

1955 New York Gotham Book Mart Lecture
Joel S. Goldsmith
900A - Infinite Nature of Yourself

Unless meditation is understood, and unless the reason for meditation in The Infinite Way is understood, the rest of it doesn't add up. The rest of the message doesn't come out even. The reason is this: In the years of my work in seeking, practicing, and in some small measure, demonstrating spiritual wisdom, I learned that it is an impossibility for us to get anything, to achieve anything, or acquire anything. And the reason is that we are already infinite to begin with, and in the beginning we were heirs of God, joint-heirs to all of the heavenly riches. From the very beginning, the Father said, "Son, thou art ever with me, and all that I have is thine."

Let us forget now your human experience. It is because of your human experience and mine that we're here. Your human experience has been a very disappointing one. There isn't anybody in this room whose human experience hasn't been disappointing, or they wouldn't be here. Anyone who was completely satisfied with their lives is so satisfied that they're not seeking anything. And so the moment we start seeking, it is evidence that we haven't found, that we haven't discovered, that we haven't reached a point of satisfaction, of completeness.

And so it is that we have found our human experience to be disappointing or less than satisfying, less than complete. The Infinite Way, of course, represents my individual experience, and therefore it makes no claim to being all the truth there is in the world. It is the truth as it has been revealed in my individual experience, and so I am not presuming ... and like everyone else, at least like everyone else whom I have ever met on this search, I wanted to find something, somewhere, somehow, that would add to my completeness, to my perfection, something that would make me more whole and harmonious than I was at that moment.

And of course, that led to a very long and a very round-about search, because ultimately, I came to the place of realizing that the Master knew exactly what he was teaching when he revealed that "I am" the Son of God, heir of God, and if an heir, joint-heir with Christ to all of the heavenly riches. I knew that scripture was correct when it said, *Son, thou art ever with me, and all that I have is thine*. I knew that from the spiritual standpoint, eventually I saw that point that you cannot become the Son of God, because in the beginning, before Abraham was, you were already the child of God: joint-heir to all the heavenly riches, but that this had to be realized.

It wasn't enough to affirm it, it wasn't enough to declare it. I saw people getting into more trouble than they were originally in by going around with affirmations like, "I am a child of God, and I am spiritual, and I am whole, and I am perfect." I knew that it was the truth, but that the very affirmations were preventing us from realizing it. Eventually the unfoldment came, that everything that the Master, Christ Jesus, teaches about our relationship with God is true, and was true from the beginning of time, but that it becomes necessary for us to achieve the realization of that truth, the realization of that relationship.

Now then, the question comes, how do we come into the realization of that which we already are? And of course you can see that the clarifying point was right there; that since we already are, there is no need to go out and get it, or demonstrate it, or accomplish it, or achieve it. Nor can we get it by any thought process. But rather, since this is an already established truth, some way, somehow, the realization has to dawn on us within our own being. Now of course, in addition to the fact that the Master revealed that the kingdom of God is within you, [it is] very clear now that there is no place we can go, there is no person to whom we can go, there is no

outside influence or power on which we can call, that whatever is necessary must lie within the realm of our own being.

And so there is only one answer now to the search for God. Whether you find a comfortable chair in your home, in the living room, or den, or library, or bedroom, or bathroom, or whether you go to a public library or public reading room, or whether you find an empty lot somewhere or go to a park bench, ultimately you will have to find yourself seated someplace where you can say, "Right here where I am, It is. Right here in the midst of me, right here." It makes no difference if at this moment my bed is in hell, still It is here. It makes no difference if I am walking through the valley of the shadow of death, still It is here where I am. *Whither shall I flee from Thy spirit, from Thy presence. Lo, if I make my bed in hell, Thou art there.*

But if all those conditions yielded, and you had perfect health, and perfect wealth, and perfect family life, and perfect home, you still might never find God. But right in the midst of whatever hell you are suffering with ... and it makes no difference: sin, disease, death, lack, limitation, whatever it is, in that very position, [you and] I are called upon to realize God. When we do, these hells become heaven. Heated discords are revealed as harmony. Sins, even, disappear, and though we were black yesterday, we are white today.

Now, if you can follow that, you can then see that the next step was a logical one. Since I have to find this God within my own being, and since I am pretty certain that the infinite nature of heaven or God is such that I'll never find it inside of my body. I know now that I must find it within my consciousness ... within my awareness, within range of my awareness or consciousness. And so I can now go off to a corner somewhere, quiet and peaceful as can be, and there engage in a struggle that probably, before I get through will tear me from head to foot, but which must be gone through, because there must be a settling down inside of oneself in order that one can become aware of that which has been called the still, small voice.

It isn't necessarily a still, small voice. Sometimes it's so loud you're sure that the neighbors down the street can hear it. Sometimes it isn't a voice at all; it's just a gentle warmth, feeling of a presence. At other times, it is just a release, as if a weight were dropping off the shoulder. It makes no difference in what way it comes or what form, we will refer to it at this moment as the still, small voice. It is as if we were going to listen within our own being for a voice. A little Hebrew lad did that, Samuel. *Speak Lord, thy servant heareth.* And that's addressed in here, not in the body, in the awareness, in the consciousness, in the mind, in the soul of one's being. "Speak Lord, out of the depth of my withinness, speak, reveal Thyself."

It isn't easy. We started out in infancy with rattles, and blocks, and trains, and dolls, and all kinds of external toys, and as we grew older, we took up dancing and jingling money in our pockets, and theaters and movies, and lately, radios and televisions, and everything that engages the external awareness, so that we are never at peace unless a noise is going on outside of us. With some people, it amounts almost to a fear to be alone or to be still. And so at first, we have to train ourselves to be still, to be quiet, to be peaceful, to be serene, not to have the clamor going on outside, to learn to retire away from radios, away from noises.

And then, beginning with probably one or two minutes of sitting still, gradually learn to increase it until we really can sit without moving for two whole minutes, or three whole minutes, or four whole minutes, in an attentive state of mind, of consciousness. Now the reason is this: All of the issues of life are within us. If we are seeking health, it is not to be found in the external realm, it is to be found deep, deep down within our consciousness. It will appear externally as the health of the body, but we must first contact it in the withinness. If we are seeking supply,

ultimately it will come to us through a position, or investments, or persons, but if we do not first contact it in the inner stillness within our own being, it won't appear out here as form.

In other words, the substance of our health, and the substance of our supply, the substance of our companionship, the substance of our skills or abilities all lie within us, and we must first contact them there. We must first make a contact with some inner presence. Actually it must come to a point of a response from within, so that you can feel that jump in there, you can feel that deep breath, or you can feel a warmth go over your body, or you can feel a smile come to your lips. Something takes place within you which enables you to say, "Oh, thank you Father. That was it."

When that happens to you, that which you have been seeking will quickly appear in the outer realm, whether it was health, or guidance, or protection, or supply, or greater skill, greater ability, greater inspiration. Whatever it is that we are seeking in the outer realm will in its natural order appear, if we contact the source of it, which is within our own being.

Now just think of this, that we seem to be looking out through these eyes at a great big world, and our human teaching is that whatever it is we want, we can get out there and bring it to us. And this is a complete reversal. This says that whatever is out there belongs to the other fellow, that we must go for what we want within ourselves.

Scripturally, it says, *Cast thy bread upon the waters*. Why should you cast your bread upon the waters? So that it can come back to you. How can you do it if you don't already have the bread? Ah, but you do. You have bread, you have wine, you have water, and you have meat. What is your bread, wine, water, and meat? The word I. I am the bread of life. I am the wine and the water and the meat. Where is I? I is in here; I am voicing it, and that I is bread, and meat, and wine, and water, and if I want to enjoy any of it, I have to cast it out on the waters so it can come back to me.

In other words, somewhere or other you have read this, that whatever we would have, we must give. And whatever it is that we give, is what we have. What we receive is not ours. It is that of the one who gave it, and it returns to them. Ours is that which we give. We have scriptural authority for that in the twenty-fifth Chapter of Matthew. It begins along about the thirty-third verse, I believe.

When I was in prison, ye visited me. When I was sick, ye comforted me. When I was naked, ye clothed me. When I was an hungered ye fed me. Oh, Master, oh Master, when saw we thee an hungered, and fed thee; when saw we thee naked, and clothed thee; when saw we thee in prison, and visited thee? Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.

And he says those who do that find their seats in heaven.

Harmony, completeness, wholeness, perfection, that's the only heaven there is. And so it is, that which flows out from us is that which we have. Would we be forgiven? You can't be. Forgive us our debts as we ... in proportion as we forgive those who trespass against us. Do you see that? Only what we give in service, in love, in truth. It's the same way on the higher plane. No one is ever going to know the truth about you, unless you start it by knowing the truth about God and this world. When you begin knowing ... oh, let's put it in my own case: When I began to know that God is your individual being, when I began to know that God is your soul, when I began to know that God is the very meat, wine, water, bread unto your experience, when I began to know that God is a law of forgiveness operating within you, that is when all those who come in contact with me, say, "Isn't he a nice fellow."

Yes, yes, and that's what did it. Not anything that was done externally, but the mere fact that I am able to perceive the Christ of you, enables you, or those with whom I come in contact, to find and recognize the Christ within me. Many of you have undoubtedly been to metaphysical practitioners, and undoubtedly most of you have been to those who really know their business, and you know by that, that when you go into the presence of a spiritual practitioner or teacher, the first thing you find there is love and understanding.

And why is that? Do they love you? No, they don't know them, but by their spiritual illumination they have learned that God is the reality of you, and therefore, they're in love with you long before they met you. And you felt that as you came into their presence, and you began to respond in kind. In the same way, the whole of the healing process is called knowing the truth. So whenever an individual begins to know the truth about you, about your spiritual nature, that is when you begin to respond with health, healing, harmony, and whatever it is that appears to be lacking in your experience.

And so it is that when you begin to know the truth about anyone, about everyone, that you bring out that truth within them. We had a very interesting experience, oh, probably three or four years ago, out in Portland, Oregon, where I was asked to conduct a twenty or twenty-five minute noon meeting for business men and women in the downtown district. And we started on the very first day with some Bible passages, and these Bible passages were references to this very thing, revealing that Christ, the spiritual Son of God, is our true identity, revealing that God is individual being. And we were led to experiment for a week.

The experiment went something like this, that from the moment that we leave this room, from the moment we step out into the hall, we will begin to recognize God as the individuality, as the law, and the reality of every individual we meet, of every person. We will begin to acknowledge God or the Son of God to sit behind the eyes of everyone we meet. We will begin to understand that love, which is God, animates every individual, every person. And you know what happened.

The very first thing that happened was that although these meetings had been going on for several years, neither the elevator operator nor the superintendent of the building had ever been interested enough even to come in to hear a meeting, and within three days both of them were in there, and both of them have since become very, very good students, never missing lectures or class work in Portland.

Now, before the week was over, we were told of wonderful experiences of people going into department stores or shops, and there finding a complete reversal of what they had experienced before. Instead of negligent clerks, there were attentive clerks. Instead of ugly clerks, there were very considerate clerks, and so forth and so on. In three of our class periods, we had this happen. One was that of a young girl going out of our night class and going down to the coffee shop for some tea before retiring, and there finding a man at the opposite end of the counter intoxicated and boisterous. And in her secret place of the most High, began the realization, right here, in spite of appearances, is the Christ, the Son of God. Right here is the spiritual entity which God created in the beginning. And this man walked all the way across the restaurant and sat down by this girl and said, "Won't you talk to me about God?" And he kept her there for thirty minutes talking about God, and then he said, "This will never happen again, and he went out."

And then we had in Honolulu the same experience: a night class, girl going home on a bus, man very boisterously intoxicated, and in this same capacity of secretly and silently realizing the true nature of man, when this man came to his stop, he tapped her on the shoulder, he was sitting in back of her, and he said, "Thanks Miss, for praying for me; I'm perfectly all right." Three

times that has happened to us in class work. Merely because of an ability on the part of an individual *to cast their bread upon the waters*. In other words, to give out, thereby bring back.

Now there isn't anyone in this room who has ever done any healing work, who doesn't know that that is the secret of healing. A practitioner or a teacher who hasn't arrived at a place of consciousness where they hold no condemnation, no criticism, no judgment, but must always be ready to behold the spiritual nature of man, has no right to be in the work and never can be successful. It is an utter impossibility to see a human being, with human judgments, human opinions, and human criticisms and condemnations, and be a spiritual healer.

The example of that, of course, is the greatest healer, Christ Jesus. Have you ever, in any part of his work, found judgment, criticism, condemnation? No, no, no. To the adulterous woman, *neither do I condemn thee*. Who is going to cast the first stone? *Who made me a ruler over you? Who made me a judge?* Over and over and over again: *Neither do I condemn thee; go and sin no more*. Don't enter the same state of consciousness that brought you to this pass, because it'll come back on you and with something worse. But that won't be because I condemn you or criticize you, because I'm going to forgive you seventy times seven. But you won't be able to forgive yourself. The more you bring yourself back to your old state of consciousness, the more the evils of the world will press upon you.

Now, when you see this, remember this basic point. The harmony that you bring out into manifestation is the harmony that you first find within yourself. If I cannot find your perfection within me, I cannot find it out there in the external world. If I cannot find lack of judgment, criticism, condemnation for your faults, you cannot be healed of your faults; that is if you were looking to me for that help.

And in the same way, your trespasses will never be forgiven you while you are holding someone else in condemnation to their human faults. It doesn't mean that they haven't got human faults, it doesn't mean they may not continue to have them, or they may not get worse, but that's none of your business. Your business, my business, is to forgive seventy times seven, to hold no one in criticism, judgment, or condemnation. Our business is to serve, whether we serve spiritually by knowing the truth, or whether we serve in the human way of extending some human help, it makes no difference. It has to be done on both planes, the spiritual as well as the physical. But whatever we do, it comes up out of us, and then we find it in our own experience.

Now, when the Master was faced with a multitude of hungry people, did he go outside somewhere to feed them? No, he multiplied, he multiplied. From where did he multiply? Where would you multiply? You can only multiply with your consciousness—that's all. You can only multiply from within your own being. Therefore, your supply can't come to you externally. Ah yes, yes, in the early stages, when you are the Hebrews sitting at the feet of the Master, then the Master multiplies and feeds you, but the second day he gets mad at you if you come back, and he says, "What did you come back for? I fed you yesterday." You should have learned the principle, because I wasn't setting up free food kitchens. I wasn't setting up temporary aid stations. I was teaching you a principle when I fed you. I'm going to do it once more, but don't come back again."

In other words, he was revealing, the kingdom of God is within you. The multiplier is within you. What is the multiplier of loaves and fishes? It is the contact that you make. What do you think is the healer? What do you think it is that enabled the Master to say, "Pick up thy bed and walk?" Well let's follow Peter and John, is it, at the temple gate Beautiful, where the crippled man sits and begs. And the answer is:

Silver and gold have I none. Such as I have, give I unto thee. Rise, pick up thy bed and walk. And he leaped up and ran, but the Hebrews marveled. Why marvel ye, men of Israel, as if we, with our own understanding or our own power, had done this thing? The God of Abraham, the God of Jacob, the God of Israel hath done this thing. The same Spirit that raised up Jesus Christ from the dead, will quicken also your mortal body.

All right, now let's go back to that. The God of Abraham, the God of Isaac, and the God of Jacob hath done this thing. Where is this God? Where is the God of Abraham, and the God of Isaac, and the God of Jacob? It's within you. That's where the whole kingdom of God is—within you. Where is the same Spirit that raised up Jesus Christ from the dead? It's within you; it's within me. Therefore, if you would do multiplying of supply, if you would do healing work, you must bring the God of Abraham, Isaac, and Jacob, the same Spirit that raised up Jesus from the dead, you must bring that into manifestation.

And the way to do it is to make contact with It within, through meditation. When you meditate, when you turn within and realize the kingdom of God is within me, the same Spirit that raised up Jesus Christ from the dead is within me, the same Spirit that multiplied loaves and fishes is within me. All right Father, I'm going to sit here until you reveal it, and then you learn to sit and be patient, and at first you may only be able to sit one or two or three minutes, and it may come and it may not. It may take days, it may take weeks, it may take months before you actually make that first contact and find actually that that same God of Abraham, Isaac, and Jacob has sprung to life in you. The same Spirit that raised up Jesus Christ from the dead has come to aliveness in you. But when you feel it jump out here, somebody will say, "I'm better; I got a job; my ability is better than it was; my peace of mind is greater than it was."

Something has changed in the outer realm because you touched this center, which is God, within you. Now remember, none of these miracles take place because you can recite these truths. None of these miracles take place, even if you could recite this tape. If you could learn it by heart and get up and deliver it tomorrow night, you may still not heal even a tiny headache.

But if you meditate, forget the words that I've said here tonight, they're of no interest. Remember the idea: the kingdom of God is within you. I didn't discover it, and I didn't invent it. This is a revelation that's as old as time, and one of the greatest of all revelators, Christ Jesus, has demonstrated it so clearly that even I, in my little way, have apprehended that truth and adopted it into my living ... [words unclear] ... if you can be patient enough with yourself until you make that contact, you too will find that the supplier of loaves and fishes is within you, that the healing Christ, with which Jesus healed ... remember, Jesus didn't do any healing work. He very frankly said that *I can of my own self do nothing. It's the Father within me that doeth the work.*

When you can make contact with the Father within you, you'll know why he said I cannot. You'll know that it was not false modesty. You'll know it wasn't any mock humility. It was an actual truth. Jesus could never have healed a headache, any more than you will ever heal one or I will ever heal one. But if you make contact with that spiritual presence within you, It will multiply loaves and fishes, It will reform sinners, It will destroy the penalty for sin, It will wipe out lack and limitation, It will do all of these things. The same Spirit that raised Jesus Christ from the dead will do it now for us, only we must make the actual contact within our own being.

That is why meditation is the secret—the whole secret of the message of The Infinite Way. Without it, remember this, without meditation, The Infinite Way would be a philosophy of life, and it would just be a nice story about Joel Goldsmith's life. But with meditation, it becomes a

story of your life or anyone's life who wishes to turn within. And that is why, you see, we have no organization and no membership, because we have nothing to offer. If you don't contact the Father within you, The Infinite Way can't do you any good. If you do contact the Father within you, you don't need it anymore. It's just as simple as that.

Once you have found the kingdom of God within you, then you have found your conscious union with God, and then you'll find that all that the Father hath is yours. And then it won't make any difference if you still belong to the Hebrew Church, the Protestant Church, the Catholic Church, or no church. Still, if you make the contact within you, the kingdom of God will be yours. Remember there was a God before there was a church. Remember there was a God before there was a temple or a synagogue. Remember there was a Christ before there was Abraham. Ah, that sounds strange, doesn't it? There was a Christ before there was Abraham. And you know that there is a Christ unto the end of the world. That's long after Jesus.

And so you see, Christ is a living reality, It is a presence and a power within you. It is the presence and power of God in every individual on the face of the globe, but dormant. *Awake, thou that sleepest, and Christ shall give you light.* This Christ, or Son of God, is dormant within every human being. Now, with some it lies so close to the surface that just the lightest touch with spiritual wisdom awakens it, brings it to life, and keeps one living and moving and having their being in God forever. With others, materiality has become ... or intellectuality, sometimes, has become so pronounced that that spiritual spark cannot get through. And with these, it may take months, it may take years before we can sufficiently die to our human selfhood so that the Spirit may be reborn in us.

Die daily, Paul tells us. Die daily, be reborn of the spirit. How many days do we die? That depends on the degree of our grossness. It depends on the degree of our materiality. It depends on the degree of our ... on purely material or mental means. Until the time comes when we can completely relax ourselves both from things and from thoughts, we cannot find the kingdom of God.

Now there are people who have found that the love of money is the root of all evil, and the love of the material realm separates them from the realization of God. But there are other people who don't have that trouble; their trouble lies in the mental realm. They're so busy holding on to thoughts that they can't let God come through, and thoughts will interfere with God just as much as things will, because thoughts are just as material as things at times, and the thoughts that aren't are effects anyhow.

No one can ever hold on to a thought and realize God, any more than they can hold on to things and realize God. Until we are able to release ourselves from things and from thoughts, we cannot realize God. Thoughts are an obstruction just like things are, but when we have died daily to our love of things and of thoughts, so that we can hold ourselves in an attitude or an atmosphere of expectancy, of hearing and receiving from within, then we are ready for the birth of the Christ. Then we are ready for the experience of the spiritual regeneration.

Yes, in the earlier days of our experience we hung on to aspirin and other material remedies and felt they were indispensable, and then the day came when we learned that thoughts were a little better than things, and we began to hold onto thoughts. Now comes the day when we have to let go of thoughts in order to find God—that which created all thought. It isn't an easy step. None, if it is. Meditation isn't, but it's a worthwhile step, because the moment you have achieved it, you never have to look out here to person, place, or thing, for anything. You meditate, you

achieve a realization of God's presence, and then whatever it is or whoever it is that is necessary to your unfoldment appears as if by magic.

It is as if you had invisible wires out into the world, and you have: the invisible presence and power of God. Sometimes they are called angels. Yes, the very moment you make your contact with this presence and power within, only remember this ... and please know that I'm speaking now only about the message of The Infinite Way, don't go into meditation with a definite knowledge of what you want, or who, or when, or where, because in this work that would be fatal to demonstration. As a matter of fact, it would be impossible.

The reason is this: in The Infinite Way there is only one legitimate demonstration, that's all. That's the demonstration of the presence of God, nothing else. In our work, you cannot demonstrate supply. You cannot demonstrate companionship. You cannot demonstrate employment. You cannot demonstrate a home. You cannot demonstrate an automobile. You cannot demonstrate a parking space. You cannot demonstrate a vacation. In this work, and I say it frankly, honestly, there is no possible way to demonstrate anything. No way. We are not an employment agency, we are not a doctor, we're not competitors for materia medica, we don't reduce fevers or remove lumps.

In this work we have but one object, one goal, one aim, one ambition: *To know thee, whom to know aright is life eternal*. That's all—to know Thee, God. Now, when God is our goal, and we have no other goal, then we find that the Master was a very, very wise teacher, when he said *all these things will be added unto you*. As a matter of fact, it isn't quite true, they're not added unto us, that must have been a mistranslation or a misinterpretation. They're not added at all, they're included. When we have God we have all. If we have all and don't have God, we have nothing.

Don't ever forget this. There are many, many people who have loads of wealth, and loads of health, and loads of family, and still commit suicide. There is one thing missing, and that is satisfaction, peace, and you can't get that without first finding God. That is why too, in this work, please believe me ... don't ever think you can demonstrate safety. Don't ever believe you can demonstrate security. Don't ever think you can demonstrate peace of mind, because you can't. The only one demonstration you can make is the realization of God's presence. When you have that, you'll find that you have settled down into peace of mind, and peace of soul, and peace of body, and peace of purse, and peace of about everything there is on earth.

But don't try to achieve those things. Try to achieve one thing only: a conscious realization, feeling if you want to call it that, of God's presence. When you have the feeling of God's presence, it may take a day after that, or a week, or a month, but very soon you will find that, probably not major miracles open up, but minor ones do, and a succession of them until when you look back, you'll say it was really a major one, because your life has been transformed. Whereas before, I was blind, now I see.

Please, above all things in this work, take my word for this, if you hope to achieve that degree of harmony and peace that everyone longs for, and to which everyone is entitled, give up the search for it, and be content to find God. When you find God, you'll find that you have enough of everything in this world to satisfy you, even if by that time, it isn't the things that you originally would have tried to demonstrate. By the time you get the things that you want, you'll find you didn't want them to begin with. And it's really true; more true in this work than in anything I know, because I can think myself, of many, many, many of the things that I started out in life to achieve and haven't achieved. I'm awfully grateful I haven't achieved it too, because

what I have achieved has given me, if not what the world calls happiness, at least it has given me a reason for living.

And you know that's something worth having. It isn't too many years ago that I was on my death bed and knew it, and knew that that was the night of my going. But with it came the realization, just think what a failure my life has been. I haven't even repaid my mother for the birth pangs she suffered. I think I'd better stay here a while and see if I can't do better. And you know, it's a wonderful thing to at last come to a place where you can say, well, at least I have gained what my mother would like me to have gained; I have gained an inner sense of contentment, of peace, of satisfaction, of a conviction that there's a God, and after all, that is a major accomplishment.

There aren't many people on earth who believe in God. Lots of people will say they believe in God, but by that they believe there is a God, but they believe it in the same way that we probably believe there are people on some of the other planets. We hope so, at any rate. And so we hope there is a God, but we haven't had the experience, so we don't really know.

If you abide in meditation, if you seriously take up the work of meditation, eventually you will have an experience, and then after that there'll be no question whether there's a God or whether you believe in it, or whether or not the world believes in it. You will know, and nobody will be able to shake your belief by saying, "Oh, if there were a God, there wouldn't be so much sin, disease, and death in the world," because by that time you will know why there is sin, disease, and death in the world: because people haven't achieved the experience of God. And separate and apart from God, anything can happen in this world ... anything. This whole world is a world of chance, luck, or what have you, except in proportion as we attain a contact with God. Then we are God-governed, God-maintained, God-sustained. Then we can say, "I am the bread, and I am the wine, and I am the water." It is all within me.

Now, Browning's poem tells us, truth is within ourselves. We must make way for the imprisoned splendor to escape. And I give it to you as the basis of The Infinite Way that life, truth, and love, an infinity of supply, harmony, wholeness, completeness, and perfection already exist within you, and you will never be able to get them from the outside. But you can release them from within you so that they escape to the without. Then you'll be fed always as the Master was. "I can give you water, living water." If you drink it, you'll never know death, because it flows out. This word of God, which is life eternal, flows out.

If it flows out, it can't flow to. Oh no. The flowing at this minute from me to you is a temporary thing, like the Master's healing the sick and feeding the hungry. Those were temporary things, and he said so. *If I go not away, the Comforter will not come to you*, so if I feed you today, it's to show you a principle. If I heal you today, it's to show you a principle, but don't go on leaning on it, because you're drawing on my light. You must light the lights within your own being, and I give it to you in this wise: meditation is the way.

The kingdom of God is within you; find it there. You don't have to go to India, you don't have to go to Rome, you don't have to go to Boston, and you don't have to come to Hawaii. The kingdom of God is within—right where you are.

It is a nice thing to go to those teachers who have achieved some measure of spiritual illumination, because they, as the Master said, can be the way, the truth, and the life to you, and can help you, though they cannot save you from taking the last mile yourself. But they can help you and lift you up to a point of apprehension. For that reason then, if you find your teacher in any nation on the globe or any city, be happy to go there, even if you have to sell all that you

have to go there. But go there remembering that it is that the Christ of you may be revealed to you so that you in turn can go and do likewise.

Thank You.