

Where the Spirit of the Lord is  
1956 Steinway Hall Practitioner Class  
by Joel S Goldsmith  
tape 147A

Good morning.

I've been very grateful for the fact that the subject of meditation is clarifying itself to some of you, because meditation is without doubt the most important part of our work. As you know, there is the letter of truth which it is necessary for us to know so that we have a foundation on which to stand in our meditation. But, the actual consciousness of truth, the actual power of God, is realized in meditation. Probably, some thousands of years ago, the Hindus knew meditation, its meaning, its purpose, and how to achieve it. Evidently, in the centuries that have gone by, they have lost this. They still meditate; they spend most of their time in meditation, but it isn't really a meditation at all, it's an escape from life. It's an escape from our daily experience, for most of them. There are some Hindu mystics, spiritual teachers, who still know the art of meditation, what its purpose is, how to achieve the harmonies through it, but they're few. And of the people, there seem to be none. Meditation went from India across into China, from China into Japan, with the result that even without a really good knowledge or understanding of meditation, you will find the Oriental people inwardly quiet, peaceful, serene, able to meet the problems of everyday living even when they're severe, with a far greater degree of serenity than the Occidental world, with a greater degree of fortitude than the Occidental world. And that comes because, regardless of how inadequate our sense of meditation may be, it is still better than none. Regardless of how inadequate our realization of meditation may be, it still brings some measure of inner peace, inner harmony, inner poise.

The Occidental world never took up meditation, with the exception of the Quakers. In monasteries, convents, religious institutions, those of higher religious learning have always known some forms of meditation, prayer, communion, but it never went from them out to the people. So that, back in the last century, outside of the Quakers, there were very few in the Occidental world who knew or understood anything about meditation or even heard the word. With the beginning of Christian Science and later Unity, the term "mental work" was introduced. And mental work was a form of meditation. Probably you might call it the first step in meditation. That part of meditation which precedes the true meditation. In other words, when you sit quietly, and usually with eyes closed, thinking of God, knowing the truth, declaring truth, thinking truth, stating truth, doing what is called "mental work", you are really in the first stage of meditation. And even that which is called meditation in this country, is but mental work. Because very little of it actually reaches the second stage. The second stage of meditation is where you finish knowing the truth, declaring the truth, affirming the truth, pondering the truth, cogitating, and become silent and still, and enter a state of awareness; an inner state of receptivity in which you are waiting for something to take place, something to be said, something to be felt. You're waiting to become aware of something. That is the second step in meditation. The third step, of course, is when you begin to feel that presence within, when you begin to receive a response within you.

Now, the purpose of mental work, as it was introduced, was to know the truth so as to bring about conditions of harmony in our outer experience. But, when this subject opened to me, a whole new light was given to me on the subject of meditation, and I really don't know whether or not meditation, as we understand it in the Infinite Way, is accepted by anyone other than ourselves. We haven't yet had the opportunity to find out, because no one outside of our Infinite Way readers has any knowledge of what we mean by meditation, or our purpose in meditating.

And so, we do not yet know what the world may think of our sense of meditation. They may call it by other names.

Now, this was the unfoldment that came to me. At this particular period in my experience, this was 1932, I knew that I was missing some part of life. So far as healing work was concerned, I was successful. That was alright. I could get still inside. I could wait. I would get a click, and healings would be accomplished. That part was alright. But, there was still no satisfaction in it. There was still no certainty. There was still no knowledge of why. There was no knowledge; well, there was something missing in my life. Call it whatever you will, that was really the answer. Something was missing that I hadn't discovered. And, it was in that year that the voice told me what it was that I was missing; I didn't know God. It said it in plain English. "You don't know God." And here I thought that I did because I was doing healing work. I thought I knew God because I was reading Christian Science and going to church. I thought all that meant that I knew God. And more especially, that the healing work was successful. And still, the voice told me that I did not know God. Now, if you were told that you didn't know God, and you found something missing in your life, you probably would feel, as I did; "Well then, that's the missing link. I will have to find God." And the next thought comes to you; "How can I find God? Where will I go to find God?" And, at least in my case, the answer came; "The Kingdom of God is within you." And evidently, that's where I will have to go to find God. And so began this attempt to meditate.

Now, the secret that ultimately revealed itself to me was this; meditation is not for the purpose of healing anybody or supplying anybody. Meditation is not for the purpose of finding a home or accomplishing anything on Earth. Meditation is for the purpose of coming face to face with God. Now, that is the purpose of meditation in the Infinite Way. Whatever else may come out of the meditation, is an added thing. The purpose of meditation is not to heal, not to save, not to reform, not to redeem, not to enrich. The purpose of meditation is coming face to face with God, meeting God in the secret place of the most high, which is within you. The Kingdom of God is within you. You may find the Kingdom of God with the help of a teacher, or with the help of the right books, but you will not find Him through the teacher or the right books, because you must find the Kingdom of God within your own self. I'll let that be clear, that the purpose of books and the purpose of teachers is to help us get back to the Kingdom of God within ourselves. Not to learn a new healing method, not to learn a new way to get rich quick or slow, not a new way to bring peace on Earth. Heavens above, there has been peace on Earth lots of times. All of my earlier years were lived with peace on Earth; look where we are now. It won't do anybody any good if you do bring peace on Earth, except for those temporary years such as we have all known, most of us have know before; some of us anyhow. But, if we can contact God, if we can bring the Kingdom of God to light in our own consciousness... Or, let me put it this way; if Jesus the Christ ever achieved the realization of the Kingdom of God, that means that we can do it. If at any point in my experience, I have actually touched God or been touched by God in the withinness of my own being, and I'm convinced that has happened hundreds upon hundreds of times, but if it has only happened once that is the proof that it can happen to you. If it can happen to you, it must eventually happen to the whole world.

Now then, if you meditate for things, for people, for thoughts, there is nothing wrong about it, as a step. For instance, every artist, every composer, every inventor, meditates, whether or not they call it that. They get very still inside at times, and then, from the within their ideas come, whether for new stories, new plays, new forms of art, new forms of music. It all unfolds from within their own being. Inventors do the same. They find their inventions within themselves and then draw them out and put them on paper, and then ultimately manufacture them. That's perfectly alright, as far as it goes. But it doesn't go far enough. Because, God Itself is the source

of art, literature, music, inventions. And, if you could contact God, you would have more than an unfoldment of a particular piece of art, literature, or music. You would have the whole of art, literature and music, pouring itself forth through you. And so, instead of meditating for a new idea of a book, or a picture, or a statue; if we were to meditate for a realization of God, then the new picture, the new book, the new art, the new invention, would pour itself through infinitely and eternally.

Now, the final unfoldment that came to me through my experiments with meditation and my early experiences, was this; that when I achieved even a momentary flash of the feeling of the presence of God, the harmonies of my experience began to appear. Supply increased. Health increased. Relationships increased. Greater sense of understanding and co-operation with those around me increased. Greater peace came. Greater joy came. There were lots of times when I didn't accomplish that realization, when I couldn't break through to it. And then I knew discordant days. And I knew days of irritation, days of upset, days of lack of peace. But, the moment I could get back and re-establish that inner contact, without ever desiring anything in the outer realm, without ever thinking of supply, without ever thinking of health, just establishing that realization of God's presence; that presence went before me and made the crooked places straight. And, in all of the years that have gone by since then, that is the only thing that has made the success, whatever measure of success that you bear witness to of the message of the Infinite Way, whatever you witness in this class work or in other class work that you've seen, whatever you notice of books published in the United States, in England, in other countries, in other languages, be assured of this; every bit of that has come out of daily meditations which were experienced solely for the purpose of knowing God, whom to know aright is Life eternal.

Now, when you go within for somebody or something, you will have some measure of success, but please believe me that you will fall far short of your goal. You will never achieve an inner peace and an outer harmony until you have succeeded in going to the inner being, your inner self, solely and exclusively for the purpose of meeting and knowing God. "Acquaint now thyself with him and be at peace." You may call that a formula, if you like, but it's a good one. "Acquaint now thyself with him and be at peace." How could you be at peace if you didn't have health? How could you be at peace if you didn't have an abundance of supply? How could you be at peace if you didn't have rightful relationships, all the way from your family up to your nation and across the nation's borders? How could you have peace if there weren't peace in every department of your life? And so it means, that if you "acquaint now thyself with Him" and find peace, it will mean peace in every department of your life. If you turn to the within to seek peace, you won't find Him. And you may find peace in health, or you may find peace in supply, but you won't find the completeness that you will find if your whole meditation is aimed at becoming acquainted with Him. "Acquaint now thyself with Him, whom to know aright", remember, "is life eternal." You see, there's no way of demonstrating life eternal either, except to know Him aright. Meet Him face to face within your own being, then you will have met life eternal. Try to meet life eternal without first meeting God, and you will never succeed.

"Thy will keep him in perfect peace, whose mind is stayed on Thee." That's another good formula. Don't keep your mind stayed on demonstrating supply. Don't keep your mind stayed on demonstrating a house. Don't keep your mind stayed on demonstrating health. "Thou will keep him in perfect peace, whose mind is stayed on thee." There it is again. Find God, and you find the harmony of your existence. And not only yours, but all those who come to you for some measure of whatever it is that you have found. And now you know what it is that you must find; it must be God. It isn't a truth, and it isn't a teaching, and it isn't a book that you must find. It is God that you must find. And you will not find God, unless you search for God with your whole heart, and your whole soul, and your whole mind, and your whole purse, and your whole body.

You have to devote yourself whole heartedly to the realization of God, in order to accomplish it. And there can not be bypaths of seeking God for some reason. You can not go to God to get health. I remember, many many years ago; many years ago, and the lady's right in this room, who came to me with no understanding of metaphysical truth and wanted to know if God could heal her. And at first, I told her that God could. You have to lie a little bit to beginners. But, as we worked together for a while, this lady wanted to know; why should we expect God to heal us, since we're not perfect, we're not good. We're all more or less sinners, why should we expect this thing of God. And I knew it was troubling her, and then I had to tell her the truth; God really doesn't heal at all. There is no God that heals anybody. The real truth is, that in our inner being, God is our own selfhood. We don't need healing. We seem to need healing, because we believe we have a life of our own and we've done something wrong with it, or we've gotten it into a trouble. But actually, God doesn't heal anybody. God, being the infinity of being, can you imagine, where God's power is, if he let us slip out of His grasp? God has never let us out of His bosom. God has never let us out of His power. God has never left us dangling on Earth to get into trouble, so that we afterwards come back and find Him. That is all part of this second chapter of Genesis, in which the mind has created pictures for us which we look at. Like alcohol sometimes presents pictures to us of snakes and pink elephants. And we look at them and fear them, and then we send for somebody to help us get rid of our elephants and our snakes. We, looking on, say; "Oh, we wouldn't dare tell this to the man in delivery in tremens, that he has no alcoholic snakes." We assure him we will help him get rid of them. And he has confidence in us, and rests back a little, and gives us an opportunity to free him of his dream. That's what happens in healing work. We do say; "Certainly I will help you. I'm going to pray for you." And that enables the person in pain to sit back and say; "Oh, I know. You're a good man, and you're going to God for me. And because you're a good man, God is going to answer your prayers. He wouldn't answer mine. Oh no. But Joel, you're a very good man. God loves you and He's going to answer your prayers." Strange, isn't it, when you face it that way? But it really isn't that way, is it? The thing is this; that our sins and our diseases represent a sense of absence from God. Our sins, and our diseases, and our old age; this represents a sense of separation from God. Not a separation. If there were a separation, that would mean that God had let us slip out of Its grasp. That would mean that God wasn't omnipotence, or isn't omnipotence. So actually, we have never left the bosom of the Father. The same man that came down from Heaven, the same man went up to Heaven, because he never left Heaven. So it is with us. We entertain a sense of separation from God. It isn't your sense or mine. It's universal sense. It came down to us from those days they call "Adam and Eve", or the wandering of the prodigal son. But, we accept it. The moment we're born, we accept our separation from God. And we start to defend ourselves. We're warned not to fall down, we'll get bruised; not to talk to strangers, we may get kidnapped. And so gradually; and we must eat spinach in one generation but we must not eat it in the next generation. All of these things create in us a sense of separation from God.

Now, what happens really when you come to a spiritual practitioner, or healer, or teacher; that individual has come into the realization of oneness with God, has the ability to retire in meditation, to achieve this inner conscious union with God, and you, because you have tuned into that individual, the blessing of the master falls upon you. You remember the woman who pressed through the throng and touched the hem of the Master's robe and was healed without him even knowing that she was there. And then he said; "Thy faith hath made thee whole." Well so it is, you reach out through speech, through writing, through telegraph, through telephone, you reach out and attune yourself with an individual who is daily achieving God realization, who is living to some extent in God realization, and that God realization touches your consciousness and frees you from the sense of separation, and you say; "I am better", or "I am healed". And that wasn't true at all. What you should have said was; "I feel the presence of God." Because that is actually what happened. In the realization of the presence of God, the discord evaporated.

Too often, when you hear testimonies of healing, you would really believe that somebody turned to God and received healing. And therefore, you would think that the disease existed, God existed, the two came together and the disease disappeared. Nothing like that happened. What really happens is, the person who was ill entertained a sense of separation from God, an absence from God presence. And, either through their own endeavor or that of their practitioner, they became aware of the presence of God. And, in that awareness they lost the sense of separation, and lost the discords that always go with it. And that is why all of our students who do any healing work, are cautioned on this point; never be more grateful for a healing of cancer than for the healing of a simple headache. Because if you do, you're falling into a trap. There is no such thing as the healing of a headache or the healing of a cancer. There is the attainment of God realization. And in the moment of attaining it, if you have a headache it will disappear, but if you have a cancer it will disappear, and if you have unemployment it will disappear, and if you are lonesome it will disappear. So, the thing to be grateful for is the attainment of even a momentary sense of God presence. So it is, when expressing gratitude to a practitioner or a teacher, for Heaven's sakes, don't feel that one healing should call for more gratitude or more dollars than another healing, because you have a wrong measuring stick. Your gratitude should not be for healing, it should be because the practitioner has demonstrated to you the practicality of God realization; that God realization removes the discords of Earth.

Of course, there is a point here that some of our students, who have gone through many classes, like to talk about among themselves. And that is, that when you're entertaining God realization for the purpose of dissolving the discords of sense, you're not really realizing that one of these days the realization of God is going to make you overcome the harmonies of physical sense too. You're going to have to overcome a lot of the good things of Earth with God realization, because God realization doesn't take away the ills of the Earth and add to you pleasures of the Earth. It takes both the ills and the pleasures, and gives you in its place spiritual joy, spiritual dominion, spiritual peace, spiritual harmony. I know that ordinary metaphysical practice is just giving up or exchanging lack for abundance, or sickness for health. And that seems to be a preliminary step in the message of the Infinite Way. It isn't its goal, and unless you're very careful, you'll stumble into its goal, and find that a great many of the things you hoped to achieve through your spiritual study and realization, you no longer want and now have no use for. It comes. It comes. Because material sense is sometimes good, and material sense is sometimes evil. And out of her great wisdom, Mrs. Eddy made reference to that in her writings, when she spoke of this as; "Sometimes beautiful, always erroneous." "Sometimes beautiful, always erroneous." In other words, a perfectly healthy body and mind may, at this moment, appear to you as something beautiful. But if you achieved it, what happens in the next minute? You start to get older, and you keep right on getting older until you've lost that beautiful health, or beautiful body, or beautiful wealth, or whatever the physical manifestation may be. Or, you attain that perfect physicality this minute, and have a bullet, or a bomb, or an automobile wipe it out the next minute. So, after you have achieved all of the physical perfection that you think you'd like to have, you sometimes find that you've laid up treasures where moth and rust corrupt. You've built up a good body, or you've built up a good wealth, and then find that you leave both of them behind you. But, if you understand rightly the purpose of meditation, you will not seek, through meditation, an improved physicality, or an improved business, or an improved pocketbook. You will seek God realization. Then you will let God realization unfold in your experience in its own way. So that, when better health appears you won't say it's better health. You will realize that it is God realization being made evident to you. When you find your supply increasing, you won't look at it and say; "My supply is increasing." You will say; "My God realization is unfolding in deeper degree." Then you will find health and wealth to be a permanent fixture. You will find life eternal. That is why, in these new wisdoms, you will find that statement; that eventually you must rise above health. It isn't enough to be healthy. You must

rise above health into eternity, where there are no pairs of opposites. Where there's no youth or age.

Very often, a person treating, praying, for a child will be willing to sit up day and night, and day and night, to restore that one to health. But let the patient be someone about 90 or 95 years of age, and it doesn't seem so important anymore. And you see, that's really losing the whole vision. That's losing the whole vision. Because, we're not interested in the child having 50 or 60 years of good physicality. As a matter of fact, we may be preserving its life only to go out on the battlefield. So that would be foolishness, if our whole aim were just to be sure that children got healthy, or young people. Our aim transcends that. We have to be just as faithful with those of 90 or 95, as we are with those of 5 or 9. And the reason is this; our concern is not turning sick humanhood into well humanhood. Our concern is revealing Christhood. A Christ is the individual entity and identity of you and of me, from the cradle to the grave. And one of these days, through that realization, we will be able to reach the higher years of life without losing our faculties, without becoming weak, without showing evidences of old age. But not merely by trying to turn sickness into health, but by trying to realize Christhood. Now, this you do when you understand meditation correctly.

Let us turn for a moment to the Psalms; Psalm 46. "God is our refuge in strength." There it is right at the beginning, isn't it? "God is our refuge, God is our strength." You do not go to God for refuge, you do not go to God for strength. You go to God for God, and then find that in achieving God you have achieved refuge and strength. Does that clarify that? Because that is actually the secret of. if there is a secret, that is the secret of Infinite Way practice, Infinite Way living; to achieve God. Since, in achieving God we achieve our refuge, our fortress, our high tower. We achieve our strength, we achieve the health of our countenance, we achieve our supply. But we do it only through achieving God. "Therefore will not we fear, though the Earth be removed, though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved." God is this. God is the refuge. God is the strength. And it makes no difference whether the Earth be removed, whether your health be removed, whether your body be removed. Regardless of what roars, regardless of what troubles you go through, regardless of walking through the valley of the shadow of death, regardless of making your bed in hell; if you seek and find God, then you will find that you're in the midst of a river the streams whereof shall make glad. God is in the midst of her. "The heathen raged, the kingdoms were moved: He uttered His voice, and the Earth melted." Isn't it simple? He uttered His voice, and all the troubles melted. The whole Earth. The whole of our inharmonies and discords, all that constitutes the second chapter of Genesis melted when He uttered His voice. It has nothing to do with you uttering your voice, or me. It has nothing to do with a practitioner knowing a truth. It has to do with the individual's ability to hear God utter His voice. Now, when you go into meditation for one purpose, the achievement of God realization, the voice of God will be heard. It may be heard as a still, small voice, or it may thunder in your ears, or it may touch you on the shoulder with the lightness of a finger touch, or it may be an inner sense, or peace, or a smile that comes to the lips. It makes no difference. The point is that the heathen raged, health raged, ill-health raged, poverty raged, all the troubles of Earth raged, but He uttered His voice and the Earth melted.

The Lord of hosts is with us; *is with us*. It doesn't seem possible until you have felt it. The God of Jacob is our refuge. Our refuge, not safety belts, not bomb-proof shelters, not investments; God is our refuge. And when you tabernacle with God, when you come to a place of actually innerly feeling God's presence, which you do quickly when you go to God for God alone, when you

have given up all earthly desires, earthly ambitions, earthly will, and retreated inwardly to; "I'll be satisfied with nothing less than God Itself," then you'll find out how quickly it comes. But while we are using God as a way station to get something else, we lose out. "He maketh wars to cease unto the end of the Earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the Earth. The Lord of hosts is with us; the God of Jacob is our refuge." The same God of Abraham, Isaac and Jacob; the same spirit that raised up Jesus Christ from the dead; that is our refuge. Call Him a Hebrew God if you like, call Him a Christian God if you like, call Him a heathen God if you like, but it's the same God. And when you realize God, you'll find it is the same God that has been known to every mystic in the world, whether he was white or black, yellow or pink, Jew or Gentile. It's the same God once you meet Him in the centre of your being, although different people in different nations, in different era, have different ways of expressing or showing forth God.

"Put not your..." This is 146; Psalm 146. "Put not your trust in princes, nor in the son of man, in whom there is no help." Isn't that clear? It makes no difference who the prince may be, even a prince of the church; spiritual teacher. Don't put your faith there. Don't put your trust there. These are only your way-showers, your guides, your instructors. Put your faith in God realized. You'll never lose out. Speaking of this "princes" and the son of man, it says; "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Yes, it doesn't make a difference how good his thoughts are, he and his thoughts both perish eventually. It is only when God uttereth His voice that the Earth melteth. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: Which made Heaven, and Earth, the sea, and all that therein is: which keepeth truth forever: Which executeth judgement for the oppressed: Which giveth food to the hungry. The Lord looseth the prisoners. The Lord openeth the eyes of the blind. The Lord raiseth them that are bowed down: the Lord loveth the righteous: The Lord preserveth the strangers; He relieveth the fatherless and widow. The Lord shall reign forever." It's the Lord that does it. It isn't you or any truth you know. It isn't the practitioner, it isn't the healer; it's the Lord. But the Lord doesn't do it, actually, until the Lord is realized. "Acquaint now thyself with Him, and be at peace." "Acknowledge Him in all thy ways," and He will give thee understanding, and strength, and presence, and power. "Thou will keep him in perfect peace whose mind is stayed on Thee." The world has believed, for generations, that God will do these things. And it is for this reason that we have tens of thousands of churches on Earth dedicated to the false belief that God will do these things. And they keep looking to God for them, generation after generation, as each generation is lost. Whereas, it is God realized, God rightly known and understood; it is God as we face God in our inner being. In our literature, you'll find it all spoken of as "God realized," or "Christ realized." God realized, is demonstration. Christ realized, Truth realized, is demonstration. You can know all the truths in all the metaphysical books in all the world, and achieve nothing. But, if one statement in any one of those books becomes a realized truth, it becomes a demonstrated truth. It is the realization that does it, not the truth. The Master said; "Ye shall know the truth, and the truth shall make you free." He might just as well saved a few words and said; "The truth shall make you free," but he didn't. He said; "Ye shall know the truth, then the truth shall make you free." Now, I say to you; "You shall first know God, come face to face with God, feel God within you, attune yourselves to God, make God the goal of your life, then you will find that God realized is a presence that goes before you to make the crooked places straight." God realized, is the health of your countenance. God realized, is the money in your pocketbook. God realized, is the new ideas, the new inventions, the new pieces of music, the new pieces of art. God realized, appears as outer form. But if you leave God in the stage of floating on a cloud, or an object of conversation, or a statement of truth, nothing happens. You have a cloud without rain.

Now, all this goes back to just one thing. If we abide at the centre of our being for certain periods of the day, with but one goal; realizing God, coming face to face with God, to know God, to keep our mind stayed on God, eventually the click will come, the feeling. "He uttereth His voice." You'll hear that voice. And then, without taking any further thought, you'll find that the harmonies begin to appear in your experience, sometimes suddenly, sometimes slowly, sometimes gradually, but they appear. And you can recognize them, because they're harmonies that you yourself were not responsible for. It was like you being in this room at this moment. My contact with God resulted in students being in this room. It wasn't any human effort. It wasn't any human advertising. It wasn't any human thinking. It wasn't any mental work. It was just a daily, consciously, living in oneness with God, and then all those who were attuned to this message were also picked up by the same spirit and brought here. No human effort did it. And so it is with the evening class. And so it is with the books and those who purchase them. God realization is responsible for all of it, not human footsteps. Although, when human footsteps appear to be needed, they are indulged. For instance, when it was evident there was to be a class, this room had to be provided. The theatre had to be provided for the lectures. Workers had to be provided for this, that and the other thing. Every human footstep has been taken. In other words, we do not ignore the facts of every day living. We do not ignore any of the processes of life. We say, and demonstrate, that a conscious realization of God brings forth harmony. Then, when something is given us to do on the human plane, we step out and do it. Whether it is typing manuscripts, arranging halls, traveling, or whatever it may be. If we were to just sit in a corner and dilly dally around inside with God, and ignore the outside world, that would be my idea of escapism. But if you really touch God, God doesn't let you do it.

Somewhere, recently, there is in the writings, that the very moment we realize God, we are given our mission, our work to do. A God realization brings a task to us; a task that is in the line of God work. But, you see, it must be a God realization. Otherwise, we just humanly decide that we want to do this, that, or the other thing, and then wonder why God isn't supporting our efforts. Well, just the fact that we decide we'd like to be a practitioner, or a teacher, or a lecturer, or an author, isn't really going to make it so. It is when God realization is achieved, that a direction comes to us, and we follow it out. And then we can say; "He performeth that which is given me to do. He raiseth up seed." So that, if we need publishers, or if we need workers, or if we need dollars, they always appear. But that is because God inaugurated the activity, not man. Now, every time you have God realization, you're bringing yourself closer to some spiritual activity. It may be the healing activity, the teaching activity, writing activity, or it may be some other form. Each one is given some individual way to express himself. That is why, in this work, there can never be competition. Never. Because each one of us is so individual, that God performs Its functions through us in individual ways. And no one could take you out of this room, but nobody could bring you in either, except God. But because you weren't brought here by man, man can't take you away. Do you see that? So it is with all of your good. The moment you are assured that God is in the midst of you, be assured that whatever talent you have will be yours forever. Whatever business you have, whatever activity you have, whatever joy you have, it is yours forever. Man can't touch it. If man ever stepped in to touch something that God placed, the fingers would drop off. That is why some things are misunderstood. That is why it is believed that some people suffer from malpractice. They may be, but it's self-malpractice. They're trying to interfere with God's kingdom. And when they try it, they get their fingers burnt. Nobody, nobody, can ever step between you and your maker. You will realize God in the inner world, your good will unfold in the outer, and you'll find you have no competition.

You know, it took a couple of very wise business men to discover this in the business world. I think throughout all time, wherever you find Macy you'll find Gimble. They just won't let themselves be separated. They don't acknowledge competition. Where one is, the other is. And

they each draw crowds unto themselves, and the crowds of one benefit the crowds of the other. And so it is, it's true on the business place. And it's true on the spiritual plane, that what is yours is yours. No man can take from you that which is yours by spiritual right. And that is why we have very deep lessons on that subject, in our tape work, in our previous classes, on the subject of supply. Our supply, individually I'm speaking, consists of the bread that we cast upon the waters. The bread that I cast upon the waters returns to me. The bread that you cast upon the waters returns to you. Heaven help me if I reach out my fingers to touch your bread. And Heaven help you if you reach out yours to touch mine, because God will not have it so. I cast my bread upon the waters, and that is my supply. It returns to me with butter, jam, and sugar. And latterly, I even enjoy American cheese on it. But be assured of this; my supply isn't what you cast on the water. My supply is what I cast on the water. If I don't loose it, it can not come to me. Because, nothing can come to me from the outer world. If it did, that would be a form of communism; dividing up that which already exists in the world. But actually, what I cast on the water, that is the supply that comes back to me. And God does not permit anyone to interfere with that. If I withhold, then of course I'm withholding my own bread. And if I lack, it is nobody's fault but mine. I just haven't cast enough bread out on the water, to return to me all doctored up with good. Now, there are many ways of casting bread upon the water. Only one of them is by spending or giving out money. The others are spending ourselves, giving ourselves; in service, in devotion, in integrity, in whatever forms of spiritual good may be given to us. But be assured of this; that the person who isn't spending, who isn't giving, who isn't sharing, is not casting their bread upon the water, and they're just leaving none to come back to them. And their troubles arise from the fact that they look to their neighbor for their neighbor's bread. And it's a bitter bread. You know that as well as I do. Those who have to accept the bread of charity don't like it. But those who are compelled to give the bread of charity don't like it either, because it leaves a sense of incompleteness. It leaves a sense of imperfection. It's as much as to say; my brother is the same heir of God that I am, and I'd rather have him wake up and receive it from God than from me. Meantime though, because it is right that we help our brother in their lack, we do it with love. But the greatest love we can give, is to reveal to them that they are joint heir with Christ in God, even as we are. And, that the secret of their getting, is the secret of giving.