of these things should be done with the thought of being healed, but rather from the standpoint of gaining more understanding of Truth and the spiritualization of thought.

The practitioner must never accept the suggestion that the patient must do something in order to be healed. To the practitioner it must be clear that spiritual being is perfect and whole.

Spiritual healing is based on the understanding of the nature of God; on the further understanding of God and man (I and my body) as one; on the knowledge of the nature and character of error; and finally on the spiritual discernment of this truth of being.

Countless generations have looked upon God as a sort of superman – a personal Being or mysterious power. Many have thought of God as someone watching the goings and comings of mortals and punishing or rewarding – sometimes in accord with the individual's deserving; sometimes in proportion to the virtues or sins of ancestors. And, of course, this particular God sometimes answered prayer and more often did not. He was difficult to understand. How many have gone to churches for many years to earn some small favor, and then found only disappointment. God has often been praised for giving great blessings, only to be cursed later for withdrawing them. God has been prayed to, petitioned, pleaded with, entreated, praised and promised, and often to no avail.

The Revelation of Truth has explained the great failure of men in their search for God through its finding of God as principle, life, soul or mind. There is neither a far-off God of whims nor a far-off divine mind. Truth reveals God as the universal mind, life, and Soul of the individual, you and me. We have no mind but God; no life, intelligence, love, law or being but God. God is the soul of you and me.

Realizing this truth, we immediately discern our oneness with the Father, and, therefore, we know why "all that the Father hath is mine" and "the place whereon you stand is holy ground."

God being our only life, we are eternal, immortal, immutable, indivisible from the whole. Divine Mind, our only mind, assures us of infinite intelligence, wisdom, guidance, direction. The soul of us being God, we must be pure.

The search for a power outside ourselves ceases as we realize our oneness with God. We rely more and more on the divinity of our own being to govern, protect, and maintain us. We learn to turn to the kingdom of God within us for all our needs, and in proportion as we stop looking to person, circumstance, or condition for our good, does the infinite good of God unfold from within our own being. No longer do we find it necessary to rely on any outside source for health or wealth, nor even look to a divine Love somewhere outside ourselves to meet our human needs. Divine Love is the very soul of our being. God is all. Yes, God is all. God is all the life, love, soul, mind, or spirit that I am. And my body is the temple of God. My body is the temple of the Holy Ghost and, therefore, my body is full of health, wholeness and harmony. God is the Principle of my being, the law unto me and unto all my affairs. "I and my Father are one" and "All that the Father hath is mine." In ancient literature we find the illustration of this in the statement that "As a wave is one with the ocean, so I am one with God." This illustration is worthy of much thought. Any idea that reveals our oneness with God should be frequently pondered. In this understanding of oneness lies our individual salvation. Without some sense of this, we will always be seeking the aid of some personal or outside God or power, or we will be dependent on humans or human conditions.

By Way of the Christ

Spiritual healing is more than the knowing that Mind governs the body, and more than the conforming to some mode or method of mental practice. Spiritual healing begins only when faith in material and mental means has been overcome. In place of mental power, we need spiritual sense; in place of reason, we find the intuitive faculty; and over and above all is the consciousness of the presence and power of the Christ. This arrestive statement is a call to students of metaphysics to rise higher in their demonstration of the healing ministry until they reach the point in spiritual understanding which enables them to heal without mental argument, through the Christ Consciousness.

To understand treatment or healing through silence or the unspoken thought, it must be clear that God, divine mind, is the revelator operating through the Christ Consciousness. It follows that God does not need the help of our spoken word, since the Word itself is His and is without material voice or sound. The Christ Consciousness, which is Truth, needs no audible expression in order

to know or make itself known. "For the kingdom of God is not in word but in power."

God and His creation is one – and this one is forever perfect, complete, harmonious, immutable, immortal, spiritual. No amount of declarations will ever change the perfection and eternity of the Divine mind. Mind and its manifestation is one, inseparable and indivisible. We need not, therefore, be concerned about man or conditions, time or place, body or mind, as long as we know that God is ALL – infinite, eternal, and all inclusive.

Mind (God) is all-knowing, therefore, not subject to beliefs of any nature. It never needs correction or the application of Truth, because it is Truth. Divine mind, which includes all of mind's ideas, is untouched by mortal thinking or believing.

Let us then abandoned the attempt to declare truths, and rather let Truth declare itself to us, through us and as us. In the silence of our consciousness God will pour His healing message into our understanding – not always audibly or visibly perhaps, but in thoughts from the Bible or metaphysical writings; sometimes in Light; at other times in the consciousness of His presence and power. If at times nothing seems to be "coming to us" – even so, the Truth *is*, and we need do nothing more than to know this, to know that Truth *is*, is present, is power.

When we know that God is good, we are including in that statement the truth about ourselves, our problems, our conditions, because included in God are we ourselves and all that concerns us.

Healing is not accomplished by our thoughts, by right thinking, or by our declarations of Truth. These may sometimes be the channel through which healing is realized, but for spiritual healing, it must be understood that God, Mind, Love, Principle, Truth, alone reveals the harmony of being and body. We need not tell Mind any truths – it is itself all Truth. We need not attempt by thinking to change a condition of body or mind, because the Divine in us already is perfect, complete, harmonious, and is always painless and free. We need not affirm that Love is fearless – Love is fearlessness itself, and even our human fears cannot alter the fact. Our declarations do not make Principle operate for us – Principle is eternal in its operation.

What Must We Do?

Then what must we do in order to receive the Light that results in what we call *healing*? We must *listen* for the "still small voice." We must *trust* the truth that Mind, being perfect, its manifestation, its creation must be equally so, and, therefore, appearances to the contrary, we will not see Lazarus as dead, or the blind man as blind, or the accident as happening, but in all things we will know that harmony *is*. And we will stand fast.

What if in the silent moments no thought comes to assure us? What matter. The work has been done just as truly, perhaps more so than if we made declarations, or stated truths endlessly. We are not doing the healing, and Mind needs no words for its operations. The earth was created by the Word, but was it an audible Word? Who heard it? If, however, thoughts do come slowly, or in a pouring stream of Truth, from that inner Self to our outer consciousness, we have seen God "face to face," we have heard His angel, we have talked with Him on the mount.

We need more faith in God, in Truth, as a living Presence and Power. This will enable us to let go of our mental work and rest more in the Christ Consciousness, in the calm sweet assurance of the perfection and harmony of God and His infinite manifestation, of the completeness of Mind and all its ideas, of the peace and joy of Love and its reflection. The health, wealth, Life and Love of God is forever present in the idea, man or body. That which is perfect in Being, is perfect in manifestation, because Mind and its manifestation is one.

The ideal treatment, therefore, is to establish in our consciousness the at-one-ment which Christ Jesus knew in the realization that "I and my Father are one." When we realize this point, we lose all fear and doubt. In this consciousness, we truly say with the Master: "I can of mine own self do nothing, but the Father within me, He doeth the works."

Rising above the sense of self as a personal practitioner with a personal patient, we enter the Christ Consciousness that says: "He that seeth me seeth Him that sent me," and therefore, "The things that are impossible with men are possible with God."

Argument does not heal. It is the Christ (Truth) in consciousness which heals. The affirmative state of consciousness is one which, without mental effort, establishes at-one-ment with God.

The dawning of the Christ confers a state of consciousness that is a state of grace. The state of grace is that state of consciousness that has come to recognize that divine Love does not have to be used as a greater power to destroy a lesser power. It knows that no lesser power exists. God is the only power. It is the state of consciousness that needs no denying of error – it is the perfect state of consciousness.

Why No Healing?

"If the healing doesn't come instantly, or as rapidly as you think it should, try to remember that there may be some PRINCIPLE that you have to learn; some principle that will change your entire life; some principle that will enable YOU to change the lives of others.

And if you get rid of this problem before you get this principle, you will really have to drop all that God intended for you. And I'm glad to illustrate that for you in this: That in my first years in the metaphysical work, I went through quite a severe period of lack. And, while not wishing to dwell on it, I will just say that it was a SEVERE period of lack. And, that it wasn't met instantaneously or quickly. And, it presented a puzzle. WHY?

I was doing good healing work, but I was not demonstrating any abundance from it. Why? And you see, I didn't demonstrate abundance until a principle revealed itself to me. And this principle not only revealed to me MY supply and my family's supply, but it has been operating in the lives of our students all over the world, revealing THEIR supply to them. And, if it hadn't been for the revelation of that principle, there'd be no Infinite Way today, and there'd be no Infinite Way activity around the world because that principle has enabled me to travel this world all these years and ask nobody for money and have no memberships and no dues and no angels and no financial backers.

WHY? The principle that I learned through my own experience of lack has been the principle that has supported and supplied this entire activity around the world, has certainly taken care of me all of the years ever since. And, has done wonders for many of our students who have caught what the principle is. And, I haven't kept

it a secret, it's in my writings. Therefore, don't feel that you must be healed. Don't feel that way.

Feel that you **MUST GET THIS PRINCIPLE OF LIFE**. For, if you get that, you'll have life eternal and all things added. But if you should get your healing but not get this principle, next week, next month, next year, you'll need another healing. And it may even be something **WORSE** than the condition that exists now.

That is why our work can't be given to the world. We could go out to the world if we could promise "I can give you health and supply." But that isn't our promise. Our promise is, if your heart leans toward God, we can bring to you the realization and the revelation of God and we can bring to you a living Christ that is closer to you than breathing and nearer than hands and feet, a **LIVING CHRIST** whose name is "I."

In the midst of you, "I in the midst of you **AM mighty**." "I, in the midst of you am **MIGHTY**." And, all you have to do is abide in the "I" that I am, let me abide in you. Let the realization of "I", let the realization of "I" as your true identity abide in you. Live with it morning, noon, and night. And never fear what mortal man or mortal condition can do to you. Because this "I", the Christ of God in **YOU** is ordained to heal the sick, raise the dead, feed the hungry and forgive the sinner.

Thank you."

Joel S. Goldsmith Tape 350 end side A

THE TWO WORLDS

There are two worlds. There is "this world," and there is "My kingdom." There is the world that we see, bear, taste, touch, and smell, the world that we live in, in our business and in our home with our family; and there is the world within, where we live when the Christ has been raised up in us, the world inside our consciousness where we are alone with God and where we tabernacle with the son of God in us. On one hand, there is the mortal man, and on the other, the spiritual son of God.

Paul, who was spiritually and inwardly taught by the Master, described mortal man as the "creature," the "natural man" who "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"; and explained that "as many as are led by the Spirit of God, they are the sons of God."

Until we learn about the man who has his being in Christ--the man we must become--we are that "natural man," that "creature," that mortal who must put off mortality, that man who must "die daily."

Progress on the spiritual path will be much more rapid once it is understood that this human or mortal man, this "creature," the "natural man," is entirely cut off from God, is never under the law or protection of God, and is never governed or sustained by God. If he were, could there be murder, rape, arson, or war? Could there be death if man were God-governed? Could there be disease? Could an airplane go hurtling out of the sky to kill all the people in it?

If man were God-governed, would not disease have diminished? But has it not rather increased? For every disease that has been brought under control, have not two new ones, more deadly than the old, made their appearance? Yet every day millions upon millions of prayers go up to God; and then when a solution to the problems of the ills of the flesh comes, does it come from God or from a bottle of medicine, an antibiotic, or a new surgical discovery? Do not human beings die of the most horrible diseases and tragic accidents? Does God interfere?

Human beings suffer terrible injustices at the hands of others: they are governed by tyrants; wars are fought, and the righteous do not always win those wars. In every age there are those in slavery, there are those in bondage. We have only to look at history to know how

many thousands of years this world has suffered from war, even though every generation has felt, as we do, that war is wrong, that it does not solve anything, and that no lasting good comes from it. Has not every generation prayed to God to end war, and in all these thousands of years, has there ever been an answer to such prayers? Are not nations whose history goes back thousands and thousands of years and whose people have been praying to God all those years still in slavery, ignorance, and poverty?

God never has been known to do anything for a human being as long as he is immersed in "the things of the flesh." A lack of understanding of this point causes many aspirants on the Way to miss the mark because they are forever trying to get God to do something to, or for, a human being, but this He does not do. Regardless of how much humankind suffers or enjoys, regardless of whether men are sick or well, poor or rich, they are not under the law of God; they are not fed, sustained, or protected by God; and for that reason the tragic things that happen to the human race keep right on happening generation after generation, with only a few escaping the common fate.

This need not be, for both Christ Jesus and Paul, as well as others before them, taught that these experiences of the human race can be avoided, and they also taught how it is possible to "come out from among them, and be ... separate," and bear fruit richly. That was the whole purpose of the ministry of the Master--to reveal to the world how to come out from among the masses and avoid the strife, the lack, the sins, and the diseases that beset mankind.

Human beings think they can add spirituality to their humanhood and thereby attain God's grace. This cannot be: there has to be a "dying daily"; there has to be a putting off of "the old man"; there has to be a putting off of mortality and a clothing with immortality; there has to be a transition from the man of earth to that man who has his being in Christ; there has to be repentance. God has no pleasure in "the death of him that dieth ... wherefore turn yourselves, and live ye." There must be a turning before we can live again.

Most of us think that we can turn to God and persuade Him to add something good to us, without our losing, giving up, or changing anything. We expect to add immortality and divine Grace to our human self. But it is only as the old man in us "dies" that the new man can be "born"; it is only as we change our outlook that spiritual harmony can begin to function in us and as us.

It is not that God, Spirit, is going to do something for mortal, material man: it is that mortal, material man is to put off his materiality that his spiritual identity may be revealed. It is nonsense to believe that human beings are under the law of God when all the prayers that the human race has ever invented have never brought God into human experience: they have never brought peace on earth, eliminated disease, nor have they overcome the sin or the poverty of the world. Have the prayers of the Christians, the Jews, the Hindus, or the Buddhists been answered? Why not? What is wrong? Is God a respecter of persons? Is God a respecter of races or religions?

The foregoing is excerpted from *A Parenthesis in Eternity* by Joel S. Goldsmith. All rights reserved. No part of this book may be used or reproduced without written permission from HarperCollins Publishers, 10 East 53rd Street, New York, NY 10022



**University of Chicago Library
Special Collections Research Center**

**Guide to the Joel S. Goldsmith Papers
1949-1964**

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Descriptive Summary

Title:

Goldsmith, Joel. Papers

Dates:

1949-1964(inclusive)

Size:

1.5 linear feet (3 boxes)

Repository:

Special Collections Research Center

University of Chicago Library

1100 East 57th Street

Chicago, Illinois 60637

Abstract

The Goldsmith, Joel Papers consist of 1.5 linear feet and contain materials that date from 1949 to 1964. Goldsmith, a one time Christian Science healer, was an independent mystic who founded a movement called the Infinite Way. The collection includes letters written by Goldsmith to Lorraine Sinkler and Ann Darling Kuys, both of whom were followers of the movement. The collection also contains copies of a few Masonic talks given by Goldsmith in 1958 and 1959.

Information on Use

Access

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Citation

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Biographical Note

Joel S. Goldsmith was born in New York city on March 10, 1892. Although his father was a successful importer of European laces and textiles, and his mother was a cultured woman who taught her son to appreciate music, Goldsmith attended school only through the 8th grade, after which he began to travel and learn his father's business. He grew up as a non-practicing Jew, well-grounded in the ethical principles of the decalogue, but with only the minimal Jewish education necessary for confirmation in a Reform synagogue. In 1915 his father fell seriously ill while on a business trip to Great Britain. Doctors in England notified the family that the elder Goldsmith was about to die. When his father unexpectedly recovered after Goldsmith's chance encounter with a Christian Science healing practitioner, Goldsmith began to ask questions about the existence and nature of God and to educate himself about Christian Science as well as other religious teachings. His search for religious knowledge and understanding lead him to become a Mason at the age of 21, an affiliation he maintained throughout his later life as an independent religious teacher.

After serving in the United States Marines during World War I, Goldsmith returned to the family business, which soon failed owing to competition from the post-war ready-made garment industry. At this time he became critically ill with tuberculosis. When given a medical prognosis of three months to live, he consulted a Christian Science healer. He recovered within three months, and several years later while working as a travelling salesman he again consulted a Christian Science healer when stricken with a severe cold in Detroit. His conversation with the second practitioner marked the beginning of a conversion experience through which Goldsmith himself became a Christian Science healer. By his own account, business clients and strangers began to seek him out unsolicited, asking him to pray for their recovery. Gradually, he abandoned his livelihood as

a salesman and became a full-time Christian Science healer. He joined a Christian Science church in New York, served as a spiritual adviser and healer at Rikers Island Prison, and established himself as a general practitioner of Christian Science healing. He soon adopted a policy of never charging for his healing services and depending solely upon God to provide for his needs through unsolicited sources of income. By the early 1930's he was successful enough in this method of practice to marry Rose Robb and take on the support of her two children.

The new family relocated to Boston, where one of the children planned to attend Harvard University. Again, Goldsmith built a Christian Science healing practice from the ground up, attracting a large and faithful clientele. Despite his lack of formal education, he was permitted to enroll in Sanskrit language courses at Harvard University, which enabled him to pursue close study of ancient Hindu wisdom and mystical philosophy. Having served for ten years as a Christian Science practitioner in Boston, Goldsmith decided to move to Florida with his wife, who died shortly thereafter. Following a brief return to Boston, Goldsmith was persuaded by friends to move to California. There he became reacquainted with his deceased wife's former classmate, Nadea Allen, whom he married in 1945. By this time, Goldsmith began to feel that he had learned all that the Christian Science movement had to teach him, and that it was time for him to separate himself from what he called religious "organization." He believed that a revelation of truth was unfolding itself to his consciousness. This truth transcended and could not be contained or expressed within the structures of any existing church or religion. As an independent mystic, he published his first book, which later provided the name for the movement he would found, *The Infinite Way* (1946).

While living in California with his second wife, Goldsmith began to acquire a reputation as a spiritual teacher. Although he disclaimed any scholarly knowledge of the Bible, pupils presented themselves unbidden, insisting that he tutor them in the spiritual life and open their eyes to the true meaning of scripture. Thrust into the role of reluctant master, Goldsmith developed the mystical method of biblical interpretation described in his book *Spiritual Interpretation of Scripture* (1948). Using this method, Goldsmith would open his Bible randomly and meditate on whatever passage presented itself until enlightenment as to its true esoteric meaning came to him. Soon Goldsmith was receiving invitations to speak throughout the Pacific Northwest, and a corpus of his tape-recorded public lectures

began to accumulate. In 1950 an invitation to give spiritual instruction at the Unity Center in Waikiki, Honolulu, prompted Goldsmith to consider a permanent geographical transition to Hawaii. This plan placed a strain on his marriage, however, as his wife did not wish to leave California. Goldsmith resettled alone, and after several years of separation from his wife, Goldsmith obtained a divorce in January 1956; he married Emma Lindsay in March 1957.

Initially, Goldsmith held classes in his private home in Hawaii; eventually, however, the influence of his published writings created a demand for him to travel widely on lecture tours. Students and adherents to the precepts of his concept of the Infinite Way formed self-selecting groups which became known as Tape Groups, gathering together to listen to recordings of Goldsmith's lectures. These groups sponsored Goldsmith's many trips to Europe, Australia, New Zealand, and South Africa, and created an international network of followers of the Infinite Way. Goldsmith was adamant, however, that the Infinite Way should never become an organized religion or legal entity with an official membership, a professional leadership, or codified beliefs. The Infinite Way, according to his teaching, was not an institution but a mode of consciousness.

Goldsmith experienced this mode of consciousness with increasing intensity over a period of many years. This processual experience began in November of 1928 when he first heard the inner voice that guided him throughout the development of his message and ministry. He always obeyed the prompting of this voice in decisions great and small and incubated its communications through a discipline of self-guided meditation. In the mid-1940s, Goldsmith's periods of meditation began to be the loci of a series of spiritual experiences he termed "initiations," some of which culminated in "ordination": conscious union with God. During a visit to Zürich, Switzerland in November of 1954, he reached the zenith of his mystical experience in a transfiguration-style event he called becoming "Christed."

In content, the message of the Infinite Way is mystical monism, similar in its chief tenants to neo-platonism and Vedanta. All phenomena, both positive and negative, good and evil, are the transient material manifestations of the infinite, eternal, spiritual One. Every individual bears within him or herself an alienated fragment of the immortal One; this inner self naturally inclines toward return and reintegration with its true nature and source. The

spiritual life of prayer and meditation leads gradually to a super-rational apprehension of unity with the ultimate, indestructible, and all-pervading One. As the individual enjoys increasing consciousness of identity of being with God, pain, suffering, and disease are recognized to be illusory non-entities and cease to exist for the enlightened initiate who gains seemingly miraculous healing powers. Reinterpreting Christianity in conformity with monistic principles, Goldsmith understood the sonship of Jesus as the perfect attainment of full conscious union with God. Such sonship or Christhood, he believed, was the attainable spiritual destiny of all human beings.

In the final years of his life, Goldsmith undertook numerous publishing commissions. The resulting books, edited by Lorraine Sinkler, each comprise a collection of transcribed class and lecture materials woven and spliced together to create subject-specific monographs representative of Goldsmith's teachings. The titles include *The Art of Meditation* (1956), *Practicing the Presence* (1958), *The Art of Spiritual Healing* (1959), *Conscious Union with God* (1960), *Living the Infinite Way* (1961), *The Thunder of Silence* (1961), *A Parenthesis in Eternity* (1963), and *Leave Your Nets* (1964). Since Goldsmith's death on June 17, 1964, taped and transcribed material has continued to form the substance of additional posthumous publications.

Scope Note

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Subject Headings

- Goldsmith, Joel
- Sinkler, Lorraine
- Kuys, Ann Darling
- The Infinite Way