

“T”

1960 London Private Class “25”

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Tape 357A

Good evening.

We are remaking the 1960 London Private “25” tape, side 1. This time I am at a slight disadvantage because of the many years that you have been reading the message of The Infinite Way and hearing it. And more especially that you are familiar with the purpose of our groups that we call the “25.” At a disadvantage for this reason, this is the kind of group that I once dreamed about, and I dreamed many, many dreams about groups like this and the great things that were going to happen in the world because of them. But my dreams have proven to be bubbles; and they have all burst because the time came when, well, before that, I started to have groups like this to whom I could talk freely, openly; to whom I could tell things that you cannot put in books. Some that I wouldn’t even put in books to leave for posterity. But those groups never panned out, and so I changed; and I would select individuals—here one, there one—where I found a readiness, a receptivity, a responsiveness, and thought, “Ah, we’ll do it this way. We will just have one here and one there.” And do you know something went wrong, too.

A strange thing happens with the revelation of Truth. I wonder if you can really believe that the world doesn’t want Truth and that we are part of that world. We ourselves are a part of the world that does not want Truth. We want enough of it to overcome our pains. We want enough of it to overcome some lack or limitation but not quite enough of it to make us give up our human sense of what constitutes good. Not quite enough of it to make us “die daily.” That is, not entirely dead. Just a little bit of dying is all right. Some can even take it when it interferes with their bridge game or their golf game but let it go much further than that and the resistance commences.

And I found myself saying this afternoon earlier, how we cannot give up the convictions that have been born and brought up in us. Sometimes they are called “racial thoughts.” What they really mean is the particular beliefs that have been ingrained in us from birth, in our families, or our churches, or in our schools, or in our particular strata of society. And so coming to Truth is a very difficult thing. In the Truth movements, you do not find any of this difficulty because what is taught is a very relative “truth” and only a certain degree of it. It never branches out into the deep Truth, because you cannot teach Truth wholesale. You could not even teach 25 people Truth all at one time, because people do not evolve at the same rate. Again, because of background but at any rate, just like Judas, who after 3 years with the Master, could not take a subordinate position any longer and undoubtedly thought that he would be something bigger and mightier, if only the Master weren’t around to outshine him. Or, like Peter who did not yet feel, even after three years with the Master, that it would be better to lose this life with the Master than to go on living without, who hadn’t even felt that it would be better to lose his own life if it would leave the principles intact but still felt that to save his own skin would be worthwhile, even if it meant keeping Truth from the multitudes.

And so it is, that in this teaching, when you come to the subject of absolute Truth itself, you come to something so startling, so entirely different from what you believed it was going to be like, so entirely different from anything that has ever been taught in any church religion that, first of all, the question comes up: Can you take it? Can you?

Well, let me illustrate that. Let us go back to the Master and see if you can visualize him as a Hebrew rabbi wearing the black gown of a rabbi, the black skull cap, and standing on the platform of a Hebrew synagogue, the temple, and other synagogues along that highway, ostensibly and perhaps for a while teaching Judaism, teaching the old Testament, teaching the law, the holidays, the holy days, the feast days, the fast days, the sacrifices. And then, visualize him as he walked by the sea or up in the mountain denying everything he had taught on that platform. Telling them that they are not to worship in holy places or holy temples. Telling them that God has no pleasure in your sacrifices. Telling them that the sacrifice of animal life is sin. That all of this practice of the temple is sin. All of this giving a tenth in order to make these priests and rabbis live in idle luxury is sin. And think whether or not you could take that after believing in your heart and soul that all life revolved around the temple. That without the temple, there was no life. Without the temple, there was no truth. Without these ceremonies, rituals, rites, sacrifices, without tithing, without the law, there was nothing. And now, all of a sudden, to be told that all of this, which is the great, all of this is nothing. And then see why he put his hands out to Jerusalem, "Oh Jerusalem, oh Jerusalem, I would but ye would not. I would, I would give you the Truth. I would take you under my wing and tell you the real Truth about God, but you insist you still want to worship the old gentleman up on a cloud. You still want to fear that if you do not go to the temple on Saturday, you will be punished."

And then, you will see or begin to see how radical Truth is and how different it is than anything the churches teach. More especially when it first dawns in your consciousness that there is no God to pray to. That there is no use of appealing to a deity. That there is no use of looking up, or out, or in, and asking God for something. When you begin to realize this, you will know why it has been said in literature, "They have taken my Lord away." Why, yes, every truth teacher, every spiritual teacher has had that said to him, "You have taken my God away from me." "No, not your God, your 'concept' of God." "Ah, but that's the same thing. That is the only God I have is my concept. What my mother taught me, what my Sunday school teacher taught me, what my minister taught me, that is the only God I have, and you're taking that God away." "Yes, but He isn't doing much for you, is He?" "Ah, but then there's the next world. Maybe he'll do more in the next world, if only I deserve it."

And so these old fears come up, these fears of discarding the old concepts of God, the fears of experimenting. Yesterday I said, "People fear to live, and they fear to die." They're afraid, afraid to live for what will happen tomorrow and afraid to die for fear of what they'll miss or what will happen over there tomorrow. Why? Nobody should fear to live even dangerously, and nobody would ever fear to die, if once they knew God. If they once had an inkling of the fact that "Thou seest me, thou seest the Father that sent me." If they had any idea that this very *I that I am* walks as it walks right out of this body, and keeps on being the *I that I am*, and keeps on being a combination of I and the Father.

Sometimes, because of this teaching, which Moses feared to give the world, he feared to give it to the Hebrew people of his day the name and nature of God, and Jesus was bold enough to give us but was crucified for giving. Sometimes, the revelation of this sets up a strange ego in people and makes them think that humanly they are God, or makes them think that humanly they are some kind of a law unto themselves or unto others; and it sets up an “inflation of ego” that drives them away from any spiritual teacher and makes their lot worse than it was when they were in ignorance. Because at least when they were in ignorance, they were in total ignorance and did not know it. And now in their ignorance and they have missed the way, and they know it.

So the study of Truth, the realization of Truth, sets up in some a wrong reaction in a sense of glorifying the ego because of word “I.” The very moment a teacher begins to reveal God, he has to use the word “I.” And if he is not careful, that is misunderstood.

I remember a man, a teacher, heaven forgive the name or title, who sent out a letter to all of his students warning them about The Infinite Way, because Joel says he’s God. We’re still sometimes students believe that about themselves not realizing that they are not God but *I AM*, and that the more we live in the realization that *I am* God, the more we realize the nothingness of that which calls itself Joel as an entity of its own or separate and apart from its Source. But then, there are other traps we fall into and that comes when this life begins to change our natures, and we find ourselves beginning to be cut off from society. Of course, at that moment, we do not realize that we are going through a *transitional period* and that once we have made the grade and become completely cut off from society, we are then going to be led into the companionship of those of our own spiritual household. In other words, we’re not really going to meet our companions, we’re not really going to meet those of our own household while we are still tabernacling with the world.

It is only when we have died to the world that, all of a sudden out of this universe, one person crosses our path, and we recognize a kindred soul. Another person crosses our path, and we recognize a kindred soul. But you see, if our lives are cluttered up with a lot of social friends and relatives, we are not free to enjoy the companionship of that one, that two, that six, that eight, that ten, that eventually crosses our path, nor are we free to make the journeys that are sometimes necessary to be in their company or to have them in our company, because we do not always find that one, two, or three in our own community. We are a group that the members of which are scattered all over the world, and you are apt to run into one in India, and you’re apt to run into another one in the north of Canada, and another one in South America but always you run into that one or that one will run into you; and the first thing you know, you find yourself in a companionship that may not have much of the physical in it. In other words, these companions you may see once in a year or once in three years. It will not make any difference, because you are having a *spiritual companionship* that takes no thought of time or space. And, even if there were years in which you were physically apart, on meeting, you would be completely and wholly at one.

But you see, the student in that stage of witnessing the friends and the relatives drop away, in that stage of witnessing the world fall away, sometimes gets fearful and lonesome and starts clutching. And the first thing you know, they are clutching the wrong thing or the wrong person, and why? Because they could not take aloneness. And if they cannot take aloneness, they cannot

open. They cannot enter into this spiritual life. In the same way, a spiritual truth begins to reveal itself in one, a silence descends on them, an inability to speak, an inability to be a part of the world's gabble, gabble; and this, of course, makes everyone know that we are "odd" but even those who are starting on the path cannot quite understand that total inability to be still, to be quiet, to say nothing, and yet to impart and even to receive. And so this, too, which is a form of inability to stand aloneness, quietness, this breaks up many a student's progress on the way.

And so it has been that even though I have known that it would not take many people in the world to really save the entire world from all the catastrophes that confront it, yet it has been a difficult thing to hold together these groups as groups. Although very fortunately, we have by a process of one by one gathered a few widely separated parts of the globe who are so completely one with us that we can work out many things together. But, of course, we are only at the start of that kind of a relationship. That is why I said that I am handicapped, because I really owe you a debt, thinking of the years in which you have looked toward me, to me, with me. I owe it to you not to hide anything, not to conceal anything, not to keep anything from you, and yet my experience is such that I have a shrivelling feeling inside of me when I even think of beginning really to talk. And so it is that here I am with this great desire, a great desire to say things that I haven't said on this entire trip in 12 months of travel.

Well, they are going to be said. We are going to start, and I am going to start by telling you this. *The secret of spiritual demonstration is really the activity of individual consciousness*, and it hasn't anything to do with a God. It has to do with the attainment of a God state of consciousness. It hasn't anything to do with a Spirit. It has to do with the individual attainment of spiritual consciousness. In other words, the miracles performed by the Master were miracles of his consciousness, performed by and through his attained spiritual consciousness. The miracles of the Masters, whether they were the ancient Hebrew Masters, whether they were Hindu or Tibetan Masters, makes no difference. In every case, it was the same. It was the miracles of an individual attained spiritual consciousness, and the consciousness of the individual had to be imbued with certain specific Truths.

Now, the developing of this consciousness is dependent on the awareness and practice of specific principles, unless it is an individual who for some humanly unknown reason is given divine Grace, and that is quite a different thing. There are some individuals who receive a divine Grace and have the miracle of spiritual consciousness without learning or practising any truths or any principles, but the entire "guru system" of the Orient is based on an attained state of consciousness called a Master imparting specific principles to the student, which principles the student lives with, learns, practises, and finally finds himself efficient in.

Let me tell you this experience that happened this morning. In our building in town, there is a man suffering some form of illness that results in very nasty coughing. It might be tuberculosis. It might be asthma. I wouldn't know, but it is very severe. It must be difficult for him to live through. It is very difficult to listen to. And each time that I have been aware of it, I have given the man help and witnessed that it quickly stopped and remained at a stop for the rest of that particular time that I was there. But, of course, there was always the next time. But, this morning he had another of these attacks, and it was very severe; and I found myself almost unconsciously beginning to know a truth but instantly, just as quickly as I began to know that truth, the voice

spoke and said, “What good is that going to do? All the truth in the human mind isn’t power.” And I stopped that short, and he stopped that short, and the rest of the day there hasn’t been a sound from that man.

Therefore, it wasn’t any God outside who did something. It wasn’t an appeal or prayer. It was a state of consciousness that knew enough to know that *the human mind and its thought is not spiritual healer*. It was able to be still enough to let that which is the transcendental Consciousness or healer do its work. But, we know what does it. The secret is how to attain that consciousness, how to come to that consciousness where the miracles can be performed without the individual egotistically doing it through taking thought, through his knowledge, through his wonderful statements of or powerful statements of truth.

One thing that I have made clear on this entire trip, more especially because it has come to the surface through world work, through these things that are facing us in life, we are all conscious of the fact that there is far more danger from Russia than appears on the surface. We are all consciously aware of the fact that our governments, your government, my government is far more fearful than it lets on outside. But, we are also aware of the fact that there are dangers in Africa, from North Africa to the tip most south that could erupt into a whole continent of disaster and enmesh the whole world. We know that, even if those things weren’t so, that we are faced with a growing danger just from trade “unionism” that could wreck the industry of any nation. And we know that if that weren’t so that we are all sitting on a keg of dynamite in the form of our currency that nobody has solved how to make solid.

Actually, we have an awful lot of threats to the world, to our safety, our security, our peace of mind. And, I do not think more especially after the battle this week, I do not think we can have too much confidence that the United Nations, or the League of Nations, or men’s agreements are going to solve them or settle them. And, therefore, mankind has consciously acknowledged correction, and whether mankind has consciously acknowledged it or not or even if most of the worlds are in ignorance of it, this world is really faced with some dangers, with some problems that are almost insurmountable. So, this entire trip we have taken the world condition as a part of our treatment work, and I’ve tried to show that the principle that can change this entire situation, since it is not going to be changed humanly, the principle that can do it is this very principle of the recognition of the non-power of the human mind and its ambitions, its hopes, its fears. The constant recognition, “Thou couldst have no power over me unless it were given thee of the Father.” The constant recognition of the fact, “What did hinder you? There is no power out there. All power is within me.”

Now, I could say that in classes and yet not be able to convey or impart to them what I am saying to you and that is, “The responsibility is on your individual shoulders.” In other words, starting with your personal problems, you are never going to solve them except in some way—in one way—and that is in your own recognition of the non-power of those problems or of that which caused the problem; and that is where you have the opportunity of beginning with your personal problem.

You may say there are some people who do not have personal problems, but that is not true. Every person in this world has a calendar, and that calendar is a very serious problem. That calendar is digging our graves, and we are not going to overcome it, except in our ability to look the calendar straight in the face and say, "Who empowered you over me? What are those dates, those numbers up there got to do with life, which is God?" Does it say in Scripture? Yes, in Job, isn't it? "Can the creature talk back to the Creator? Can the creature overcome the Creator?" What, no! A calendar is a man-made thing. And, if a calendar is a man-made thing, how can it turn and rend its Creator? But it does. But it does so, because of our ignorance, because of our not assuming jurisdiction over the calendar by realizing I created you, and I have jurisdiction over you, and I have jurisdiction over time and tide. I have jurisdiction over time, tide, weather.

It is only in proportion as you come to the realization that *everything that exists is creature*. Everything that has form, outline is creature, and then you come to the secret that cannot be told in public, not even in classes. *I am* the Creator of that creature. *I AM*. That is why it has no jurisdiction over Me. *I am* the Creator of the creature. *I created* all that was made. It has not done the world any good to say that God made all that was made because that left me here off somewhere, and it even made me a part of that which was made. But *I* was before Abraham was, and *I* will be with you until the end of the world. That you may not see Me physically makes no difference, because *I am* not physical. *I am* Spirit. *I am* Consciousness. *I am* life eternal, and if only you can see that where *I* physically am will never bother you, for *I* will always be where you are, right unto the end of the world, right unto the end of time. *I* will be where you are, but since *I am* you, *I* can have you with me wherever *I am* by knowing that the *I* of your being is where *I am*. And, we are inseparable, and we are indivisible, and there does not have to be conversation between us. There is an area of consciousness, which is an area of impartation, so that without speech and without thought, whatever is necessary to be imparted between us will take place.

One of my very close friends was one of the top students and the right-hand man of Swami Yogananda; and once this man, my friend, was lost in a snow storm in Chicago and could not find his way back to his hotel. The storm was so severe, and it was blinding, and he just could not see through it. And, of course, his teacher came to his consciousness. He reached out "Teacher, teacher," and although his teacher was in California, a path was opened for him; and he walked straight through the street and into his hotel. A second time, this same man was out in a row boat in New England, and they have very sudden storms there and very heavy seas. And, a sudden storm came up and immediately took one of the oars out of the boat, and he was left with one oar and a heavy storm; and he could not get back. The storm was carrying him out to sea. And again, he thought of his teacher and instantly the boat turned in and against that heavy wind and tide and went right into the sand. You know on both these occasions, the next time he saw his teacher, his teacher said to him, "You had better be careful, getting yourself into so much trouble."

Now, it isn't necessary to speak thoughts, to think thoughts when two people are attuned, but the only way they can be attuned is not humanly, not by having something in common humanly but in knowing *I am*. If I know *I am*, *I am* not only Joel but *I am* you, because there is only one *I* and that *I* must be the identity of every individual here. And, therefore, *I am* the identity of every

individual here, but it is just as true when you voice it as when I voice it, because there's still only one *I*.

Now, when you know this, you will know why you can say, "All this out here is creation. *I* am the Creator," and here is where you must not forget that you must not get egotistical. It does not mean that you have conscious dominion over everything out here. It does not mean that you can mentalize anybody and everybody and make them do your will, because that is the thing that produces Judas Iscariots. That is the thing that produces these egotists who form movements. Once you know that *I am*, your dominion is not through thought or speech but through silence; and you do not consciously know what you want and then go out and get it. You do not consciously know who you want and go out and control them. That is a form of egotism, and it is next to insanity. You only know the *I-AM-ness* of your being when you realize that all dominion lies in not having conscious dominion, in not having conscious control or domination. Ah, yes, that is what dominion becomes in the end—domination, when it is consciously exercised.

But to know that since *I* is God and *I* am that very *I* am, I can be still and know that *I* am God; and then that *I* am has dominion over everything in the earth, and beneath the earth, and in the air above the earth, and in the skies. Try to remember that the indulgence of human thought in the direction of control or dominion is domination, egotism, ends in tyranny and destruction. Mostly self destruction, for as to be still and know that *I* am God results in a divine Presence going out there before you, and making the crooked places straight, and preparing mansions for you, and drawing unto you your own.

Many do not realize that in Burroughs poem, "Waiting," where he says, "My own shall come to me," they do not realize that Burroughs had attained a state of consciousness of absolute stillness and peace. And, all that he had to do was to be a beholder and watch it come. It isn't true of the human race that your own will come to you. Most people go through life frustrated, because their own does not come to them. Their own companion doesn't come. Their own opportunity for service doesn't come. Their own opportunity for showing forth God's grace doesn't come. Why most people go through life terribly frustrated, defeated, and probably tear up a couple of copies of Burroughs, "Waiting," and think, "My own hasn't come to me." And it won't, except in being still and knowing that *I* am God.

I would not be surprised that if it wouldn't be better said, "Know that *I* am God," and then be still and let the awareness that the *I* of my being is Omnipotence, Omnipresence, and Omniscience. And then, let It perform Its work. Do you see why you cannot talk after this wisdom comes? Who could you say it to? And, after you know this, what else would you like to talk about that is of any importance? And so, when we speak of what is going on in the world, it isn't because of any interest in the event. The reason we speak of it is to try to turn the material seeming into the spiritual.

Jesus said the reason he came to earth that the kingdom of God may be established on earth. And, you cannot establish the kingdom of God on earth in ignorance of what is going on, on earth. He knew all of the sins. He knew all of the diseases. He knew all about the woman taken in adultery. He knew just what she was doing. He knew all about thieves. He knew all about all

the evils. He knew all about tyranny and tyrants. He didn't try to do anything humanly about it. When he spoke of it, he spoke of it only for the purpose of showing that there is a *principle of overcoming*. The principle isn't going out and fighting it. That is not the principle. The principle is "resist not evil." "Be still and know that *I am God*." And then, be still. Do not try to think your way through into dominion. Be still, and let the *I* which is Omnipotence perform Its work while you are a beholder.

Do you not see that to speak of this as openly as this, as freely as this, lends itself to all kinds of misunderstanding on the part of those who are always reading something between the lines that isn't there or missing something between the lines that is there.

To start on the *path of mysticism*, two things must be known beyond all doubt, must be practiced, understood, demonstrated; but it must be done in silence and in secrecy. "Go and tell no man what things ye have heard." And, the one thing to remember is that all creature or creation is not power, whether it is weather, climate, germs, tyrants, armies of the aliens, flesh. Whatever form it is, it is not power. Rest in that. It is not power. Do not fear it and do not seek a power to destroy it. Revel in the realization of its nothingness and then realize that that which is power is *I am*—without taking thought, without consciously directing the mind to do something, without making up our mind how we'd like the demonstration to come out. Just realizing *I*. Just be still and know to live consciously in the realization that *I am God* and that I can enjoy all creation, because there is no evil in it is to completely transform one's life. But to speak of it is to break the spell, because it is boasting. It is setting up the evil. To speak of it to a living soul is to lose it, because one only wants to speak of it to show how much one knows, except in teaching. And, you can be assured anyone who knows this secret does not teach it indiscriminately and does not publish it broadly.

Between the lines, it can be detected. Ah, yes, as you read The Infinite Way writings now you will say he was telling us all that all of the time. That was no secret, but you could not see it there, because God doesn't allow it to be written in electric lights. So, God doesn't allow it to be spoken openly. The great question has been for many centuries whether Jesus did right in going out and preaching this on the hillside to the ignorant. The great question has been for many centuries whether Jesus did right in going out and preaching this on the hillside to the ignorant. Up to this time, no. Up to a hundred years before his time, these things had never been told to the world. They were only revealed among the high priests in the religious world, and in the monasteries, and in the secret orders, those orders that led up eventually to the Masonic Order. Schools of Wisdom knew these things, but you had to go through six or seven years of initiation before it was ultimately revealed what the secret was. But, a hundred years before Jesus, a spiritual teacher began to reveal it to the Hebrew people, and he was crucified for revealing it. And, then a hundred years later, Jesus either decided or was elected to carry on his work—appointed probably—to carry on his work, and he was crucified.

And, the question is if someone went out and published this abroad today, if they wouldn't be crucified, because human nature does not change. But, to teach it in secret, as it was taught in those days, is the part of wisdom, because it is developing consciousness. You see, *what you pray in secret is broadcast openly*, so whatever secret truth you know in your consciousness, as long as you keep it secret, will appear outwardly as demonstrable form. What you do not keep

secret will be like planting your seeds on top of the ground. The only excuse there is for voicing this ever is in teaching it, and the only safety is in teaching it in secret where the consciousness that receives it is prepared to receive it and not throw it back in your face. It is a very painful process to voice a truth and have it land back at you from the audience. It is very painful, and that is why very few spiritual teachers have ever been known to have large followings or large following come Sunday to hear them. But, their innermost circle is always small, because they do not want to reveal this until consciousness is prepared to receive the seed, and you see what this is as I voice it—only a seed. It is a seed that is planted in your consciousness. If it is fertile consciousness, it will take root, and it will bear fruit. If it isn't, it will wither.

You see two major points. The creature cannot talk back to the Creator. All that we behold is the creature, and *I* am the Creator, and *I*, in being still, watch. Do you know that if I sit by a plant, a bush, a tree in complete stillness and silence, do you know that that tree, that bush will bear rich fruit? Do you know that if I sit in silence by a dog or a cat, it becomes well, or it becomes quiet, or it becomes obedient? Now, you do not give a dog or a cat a treatment. You do not give a plant a treatment. You do not ask it to read so many pages of your books. The only thing you can do is to be absolutely still and in that stillness something takes place in the consciousness of the animal or the plant, and you will see it in small children. Eventually, you will see it in your patients that, as you learn to give a treatment without words or thoughts, you will begin to have the most wonderful results in healing, as long as you do not begin to know the truth; because you will have already built your consciousness through the conscious, constant realization of the non-power of effect and knowing the *I* that is God. That builds your consciousness, and then you have nothing more to do but be still, and this that *I am* does the work without any help from Joel.

Now, can you not see that there could be no peace on earth for me if those to whom I told this did not keep it sacred, and secret, and demonstrate it. That all they could do would be to make misunderstandings, and trouble, and discords. Misunderstandings, right and left, whereas to keep it secret, not talk it over with your own right hand. Do not let your left hand know what the right hand is doing, even within yourself. Keep it locked up within yourself, until you witness the fruitage of it. Once you witness the fruitage of it, nobody could buy this from you for a million dollars. You would give it away when you find the receptive thought, but you wouldn't take a million dollars to write an article on it or impart it to anyone, except as they found their way into your heart and you felt here. I am not telling it to them; I am telling it to myself out loud. This will explain the *secret of meditation* to you. This will tell you more about meditation than you've learned in all the years that you've been reading about it.

You see, *I* am God, which means *I* am the Source of all truth, of all wisdom. Therefore, Joel does not have to go any further than to turn within to the *I* to receive the impartations of truth, of wisdom from the Source, because Joel and the Father are one—sitting right here in this chair is both Father and Son. God, the Father, and God, the Son. I and the Father, and Joel is the Son. And Joel only has to turn within, and the *I*, which is the Father, begins to reveal Itself, Its truth, Its wisdom. Because of this, should it be necessary, which it often is, should it be necessary that we discover a book or a teacher; or should it be necessary for some teacher on the inner plane to be an instrument in bringing this wisdom to us, it appears.

In other words, when we are in meditation—and remember that we are meditating only with the *I* of our being and that is secret of meditation—that *I* am God and Joel is tuning into the *I that I am*, the Source, the Father, and receiving from that Infinity, which is closer than breathing. Now, it may be in many cases that right from the pure Source Itself that wisdom comes, unfoldment, revelation. Sometimes it doesn't, but it leads us to a book in which we find that which we have been seeking. And, that is only because we are not yet fully attuned to receiving it direct. And, there are other times when the great spiritual "Lights" serve as teachers to us.

You can understand this that if I am a teacher today revealing truth, that if tomorrow did what the world calls "die" and left your physical presence that that would not remove me. I would still be here. What they did with my body would make very little difference, but I would still be here. Therefore, I could still teach you the day after tomorrow, if only you realize that there is no death and that we are only separated from physical sight, not from actual communion.

Then, it is the same, if you believe at all, or if you have any knowledge that Lao Tzu was really a great spiritual light, or Buddha, or Jesus, or John; and if you really and truly believe in deathlessness, you know that they are still functioning. The only place they can function is in your consciousness, because *you cannot be aware of anything outside of your consciousness*. They cannot be up in heaven, and they cannot be out in space. They can only function in your consciousness. Therefore, it is perfectly possible that anyone, any great teacher, could be your teacher, until such time as you had absolute access to the Source and found without deviation.

Now, do you not know under ordinary circumstances whether or not you are receiving it directly from the Source or whether you are receiving it through some teacher, unless some teacher reveals himself to you, but it isn't necessary. Very often they do not reveal their identity, so that many, many people receive impartations through teachers without ever knowing that they have a teacher, because all teachers do not announce themselves. All teachers do not reveal themselves. They merely work through the consciousness of the individual in a completely impersonal sense. Actually, there is no use of investigating whether you are touching the *I* Itself or whether there is mediation, because it is of no importance; because, even if it is coming through a teacher, it is coming through the teacher; because the teacher wouldn't be a teacher, if the teacher weren't one with the Source.

Now, the reason I tell you this is this so that you will understand meditation, so that you will understand that when you sit down to meditate what you are really doing is acknowledging that God, the Father, is within you and that you, God, the Son, is turning to you, God, the Father, and that you are waiting for the teaching from within and the revelation from within. And then, if it doesn't come in the form of words or thoughts, it makes no difference. It will still appear as effect. You may have no awareness that anything has taken place, but as long as you go on within and make yourself a state of receptivity, you can be assured that something is going to happen in the visible, and so you get to where you have no curiosity at all as to whether you get an answer in your meditation or whether you do not, as long as you know something is going to happen in the visible.

In taking care of my mail, I have no possible way of knowing what is going to happen to a patient or to a student. Half the time, I do not even know what they want to happen. They do not always explain their problem. They merely ask for help, or they speak of it in such generalities that I know nothing about it. And so when I meditate, I am satisfied that I and the Father are one and that that *I* is the Creator, Maintainer, and Sustainer, and that It is about Its business. And then, one person writes and says they got employment, and the other one writes and says they sold a piece of property, and the other one writes and says they had a physical healing. I have no knowledge of that. I do not enter humanly into the treatment. I do not give a treatment to a patient, and I certainly do not treat for a certain condition. I do not know anything about these things.

I only know that *I* am God, not humanly nor egotistically. I do not have any human power over the errors of this world. I do not say like the disciples, "I have power over evil through Thy name." No, I do not have power over anything good or evil, but *I* have and in the absence of the activity of the human mind, in the absence of the activity of the human will, the human desire. I may not even desire that a patient be made well. I may not even desire that they come to truth. I may only be still and know that *I* am God and let that *I* do Its work, and It does, whatever its name or nature.

We have seen serious physical conditions met, and mental ones, and moral ones, and financial ones, and human relation ones but not because of any human power or human wisdom, not because of any human control of people or circumstances but by the opposite. Be still. Be still and know that *I* am God and then let *I* be God. Do not direct It. Do not send It out. Do not make a servant of It. That helps to understand that you must not make a servant of God. Do not try to tell God what you want It to do. Do not even want It to do something. *Just let I be I.*

Now, you see if you only knew what can happen in your life in a few months time if the seed is buried deeply within yourself and kept buried, kept secret, kept sacred. *Go and tell no man what things ye have heard.*

Thank you.