

Beginning Steps On The Infinite Way
1962 Tulsa Special Class
by Joel S Goldsmith

Good evening.

Since this is the first class that I have conducted in Oklahoma, and the first that many of you have attended, I should call your attention to the fact that some parts of this work will undoubtedly surprise you. Some parts of the message may seem strange to you. But the attitude with which you should approach this work is one of no judgement, no opinion; rather that of listening and then learning later the response that takes place within you. In our human experience, before we come to either a metaphysical or a spiritual teaching, we are made up really of a consciousness of good and of evil. Our whole experience, from before birth, is predicated on the assumption that there is good and evil; that there is a power of good and that there is a power of evil; perhaps one power of good and a lot of powers of evil. Certainly in our human experience, evils for most people are more numerous than the good experiences. And so it is that as we come to adulthood, our entire experience is predicated on the belief which we have accepted that there are two powers. There aren't two powers. It was the acceptance of this belief of two powers that caused all the trouble in the beginning, in the Garden of Eden. I believe there are some superstitious teachings; superstitious, paganistic, whatever you may call it, to the effect that Adam and Eve were expelled from the Garden of Eden for some sex reasons. Of course this is a fantastic myth. The Bible clearly states the reason. It was accepting the two powers, good and evil. The eating of the fruit of the tree of the knowledge of good and evil. The knowledge of good and evil caused the expulsion from Eden, and it is that same acceptance of two powers that keeps us out of harmony.

Now, as we learn of the metaphysical teaching we begin to find a slightly different attitude or consciousness unfolding within us. Because, whereas up until we find the metaphysical teaching, we have this sense of both good and evil, and probably more fear of evil than we have confidence in good. We now make a change. Our consciousness changes, and we become much, much more confident of the power of good, and far less fearful of evil, error in any form. You can notice this in the metaphysical student, that they fear disease less than they did before. They have more compassion on sinners, those who violate what is called "the law". They have far, far more confidence in the power of good to overcome evil. Sometimes this belief in the power of good to overcome evil takes the form of believing that God heals disease, or that truth overcomes error, discord, or the power of good destroys the power of evil. In other words, consciousness makes a transition, from fearing drafts, germs, weather, climate, food, sickness, temptation. It makes a transition to the realization that there is a power greater than these, capable of overcoming these. Eventually, after some experience in metaphysics, we actually find that this is true, that the application of truth to a physical, mental, moral or financial problem, restores harmony, brings back health, increases supply, overcomes false appetites, sinful desires. And by now, we are working in a realm of the good overcoming the evil. We have an answer to every problem. We have the power of God, or the power of Truth, or the power of Mind. Sometimes it is referred to as the Divine Mind having power over mortal mind, or Divine Power overcoming material power. In some metaphysical teachings you have actually the teaching of mind as a power. Mind as a power over matter. Mind as a power over material conditions. Mind as a creative power. And to some extent, in the early stages of our study, this even stands up and seems to be true. There are many, many, many, many so called demonstrations along this line, as if we had found truth. We hadn't found truth, we merely have graduated out of what you might call the lowest state of human consciousness, one that is

almost primarily material, into a higher one where we approach the mental realm, or mental consciousness.

Now, one of two things happens at this point; we are satisfied that we have found the ultimate reality; we are satisfied that instead of a sick body we now have a well body; or whereas we had an insufficient income we now have a sufficient income; whereas before we were unhappy we are now happier. And there are those who rest at that point and go through the rest of their lives content with turning the negative side of life into the positive, in other words improving their humanhood, improving their human conditions, improving their health, improving their supply. To others, it becomes evident sooner or later that this is not the end, that one has not yet found God. As indeed, it is impossible to find God at that level, for God doesn't exist at that level. God is not to be found there. Truth is not to be found there. To many, even with improved conditions and improved health and harmony, it becomes evident that there is still a hunger, there is still a thirst, there is still a desire, and it is this when it is realized in you that drives you further, drives you to seek ultimate reality. There are those that did not go through that metaphysical stage, whose drive to know God aright enabled them to skip that stage and find their way right into Spiritual Truth, into a Spiritual teaching or mystical teaching. But the point is that in one way or another the seeker, the one who has a drive in the heart to know God, must keep going until they find God. There is no other answer. There is no other satisfaction in life. You may be assured that the numbers of these is not great. The Master complained about that at Jerusalem.

Many spiritual teachers in the history of the world have found it necessary to be content to have small groups of students ready, desirous of attaining the ultimate realization. Each one decides for themselves how far they want to go. Well that isn't quite correct. You don't decide for yourself. Either the drive is there that forces you to God or it isn't. If it isn't, there's no use worrying about it, you're never going to find God anyhow, so you might as well be content where you are. If the drive is there, it won't make any difference if you hate the rest of the journey, you're going to have to make it. And it isn't an easy one. The Master spoke of it in these words; "The way is straight and narrow and few there be that enter." And you may be assured that this is true, because the price is very high. It isn't high in money. When you stop to think of our degree of economy in this country, the price is very low in money. And it isn't that price that is referred to. And I'm sure that when the Master spoke of selling all that you have, or giving up the great, great valuable pearl for this, that he wasn't really thinking in terms of how much money we would pay for it, or whether you would have to give up your entire fortune for it. I think he felt really that there wasn't enough money coined in all of the realms in money to buy this pearl, and so he knew the other price. And of course this is something that you discover very quickly; you can't buy truth. You can't buy a knowledge of God. You can't buy an entrance into Heaven. There is no amount of money that one could ever have that would advance them even one step on a spiritual journey. Money has its uses, but this is one place where it finds nothing for sale.

Truth, spiritual truth, reality, is imparted. Well I might say to you that there are two ways of receiving the impartation. The one happens to very few people. In the entire history of the recorded world it has happened to very few people. And that is the direct enlightenment or illumination received in an individual's consciousness by the Grace of God. This has happened a few times in history. It has happened a few times so simply and so easily without any effort on the part of the individual. Mostly it has happened through struggle. In the case of the Master, Christ Jesus, until recently no one actually knew for a fact how he attained it, when or where, because his recorded history begins only when he is thirty years of age and starts in his ministry. Before that, we see him only as a boy of twelve, with evidently some intuitive knowledge of spiritual truth. But from twelve to thirty, until recently, we have no knowledge of where he was, what he was doing, who he studied with if anyone. But recently it has of course been revealed.

It is now known that from the time he was twelve until he was thirty he was in the Essenes monastery, and he graduated and was ordained a Hebrew rabbi of the Essenes sect. That was why he was in disfavor with the temple; because the temple was made up of the Scribes and the Pharisees, and the Essenes were at that time rather outcasts among the Hebrews. They were very unfavorably looked upon because of their extreme notions, their extreme teachings, and very extreme conduct at that time. Their monasteries were occupied entirely by men and no women were ever permitted there. For that reason, no one was ever born into the Essenes movement. They had to come in from outside. And the rules of the movement were strict, monastic. So it is that the Essenes were not in great favor. The one thing they had, however, that neither of the two sects had that controlled the temple and the temple religion; the one thing that they had was the truth about God. They knew the name and the nature, the identity of God. And that was not known in the Hebrew synagogue. It had been kept secret for so many centuries among the very, very high, high priests, that if there were any in the temple that knew it they also kept it secret. But on the whole, the Hebrews of the temple knew nothing about God, nor the nature of God, nor the functioning of God.

Now, in different ages there have been men and a very few women who have become known as mystics. The reason is that they attained a conscious union with their source; conscious oneness, or at-one-ment. Actually we are all one with God. Actually there is no separation between God and man. "I and my Father are one." This is the universal relationship that exists between God and all men and all women, all children. But - and mark this - it is not a conscious relationship. You do not yourself know that this is your relationship, and even if someone tells you, you haven't experienced it. For those who attain the actual experience of conscious oneness, or conscious union with God, are mystics. Some are mystics who are not publicly identified as such because it is the nature of the mystic to want to hide it, and in many, many cases they succeed. In some cases they do not. Because for one reason or another there are certain signs that make it obvious to those who know those signs. And so there are times when it is published. In our own country, we had a mystic who was known. And it doesn't mean that there may not have been some other mystics, but if there were they are not known. There is only one individual in the history of the United States who is a known mystic, and that was Walt Whitman. It doesn't mean that there haven't been others. It only means that if there have been, they are not known. There is no record of them in our literature. A mystic is not of the same nature of those of the occult world, or what in some literature is termed "religious mystics". Very few of the men and the women who are known as "religious mystics" ever were mystics. They were on the occult side of the path, which is the mental, and with spiritualistic contacts, and this is far, far different from the true mystic. It is far different from any life that we would ever be interested in following.

Our mission is first of all to discover the name and the nature of God, and the functioning of God, and secondly, to attain conscious union, or conscious oneness with God. It has been made very difficult for us because most teachings indicate a God in Heaven, a God above, a God to be sought in holy mountains or holy temples. And very seldom is it taught that the Kingdom of God is within you. Christ Jesus was one of those mystics who knew it. Because he not only knew absolute Truth, he not only experienced absolute Truth, but he was so consciously aware of his oneness that he could reveal; "I AM the Truth." Now, you must remember that statement, along with "I AM the way", "I AM the resurrection". Because in years to come those statements are going to have tremendous meaning for you. Perhaps at this present time you are seeking the way to God, but if you attain it you will make the declaration; "I AM the way to God, and there is no other way than by me". That sounds familiar to you too. At this moment you are undoubtedly seeking Truth. And when you find it you'll say; "No wonder it took so long. The Kingdom of Truth is within me. And I have been looking for it in holy mountains, and holy temples and in books

and in teachers.” And in the end I have to come to the realization that that which I am seeking, I am. “That which I am seeking, I am.” I AM that I am. That is the ultimate that happens when we reach the end of the trail, when we reach this conscious union with God and all of a sudden a still small voice within says; “Be still, and know that I AM God.” So it is that the goal of our work in the Infinite Way is the goal of realization of our true identity, the goal of realization of the name and nature of God, and the attainment of our conscious union with God. This is the goal.

One of the first lessons has to do with “how”. How do we reach this goal? How do we attain it? And it is at this very first step that we lose most of our seekers. I would say that more than half drop out at this first step. God can only be realized by impartation within us. In other words, when the revelation comes, it comes within our own being and it comes through the still small voice. God is not in the whirlwind. God is not out there in the storm. God is not in a problem. God is in the still small voice, and the reason so many drop away is they find it impossible to be still. Now, do you know that as a preparation for our class work, not only did I give hours and hours and hours of every day and night to silent meditation, but in every city where our work is conducted we have large groups of students who give four, five, six, seven and eight hours of meditation, silent meditation, before each of my lectures or classes in order to establish the atmosphere, in order to establish the spiritual peace necessary to receive it. It becomes necessary for each one of us eventually to so develop the inner listening ear that we are almost never engaged in outer conversation except such as is necessary to our daily living. In other words, this inner silence must be built. It is not natural to the natural man. On this point you may get your first shock, those of you who do not know it. And this is confirmed by Paul; “The natural man receiveth not the things of God. The natural man is not under the law of God, neither indeed can be.” And this is the explanation to you of why there is sin, disease, death, wars, depressions, crime, on earth. Because mankind is not under the law of God, neither indeed can be. And all of his praying and all of his church going is not going to bring him under the law of God, nor going to bring God’s Grace to him, nor going to enable him to receive the things of God. And that is why regardless of how good a human becomes, no matter how diligent in their ordinary religious practices, they are no nearer God in the end than they were in the beginning, because none of that is a preparation or qualification for receiving God.

“The natural man is not under the law of God, neither indeed can be.” “The natural man receiveth not the things of God.” And that is why although you may strive and you may call on the services of ministers and rabbis and priests, and yet not find that spiritual comfort or spiritual healing or spiritual freedom that you expect. Yet, when you find an individual who has attained some measure of spiritual illumination, you receive the healing you were seeking; the mental, the moral, the physical or the financial healing. The reason is that you have now touched the consciousness of an individual who is no longer the natural man, who is no longer the “man of earth” spoken of by Christ Jesus. You are now not the man of earth, you are now - Paul says this - the man who “has his being in Christ”. Again Paul, in referring to this natural man who is not under the law of God, says; “But if so be the spirit of God dwell in you, then do you become the child of God. Then do you become heir of God.” Then do you become joint-heir, if so be the spirit of God dwell in you. Until that time you are the natural man who is not under the law of God. Anything can happen and many things do happen. Not, however, after you have become the child of God. Now you were not born the child of God. And joining a church will not make you a child of God, nor will baptism, nor will communion. Only one thing will make you a child of God; if so be the spirit of God dwell in you. It is for this reason that all religious training should be leading us to that point where the spirit of God dwells in us.

Now again let me repeat to you, that the spirit of God does dwell in you from the moment you’re conceived in your mother’s womb, but it is as if this were not true until the time when you

consciously become aware of the indwelling spirit. And I give you as an illustration, Saul of Tarsus. Saul of Tarsus is not only a holy man, a dedicated seeker of truth, a high man in the councils of the Hebrew synagogue at Jerusalem. The student of the then greatest known religious teacher, Gamaliel. But he wasn't the son of God. And he wasn't spiritual. And he wasn't under the law of God. As a matter of fact, I suppose today we would call him a murderer, in fact, or at least as part of the conspiracy. For he was on missions to kill the followers of the Master. He was a persecutor of those Hebrews who followed the Master. He did take part in the stoning until death. You could hardly call that man spiritual or a child of God. Yet he was so religious that he was willing to kill for his concept of religion. But in a certain moment; blinding flash. The light dawns. The Christ is revealed; that in-dwelling spirit. And he's no longer Saul of Tarsus, he is now Paul, later the Saint Paul. And as Paul, he says - and remember, not as Saul of Tarsus did he ever say this - but as Paul, he says; "I can do all things through Christ that dwelleth in me. I live, yet not I. Christ liveth my life." The in-dwelling Christ. In other words, he is now consciously aware of that which always had been within him. Always, because it's in each one of us. God has imparted Himself to us. God has incarnated Himself in us.

The life we live is God's life. The soul we have is God. But until this moment of illumination, until this moment of realization, we have no benefit. But from the moment of illumination, from that moment the presence goes before us to make the crooked places straight. The presence goes before us to prepare mansions for us. The presence walks beside us. The presence is behind us. We are never alone. Not only that we are never alone; there is always this "Father that dwelleth in me" that the Master spoke of; "The Christ that dwelleth in me" that Paul spoke of. Regardless of the name you give it, there is this in-dwelling Spirit of God that now companions us, tabernacles with us, goes before us, feeds us, sustains us. In our experience, at different times, it speaks to us in different languages. It says, at one time; "You shall not eat by bread alone but by every word that proceedeth out of the mouth of God." It says to us at another time; "No no, don't go to the city to get me meat, I have meat the world knows not of. I AM the meat. I AM the wine." This still small voice, this presence within us, is speaking to us. Well it is now.

The question is, to what extent are we silent, receptive and responsive. Because the voice won't speak this way to you beginning at a certain time. You will merely hear it beginning with a certain time. When you develop the listening ear, when you develop an inner stillness that always has with it the ability, even while conducting your business outwardly, the ability inwardly to be still and hear, receive these impartations. You will then begin to hear the voice, but it is just like a radio station that's on the air 24 hours a day; it's always speaking. If your set's turned off, you're not hearing. As human beings we are cut off.

Let me quote from the Master on this. Fifteenth chapter of John; "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh away. Every branch that beareth fruit, He purgeth it that it may bring forth fruit. Abide in me and I in you. As the branch can not bear fruit of itself except that it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit. For without me, ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned." Now, can you imagine the human race, how much time it has spent from birth turning within and recognizing that the Christ in-dwelleth. Can you imagine how much time the human race has spent, from birth, turning within and realizing; "Thou art the vine and I am the branch, and I am fed by thee. I am not dependent on my parents. I am not dependent on my investments. I am not dependent on my children. I am dependent on my contact, on my oneness with the vine which is within me. Can you imagine the human race spending time thinking of this. And yet reading this, Sunday after Sunday after Sunday, or hearing it time after

time after time, everyone in the world practically owning a book with it in, and how many living it? And yet, to be the child of God, to be fed from within, to be at one with our source, there is the teaching; "You must abide in me and let me abide in you." It means you must not only recognize that "I abide in you", you must continuously turn within. And instead of the first thought being; "Who is going to give me this?" or; "Through whom am I going to get that?" or: "How am I to achieve this?" The first thought should be; "My oneness with my source provides it." Because I am the branch that is one with the vine, all must flow to me from within. Just think now of the fruit tree. The barren branch looking over at another tree and saying; "Can you lend me some fruit?" That's what we're doing; "Can you lend me?" Or; "Can you give me?" And in desperate times we even want to steal it. And yet, the fruitage of our lives must come forth from within our own being. Because it has been provided so. We are the branch. The son of God, or Christ within us, the in-dwelling son of God, or Christ, is the vine. And our fruitage must come forth from there. And so it is that you can understand how still; the degree of stillness we must ultimately demonstrate if we are to hear that still small voice say; "Be still. Be still. Fear not, I am with you. I will never leave thee. I will never forsake thee. I am thy fruit, not the banker, not your friend, not your relative. I am the fruit. Abide in me, and in due season the fruitage will come forth."

Now this, you see, is embarking on not the metaphysical path of life but the spiritual path of life in which our attention is not on our life, our health, our supply, but rather on the Master's teaching; "Take no thought for your life, what ye shall eat or what ye shall drink or where with all ye shall be clothed." It is at this point that you'll realize that all these things are the added things when you abide in this word and let this word abide in you. When you abide in the realization that there is an in-dwelling presence, Christ, son of God, Father, whatever term you like. And then live, move, have your being in that realization until eventually it is as if you were grafting a branch onto a tree. At first it may not seem that anything is going to happen. It may take a whole season. But as soon as that branch is well grafted onto that tree, and the life starts flowing, now comes the flowering and the fruitage from within the tree. So with us. Our life's demonstration begins to take form from within ourselves. A whole new era begins for us.

This, you can see, is a stumbling block to many people who have lived in the external so long that they can not get back into the inside. But very soon, a few other difficulties appear. But if we accomplish the first of these, the others will not be so difficult. For instance, there are very few thinking people or praying people who do not pray for their friends and for their relatives. But now they have to come face to face with Christ Jesus' statement that, it profiteth you nothing to pray for your friends and relatives. You might as well give it up. In order to be the child of God, you have to pray for your enemies. That's a terrible statement and I am not the author of it, thank you. Christ Jesus made that statement; "It profiteth you nothing to pray for your friends. You must pray for your enemies if you would be children of God." If you would make contact with that in-dwelling spirit, you have to learn how to pray and pray daily for your enemies. Not pray that they be successful in enslaving you, but pray at least that they be forgiven their sins. Pray that their eyes be opened to spiritual truth. Pray that the spirit of God touch them. In some way pray for their freedom, for their enlightenment, for forgiveness for them. Remember the Master's praying for Judas and his followers; "Put up thy sword. Father forgive them, they know not what they do."

At this time, you will find another hard saying of the Master. That your prayers avail you nothing if you are not at peace with your brothers, with your neighbor. If you go to the altar to pray, and there remember that a man has aught against thee, get up and leave the altar. Don't pray. It won't do you any good. First make peace with your brother, then return to the altar. And the practical application of that is this; we are not condoning anyone's wrongdoing, but unless we

have the attitude of; "Father, forgive them," we have set up a barrier in our own consciousness to answered prayer. Many, many people, even in the metaphysical and spiritual healing world, wonder why they do not receive the healings that they're striving for, praying for, and sometimes even paying for. And the healings don't come. And they wonder why. What is the barrier? Of course they are shying away from that statement of the Master; "Forgive seventy times seven. Pray for your enemy." Because that's not easy, to pray for the enemy and mean it. It's not easy to pray seventy times seven and mean it. It's not easy - ah - do you remember the "eye for an eye and a tooth for a tooth" of the ancient Hebrews"? And the Master says; "No longer an eye for an eye and a tooth for a tooth," but "forgive seventy times seven". Well, can you imagine how much we entertain thoughts of; "They ought to be punished"; "He ought to be punished"; "She ought to be punished"; "They'll get theirs"; "I hope they get theirs." And all of this time separating ourselves from our spiritual sonship. Because we can not be sons of God until our entire consciousness has been remolded, transformed to where we can look out at this world, not condone the error, but say of the individual; "Father, forgive them, they know not what they do," and mean it. "Father, forgive them." Sometimes when the offense of an individual is so great, such as we've seen with Hitler, with others, when their offense is so great that you say; "Oh no, forgiving that would be beyond me." At least we can acknowledge that and then say; "But Father, you forgive them. You forgive them. If I can't, you do. And forgive me at the same time." And remember the Lord's prayer; "Forgive us our debts as we forgive our debtors." And you are virtually saying; "Hold me in bondage in proportion as I am holding others in bondage."

Now, this is what makes the spiritual path different and difficult. It requires a whole transformation of consciousness, what in Paul is called "dying daily" and being reborn; what the Master calls "dying - dying and being reborn of the Spirit." It is a death to our human consciousness; that consciousness which is made up of both good and evil, that consciousness with which we praise people who do good and condemn those who do evil, whereas we have no right to do either. The Master, in speaking of good, said; "Why callest thou me good? There is none good but the Father in Heaven." Now, during my particular work in the early years of this ministry, I discovered two principles of healing that made my work then outstanding, and has made the healing work in the Infinite Way outstanding. And that is impersonalization; not pinning good onto anyone. Being thankful and grateful for those who are channels of good, of course. But recognizing that the good does not have its source in any individual, no matter how high or lofty they may be, that God is the source of all good that flows through an individual. And then, being equally able when we witness evil, not to condemn the person but to realize that the evil is just as impersonal as the good.

Actually, this changed the whole nature of a great deal of practice, because it turned us away from trying to uncover the error in your thought. It turned us away from saying; "Oh, well you have to be more loving to get healed," or "more grateful to get healed," or "you must do something to get healed," or "you must overcome smoking or drinking," or "you must read so many pages of a spiritual book each day." All of this was done away with, with this revelation that you don't have to do anything. The evil itself is nothingness and is impersonal, and in the realization of this, great healing works take place. Nevertheless, as we continue on this path, it is necessary for each individual to mold themselves in accord with the pattern shown thee on the mount, the pattern shown thee by Christ Jesus; the ability to impersonalize good, impersonalize evil; the ability to forgive, even the woman taken in adultery which at that time was a crime equal only to murder. Don't forget, those were the two crimes for which the guilty parties were stoned to death; murder and adultery. And yet, the Master could say to the woman taken in adultery; "Neither do I condemn thee. Thy sins be forgiven thee." And to the thief on the cross; "Neither do I condemn thee. I will take thee with me this night into Paradise." When your consciousness is so molded that you can look at any sinner, regardless of the name or nature of

their sin, and realize; “Neither do I condemn thee. I know that sinners only perform through ignorance. Therefore, Father, forgive them. They know not what they do.” You have molded yourself into the image and likeness of the Son of God. When you can forgive those who spitefully use you, who persecute you, ill-treat you, and forgive them not once, or ten times, but four hundred and ninety times, you have molded yourself into the image of the likeness of the Son of God, and you are then heir of God, joint heir to all the heavenly riches.

This path then of the Infinite Way, is one in which the goal has been set of attaining spiritual illumination; illumination as to the name and nature of God; illumination as to our relationship with God; and ultimately, that blinding flash as it was with Paul, or a sweet gentle presence as it has been with others, that reveals; “Knowest thou not, I am God in the midst of thee. And I will never leave thee nor forsake thee.” This is the experience that we must attain. Never forget, however, that to attain it, it is necessary that we develop an in-built stillness, an in-built ability to listen for that voice of God. In all of our work, please remember that for as long a time as possible before the opening of a class, be silent. Sit in meditation. Sit in a listening attitude, as if you were actually waiting for the still small voice to speak.