

1959 Holland Closed Class
Joel S. Goldsmith
8813 Those Who Seek Reach the Kingdom

Good evening,

I would like to start our class by explaining that there are two distinct parts to the message of The Infinite Way. This message, which is really a teaching of a way of life, consists of two separate and distinct parts, and the reason for this you will understand quickly.

The most important part of our work is called “mystical”. In any large dictionary, you will learn that the word “mysticism” applies to any teaching which claims that it is possible to receive impartations from God direct to man; also that it is possible to receive answers to prayer.

Now, in accord with this definition, Christianity is a mystical teaching. Christianity in any of its forms is a mystical teaching, because primarily it sets forth the conviction that it is possible to receive answers to prayer. Naturally, there are very few Christians or Christian teachings that believe that there are answers to prayers, except in a scattered sense, in a very minor sense. That is why most of the Christian teachings place their emphasis on not what God can do for you in this world, but on how you can prepare yourself to meet God in the next world and receive favors from God. The reason for that is that they have lost contact with God in this world, and therefore they hardly ever expect to receive an answer to prayer, and when they do, it is looked upon as something of a miracle.

In the same way, if an average Christian were to say that they received an impartation direct from God, they would more than likely be told either that they were mistaken or that they were slightly crazy or that it was probably coming from their own subconscious. In other words, very few in the Christian world actually believe that there are those who receive direct impartations from God, direct answers to prayer, direct messages, direct guidance, direct illumination. And so it is, that the mystical aspect of religion, more especially the Christian religion, has almost disappeared.

Now, in some of the newer teachings, the metaphysical teachings, this has been somewhat restored, and we are quite convinced that some of the leaders and founders of modern metaphysical movements did receive direct inspiration and guidance and illumination from God. However, whenever an individual in these movements claims to have received such impartations, it is not quite readily accepted.

However, the fact remains that Christianity must be accepted as a mystical religion, because primarily it does claim the possibility of receiving direct communication with God or impartations from God and direct answers to prayers; and all those who have for a long time been connected with any of the modern metaphysical movements, can testify to the fact that there have been occasions when they have so completely realized or felt the presence of God that they not only knew it, but also that there were signs following, such as healings of a mental, physical, moral, or financial nature, healing of human relationships within the home or within the business.

The Infinite Way primarily is a mystical teaching, because in my own search for truth, or reality, I received in November, 1928 a direct contact with God, which at the time I did not recognize as such. The reason was that this contact manifested itself merely as a state of well-being, an inner feeling of peace, and the feeling actually, when I walked on the street, of walking a few inches above the pavement. Now, it didn't actually happen so; I tell you that it *felt*

as if my feet weren't touching the pavement, as if I were a few inches above it, and only as the day wore on did I realize that something of a special nature had taken place, because I could not smoke again; and when the evening meal came, and I was accustomed to a drink with my meal, an alcoholic drink, I could not drink it; and from that day onward, such things as tobacco and alcohol, desire for amusements—card playing, dancing, all of the things usually associated with ordinary human living—completely dropped away and never again appeared to touch my consciousness.

In other words, I was still in this world, but I was no part of that world; and within two days, I was asked for a healing, and this healing immediately took place; and so for the next twelve, fourteen, or fifteen months, so many came to me for healings that I ultimately had to leave the business world and devote all of my time to spiritual healing, and remember, all of this without knowing how healings take place, without knowing anything about prayer, without knowing anything about treatment, for I had not been taught or trained in any of these teachings.

Now, eventually this led me to the professional work of healing, but always without the ability to explain the how or the why or wherefore of healing, and so began a search for what I call the letter of truth, that is, how is healing done, what is the principle of healing, and this led to a further search for a principle of life, a principle to live by, a principle that could be explained.

Now, I had found *the* principle. *The* principle is the Spirit of God, realized. That was the experience that took place on that wonderful day in November, 1928. It was the presence of God, realized. It was probably what Paul referred to when he said, *I can do all things through Christ*, because certainly whatever was being accomplished through me was being accomplished by a Spirit, which I did not understand and which I could not control but which, through me, did these works of healing and took care of my supply and my health and all that concerned my individual life.

Now, in all of the years that have gone by, and this is now more than thirty years, there has never been a return to that state of consciousness which existed before November, 1928. There has been a continuity of life lived in the Spirit, and there has been this Spirit of God, if you want to call it that—presence of God, power of God, or the Christ—there has always been that consciously present within me performing all that is given me to do, resulting in these many, many books which have been published in the last thirteen or fourteen years and the spread of this work around the entire Protestant globe in nearly all countries, outside of the Roman Catholic countries and the Iron Curtain countries; and this work has spread without benefit of organization, without promotion, without advertising, without financing, without memberships or dues or contributions or solicitations for funds. This Spirit of God Itself has carried this message and has brought forth its fruitage.

All of this would be of no value to you except as an example, but even that would be of very little value unless I were enabled to show you how you could *go and do likewise*. In other words, how you could, if it is your desire to *know God aright*, if it is your desire to make conscious contact with God and to live by the Spirit or by the grace of God, to show you how this may be accomplished, and this part of the teaching we call the metaphysical part, because this is the part that has to do solely with the letter of truth, how it is to be accomplished. It is the knowing of the truth, practicing of the truth, all of which is really a mental activity, all of which has to do with one's mind and intellect, which are the instruments through which one rises above the intellect, above the reasoning mind to this spiritual altitude.

There is a way by which a student may attain Christ-consciousness, or spiritual consciousness, without learning the letter of truth, and that is by meditation with the teacher, and this way is almost entirely impossible now in the Western world because, as far as I know, there are no other teachers working in this fashion with students—I'm speaking now of our Western world—and I no longer have the opportunity to be that long with students.

Many of our students have attained their realization through meditation and through being close to me for a period of time, in some cases months and in some cases years, but those days are gone, because the world spread of this activity makes it impossible to stay in one place long enough or to have students around me for that length of time; and so in presenting this message of The Infinite Way, I must present it through its metaphysics and then by leaving it with the student to work out their own salvation into the Spirit Itself or by continued correspondence and further classes to help the student attain that atmosphere of God.

The metaphysical part of our message has to do then with presenting the way, the means, of attaining the mystical altitude which is conscious oneness with God. Now, this is our goal. Remember this at all times: The goal of The Infinite Way is attaining conscious oneness with God, and this means the ability to live by grace, or in the words of Paul, *I live; yet not I, Christ liveth my life*. The study and practice of these principles lifts a student into that atmosphere where the contact does take place, and they are then enabled to live by grace, to heal, to be a benediction, a blessing to those who are receptive and responsive to the spiritual impulse.

Naturally, all people are not desirous of attaining this spiritual mode of life. All people are desirous of having the fruitage of this life. In other worlds, everyone would like to enjoy good health and abundant supply, happy human relationships, but they would like to have all these things through somebody else's work, somebody else's life, somebody else's dedication. The Master referred to this as, *Ye seek me, not for me, not for the truth, but for the loaves and fishes*. In other words, for the fruitage of the Spirit, but the Spirit Itself you do not want.

Now, we meet in our lifetime with many...by far the most of those who come to us are not seeking God nor God-realization nor God-demonstration, but rather the fruits of the Spirit. They seek the demonstration of health, the demonstration of supply, the demonstration of employment, the demonstration of companionship, and often they succeed in attaining these through the consciousness of the practitioner or teacher to whom they turn. As a matter of fact, many people receive these demonstrations of things for quite a few years, then ultimately come to the place where they say, "It doesn't work anymore," and indeed, I can assure you it doesn't, and there is a reason. They have benefitted by the spiritual consciousness of their practitioner or teacher, but they themselves have lived in the same human consciousness in which they were when they came to this work, and the Master warns about that in this way: *Neither do I condemn thee. Thy sins are forgiven thee; thy diseases are healed; but go and sin no more, lest a worse thing come upon you*, and by the word "sin" he actually meant, "Do not go back to the same state of consciousness you were in when you found me, because in that state of consciousness you came to this condition, and in that same state of consciousness you will return, not necessarily to the same sin or the same disease, but certainly to the experience that ultimates from the material state of consciousness.

The wise student of truth, even while receiving healing or blessing in one form or another through the aid of the practitioner or teacher will at the same time study and practice the message they are with until they too attain a higher state of consciousness and then do not return to their

former positions, their former lacks or limitations, sins, diseases and whatever the discords have been.

It was my experience, although remember that I did not know it at that time, but it was my experience that, having attained this conscious presence of God, the awareness of the Christ, that all of these things were added unto me. My health was always taken care of, my supply unfolded in due order, my human relationships were far more harmonious than had ever been before, and all of this was the result of having attained this consciousness of the Presence, this inner awareness, this conscious contact with God.

Now, as the years went by and I became more and more busy in the active practice of spiritual healing, which includes the subject of health and supply and business, human relationships, capital and labor, and all of the problems of human existence, including taking the children of all of my patients and students through the war. As these experiences unfolded, I learned this: Those who had some inner feeling of wanting to know God, of wanting to reach spiritual consciousness, were very easily healed and protected and supplied, whereas others, who had their thoughts, hopes, and ambitions centered only on some form of demonstration were usually more difficult. You can understand that when you don't know the reason for this, it is puzzling. In fact, at first you don't even recognize that this seeking of things and conditions is actually a barrier to the attainment of them; but with the passing of years these revelations come, and finally this revealed itself to me: *Seek ye the kingdom of God and these things will be added.*

And herein was the secret of pure demonstration. God is infinite, and if you seek and find God, you have actually attained infinity. In fact, you have attained all that is included in God, which must be immortality, life eternal, infinite abundance, divine being, divine harmony, wholeness, completeness, perfection; but these things cannot be attained separate and apart from attaining God. They are only attained in the attaining of God.

This of course upsets much of the theory of metaphysical practice, where you can use truth to demonstrate things, use truth to demonstrate an automobile or to demonstrate food or clothing or housing. Here you have a completely different principle, in which you may not even desire to demonstrate these things, where the only pure desire is to attain God-realization and then enjoy the fruitage of the Spirit which we have attained.

So then, it became clear that the mysticism of this message has to do with attaining conscious realization of oneness with God, attaining conscious union with God, attaining at-one-ment with God, attaining the ability to commune with God, to be receptive and responsive to God, and then letting the divine harmonies come into our experience; but this left a great big question: How is that (garbled), and many, many years were spent in finding the answer to that question, because the few places where the answer is to be found is not ordinarily available to us and we only find after—at least, let me say that I only found (tape skips here). (Begin duplication) The answer, How is this accomplished

All right, the answer then to how this is accomplished (end of duplication) is this: In meditation, in an inner stillness that takes place within the consciousness, the Soul of an individual, a contact is established with the source of one's being. You will remember (audio stops for about 17 seconds but no words appear to be missing) always that the Master said, *The kingdom of God is within you*, and you may take that as an absolute statement of truth and then find that whatever the mystery of life is, whatever the secret of life, you are only going to attain it within your own being.

Now, a teacher may help you; a teaching will help you, but nothing is going to take the place of that final step which *you* have to take, since the kingdom of God is within you, and you must make contact with it within you.

Now of course, be assured that you never will make contact with it in the hurly-burly of everyday living or while giving one's time to time-wasting energies. There must be, in the life of the seeker, sufficient periods of introspection, contemplation, inner communion, meditation, quiet. *In quietness and confidence* you find it; in stillness you find it; in the deep silence within yourself you find it, in the contemplation of God. *Thou wilt keep him in perfect peace whose mind is stayed on thee*. Note that word, *stayed on thee*—the ability to be still, to have periods of quiet away from the clamor even of family living, away from the distractions of radio and movies and television and all of the rest of these things.

Understand, this is not asceticism, and it doesn't mean that we may not enjoy the theater or music or radio. It means that we may enjoy them for brief periods, but these must not occupy all of the time that is not engaged in our business or household activities. There must be adequate time for inward refreshment, inner rest, inner contemplation of the spiritual realities. There must be time and occasion for walking in the park, to contemplate the beauties of nature by day or the beauties of the sky by night. There must be periods of complete aloneness when there are no thoughts of others around us, when we are not distracted by the attention of others. There must be these periods for the student who hopes, during this lifetime, to make their inner contact with their source, which is God, the life-stream.

The Master revealed that *You are the branch, I am the vine; if you are connected with the vine, if you are one with the vine, if you keep your thoughts on me and let me occupy your thoughts, you will bear fruit richly. If you do not abide in me, in my word, in this truth, if you do not let the presence of God abide consciously in you, you will be as a branch that is cut off and withereth*, and you may accept that as a complete truth. It is only in proportion as you dwell for periods within your own being, in inner contemplation, in quietness and in confidence, in silence and secrecy and sacredness, that you are so one with the vine that the Spirit of God Itself, which is always flowing through the vine, or Christ, of your being, now is enabled to flow out into the branch, which is your human existence. Your human existence is the branch. Your inner spiritual being is the vine, or Christ, and you must live in attunement with your own inner being, so that its rich flow of Spirit may find outlet through you.

Again, you may take the poem of Browning as absolute truth. Truth, or God, is within ourselves. Think of this now: Infinity is within ourselves. Eternality, immortality, youth, vitality, strength, health, infinite being is within ourselves. *You cannot go to holy mountains and find it. You cannot, you need not, go to holy temples to find it; the place whereon thou standest is holy ground. Right where you are, I am; whither shall I flee from thy presence? If I mount up to heaven, thou art there. If I make my bed in hell, thou art there; and if I walk through the valley of the shadow of death, I will fear no evil, for thou art there.*

Do you not see then that right where you are in this room or in the room in your home or in your garden or in your business or on the streets, in your automobile, on your bicycle, up in the airplane, out on a ship—where you are is holy ground, for *I and the Father are one*. But you only make this come true in your life by consciously dwelling on it, abiding in this Word and letting this Word abide in you, for otherwise you are cut off, and even though the Spirit of God is still within you, even though the whole kingdom of God is within you, it is of no use to you. You

might just as well have a million in the bank and not know it and starve, not because you're poor—you aren't; you have a million—but you don't know it.

So it is that you can be going through this life sick, aged, poor, and then dying, and all of this time you have the kingdom of God closer to you than breathing and nearer than hands and feet. You have the kingdom of God within you, and you yourself have cut yourself off from it because you will not *abide in this word and let this word abide in you*. You will not ponder it, meditate upon it, cogitate, go frequently within. This is not a life of asceticism. This is not a life of giving up the world. This is merely taking, oh, four, five, six periods a day of three or four or five minutes each. If harmony is not worth that much to an individual, they sell their birthright cheaply.

The way is strait and narrow, and few there be that enter. Isn't that sad? Isn't it sad that only because we have been...well, first of all, we have not been taught that this is the way of life, the way of life eternal, the way of life harmonious, and therefore the world, as such, is cut off from the bounty that it could be experiencing; but the saddest part is when students do become aware of this and then find that they have no time, as if their twenty-four hour day were any less than anyone else's twenty-four hour day.

Surely, surely there must be either a great need, and that is why many who are either at the end of the rope physically, many who have been told there is no hope for them in medicine, will make this effort; many of those who are at the point where there are no longer human resources to lean on, these too will make the effort; but for the others, who have a fair amount of health and a fair amount of supply, the only thing that will send them to this God-realization is an inner hunger, the desire *to know him aright, whom to know aright is life eternal*. There are those who really hunger and thirst after a knowledge for God.

Now then, meditation is actually the connecting link. Again, it took many years to learn that meditation for the people of the Western world is almost impossible. They have for so many generations been living in the mind and in the body, occupying both mind and body to such an extent that they cannot attain an inner stillness, they cannot attain that inner listening ear, that the next question came: "Is there not a way whereby those of the Western world can attain the ability to meditate," and again it took years, but the answer finally came. Yes, there is a way.

This way is indicated in Scripture. It starts with the same quotations I've already given you. *Thou wilt keep him in perfect peace whose mind is stayed on thee; lean not unto thine own understanding, acknowledge him in all thy ways, and he will give thee rest*—in other words, the ability to abide in the Word and let the Word abide in us—and eventually this revealed itself to me as practicing the presence of God.

I'm sure most of you are familiar with the Brother Lawrence little book called *Practicing the Presence of God* in which he describes his holy life, doing his scrubbing of the floors and peeling of potatoes, cooking, all of the chores of monastery life, yet occupying his thought with thoughts of God. This actually is what revealed itself to me eventually, in this way: If a student could awaken in the morning and instead of immediately arising, lie abed for five or ten minutes and turn thought to God. Now of course, this is not a formula, because in order to have any value at all a spiritual study must be spontaneous, it must be original. It cannot be made up of made-up prayers or made-up meditations or made-up affirmations. It must be spontaneous. And so we use it (audio is garbled here) an illustration.

As I open my eyes one morning it may be that, seeing the sunlight, I realize that when last I was awake it was dark; now it is light. I have had nothing to do with this, and I know of no man

on earth who has. This turning of night into day must be an activity of God. It must be done without the aid of man; it must be done without the influence or coercion of man. I never heard of anyone praying that darkness become light, that morning should follow night. It seems that we all assume that this always has been and always will be because of some kind of a law. It really makes no difference whether you call it a law of God or a law of nature or a law of mathematics. The fact is that it is an influence, it is a power, it is a direction which operates by and through a law of some kind that is not influenced by man but which influences man.

Here we have, then, an acknowledgement that God, the Invisible, the Supreme, is on the scene. Even that is enough. Then we can jump out of bed, make our physical preparations until we come to the table and then remember the source of this food. We do not give thanks for this food, because after we've eaten it we have nothing left to give thanks for, so we won't do that; but we will for a moment ponder the fact that this food, too, has its source in God. It has its source in an invisible Presence and an invisible Power which has made the cattle to grow on a thousand hills, which has made the crops to grow in the field, which has sent us this milk, eggs. All of this that is on our table is a product of an invisible Presence and Power at work. We may call it God; we may call it the mind of the universe; whatever It is, It isn't man, because It was here before man was. This is enough too.

Upon leaving our homes we have a choice. We can either walk out like blundering fools, hoping we'll arrive at our destination safely or we can pause at the door for a moment and realize, *God's presence does go before me to make the crooked places straight*; God's promises have been given to us; that God goes before us to prepare these many mansions; that God walks beside us and behind us; that whithersoever I go, God goes also; that I am always in the presence of God. *I and the Father are one*, and where I am, God is. Where God is, *I am*. And this is enough.

We go through our entire day, whether it is out in the business world or the professional world or at home in the housework, marketing, shopping, there is never a minute of the day when there isn't an occasion to remember that God's presence can do more for me than I alone, that the presence of God *is* where I am. *He perfecteth that which concerneth me; He performeth that which is given me to do; Thy grace is my sufficiency in all things*. There is not an occasion of the day or the night when we cannot consciously bring to our awareness some remembrance of God and of God's presence and of God's power and of God's function in our lives.

Was it ever meant that we should live without the functioning of God? Was it ever meant that we should live our own lives? What is all the meaning of divine sonship? What is the meaning of, *Ye are sons of God and if sons, heirs, and if heirs, joint-heirs to all the heavenly riches*? What is the meaning of Scripture if we are to live lives on our own wisdom, on our own strength, on our own powers? What is the meaning of Scripture? What is the meaning of God?

Of course. The pagans of old, when they lacked, just turned to an unknown God. "Oh God, send me this and send me that," until even we in the twentieth century have come to look upon God as a magnificent St. Nicholas, only we want Christmas every day in the week and a Christmas tree piled high with gifts. There is no such God; there never has been; and that is why, when the ancient Pagans had their dozens of gods, they didn't work, and eventually Abraham decided there must be only one God. But these Hebrews, in their ignorance, prayed to the one God for the same things that formerly they had prayed to twelve gods for. And of course, that one God won't do any more for us than twelve gods will, and twelve gods will do less than one.

Why? Because there is no God that can give, any more than there is a God that is withholding. God actually is the theme of life, the source of life, the center of life; God is the flowing stream within us, and we need not ask It for anything, for It is of the nature of divine intelligence; It is of the nature of divine love, and therefore we need only relax. *The Lord is my shepherd; I shall not want.* And that's enough—that is enough. *The Lord is my shepherd,* and the Lord is “closer to me than breathing and nearer than hands and feet,” and *It is God's good pleasure to give me the kingdom.* And when we relax within ourselves in the realization that, “Here where I am, God is; here where I am the infinity of God is, infinite intelligence, divine love, the all-knowing mind; not a giving God, not a withholding God, but an *is-ing* God, a God that *is*, a God that even in this very minute of black night outside is preparing the morning's light for us. Believe it or not, it is on the way here now without any of us praying for it, and so is next spring's flowers, all accomplished, all perfect, all infinite and omnipresent in divine Consciousness here and now, and none of us has to pray for it. Patiently await next spring. Don't ask God to break His law and give you tulips while the snow is on the ground, but let God's law operate, and in God's time the tulips will appear in all their beauty, in all the color, in all the grace, in infinity.

True prayer is a relaxing from desire. It is an inner assurance: *The Lord is my shepherd; I shall not want.* The Lord is “closer to me than breathing.” *He knoweth my need before I do; It is his good pleasure to give me the kingdom.* Rest, relax; rest, relax. This is practicing the presence of God.

Now, as we practice the presence of God in this way, we find gradually that inwardly we become calm, we become still, even if we take a few moments out to go in another room, we can even relax into such a stillness that no more thoughts come; we can almost say, *Speak, Lord, thy servant heareth,* and then with the ears, inner ears open, we create an inner vacuum into which the presence of God can flow, and then you find that you are now approaching the ability to meditate. Now you can begin a form of what we call contemplative meditation in which you sit quietly and contemplate some idea of God: *God is my fortress; God is my high tower; God is the health of my countenance; God is my strength, my peace, my wisdom, my understanding; His understanding is infinite in me.*

This is a contemplative form of meditation. We are contemplating God and spiritual reality. Another time we contemplate some other activity of God within us:

God is the light unto our being; *God's grace is a sufficiency; In thy presence is fullness of life; in thy presence is fullness of joy.* In Thy presence there is an inner peace. Thy presence is a *Peace, be still* to evil of any nature; Thy presence, *In thy presence is fullness of joy;* Thy presence is a *Peace, be still;* Thy presence within me is a benediction and a blessing. Thy presence within me blesses this entire household. Thy presence within me blesses all those who come within range of my consciousness. Thy presence within me is felt by all who are around me, whether of the human world or the animal world or the bird world, the vegetable world, the world of flowers--Thy presence within me is felt by all. Thy presence illumines this room. Thy presence is a *Peace, be still* to any discord, to every discord.

This, you see, again is a contemplative form of meditation, and when you reach the end of the contemplation, it's very easy then to say, *Speak, Lord, thy servant heareth,* and now for the space of twenty, thirty, or forty seconds (audio ends here abruptly).

