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The Most Important Thing for Students

from Tape 162 = 1956 Chicago Private Class for "25" tape 1 Side 2 (Essentials for Infinite Way workers)

"The main concern at this moment is this:

It isn't the Infinite Way, that's not your concern. The world, that isn't your concern. The affairs of this world, that is not your concern. At this moment there is only ONE thing that is your concern and that is the degree of your God Contact.

If you never heal a case, if you never teach a student, if never play a part in the world affairs, none of that's important, not a bit.

There's only one important thing and that's YOUR RELATIONSHIP WITH GOD.

You owe nothing to this world, and you have nothing to give this world.

You owe nothing to your patients or your students.

You owe NOTHING to the Infinite Way.

You owe to yourself one deep debt. And you're never going to be out of that debt. You owe it to yourself to make your God Contact and to maintain it and to see that you make it everyday of the week and that you maintain it every day of the week.

That is your function in life.

Make that God Contact and keep it!

Forget the world, forget trying to save the world and forget your patients and forget your students and forget The Infinite Way. Forget everything.

Have only ONE goal and ONE ambition. And that is to make and maintain your individual relationship with God, your individual contact with God.

Then, out of that contact if the opportunity presents itself to you to do healing work, to do teaching work, to do lecture work, to support this activity in any way from material dollars to spiritual support, do it.

But, do it only as an ADDED thing, as an extra thing. Do it only as a consequence, as a direct result of your daily, spiritual contact.

Now, I can say this to you, because truthfully, this has always been my attitude. I have no feeling of wanting to save the world. I have no feeling of wanting to save even you. I have no feeling about students or patients. I have no feeling about this world at all. I have only ONE feeling and that is that I can't live separate and apart from my God Contact.

From "The contemplative Life" pag 93

AS YOU MEDITATE . .

As you meditate, remember that you must have no object, no purpose, no goal and no desire other than the experience of God-contact or God-realization. You must not have in mind any object that you wish, or any desired demonstration. You must never have in mind the healing of mind, body, lack, or fear. Never, never , must you have any goal or any object other than

the attainment of God-realization and the recognition of the Presence within you.

Self-Surrender

Now, in a completely relaxed meditation, give up this world, give up all desire. You have the capacity now to give up all desires except the desire to know God aright, to drop the concern for health, supply, or home, to drop all anxiety for friends or relatives. Drop it all into God because if God cannot take care of it, you certainly cannot; but God can, if you are willing to surrender your concerns and your desires.

Remember, you cannot hold on to something *and* surrender it.

You cannot surrender anything *and* hold on to it. Either you are going to hold on to it and learn ultimately that you of yourself could not do it, or you are going to surrender it. Surrender all anxiety for yourself or for anyone else.

Surrender all concern for yourself or for anyone else:

I surrender all things unto Thee: I am not withholding anything; I am keeping no mental images in my mind to be concerned about. My only desire is to know Thee aright, to live forever in the remembrance that Thou art in me, and that Thy whole kingdom is within me. I rest in Thy grace; I rest in Thy peace.

Father, forgive me, if I have sought anything but Thy peace and the health of Thy countenance. Father, forgive me if I have ever sought anything but Thy grace or felt that I ever needed anything but Thy grace. Thy grace is my sufficiency. I live by Thy grace; I live because I am an heir of God and joint heir with Christ.

Earthly woes, earthly concerns, earthly anxieties—all these drop away because I am home in Thee, one with Thee. Thou art in me, and I in Thee, and therefore we are one. In that oneness is my completeness, my wholeness, my perfection. If I had Thee and the whole world, I would have nothing more than if I had Thee alone.

I dwell constantly in the realization that where Thou art I am, that we are inseparable, indivisible, and that Thou knowest my need. it is Thy good pleasure to give me the Kingdom—the Kingdom that is already established within me.

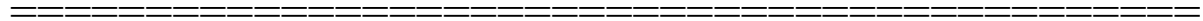
Thou wilt never leave me, nor forsake me. If I am good or bad, rich or poor, sick or well, Thou wilt never forsake me. Through the realization of that, the lost years of the locust are restored, and I am whole again: whole through the realization of Thy presence, through the realization of inseparability and indivisibility, God is the Father and God is the Son, and we are one. In this conscious oneness is my Allness.

The sun, the moon, and the stars up there in the sky are all under God's government; the tide is coming in and going out under God's government; trees, grass, and plants are growing; flowers are blooming; fruit is ripening - all under God's grace

The cattle are grazing on a thousand hills under God's grace. Coal and diamonds are in the ground. and pearls in the sea, all under God's grace. Substances that we are using from the ground today were placed there thousands of years ago; substances that will be needed thousands of years from now are forming in the earth and in the water now.

Every need is provided for by God's grace. God's grace is indeed my sufficiency. All things have been given to me by God's grace: not by might, not by power, not by prayer, but by Gods grace. So I relax into God and receive the same God-government that directs the earth and all its activities. I am in Thee, and Thou art in me—and we are one.

Take no anxious thought for anything in the external realm; take no anxious thought for anyone in the world. The kingdom of God is established within you, and God's grace is your sufficiency. Take no thought!



FROM THE MONTHLY LETTER FEBRUARY, 1960

*BEGIN PRAYER AND TREATMENT WITH THE WORD,
"GOD"*

There is one principle of Infinite Way treatment, which no student should never forget: Never under any circumstances give a treatment to a person, a condition or a disease. Never take a disease into a treatment; never take a condition into a treatment; never take a person into a treatment. How is this possible? How can you avoid taking persons and diseases and sins into your treatment since every call that comes to you is from a person about a disease, a sin, or some kind of a condition? If you understand that a treatment is a statement of spiritual truth, and that there is no truth about a person, a disease, or a sin, you will not find it too difficult to practice this

principle because inasmuch as there is no truth about any of these there would be no possible way to give a treatment to a person, a condition, or a sin. The only truth there is, is about God, so the only thing you could ever treat is God.

Let me illustrate how this is done: Suppose that I receive a call from Mr. Jones who explains that he has bad digestion. Immediately there is just one word that pops right into my thought – just one word. It would make no difference if the call were not from Mr. Jones, but instead were from Brown, Smith, Blue or Purple. Moreover it would make no difference, if it were indigestion or it were polio, cancer, unemployment or a contemplated divorce. There still is only one word that comes into my consciousness, and that word is God, G-o-d. No matter who the person is who calls and no matter what the nature of his claim may be – the house is burning down, the children have fallen in the lake – the answer is the same: one word – God.

Right in front of me is the word, God, And what do I find as I look into that word? I find that God is infinite; therefore, ever present; God is omnipotent, therefore, the only power; God is omniscient, therefore , the only wisdom and the only intelligence; and God is grace. If I were giving a treatment and it came to me that God is grace, the treatment would be all over at that moment, because such a flood of warmth goes through me when I contemplate God as grace that it would spell the end of the problem, and that is what happens in a treatment when we keep our mind stayed on God.

Scripture says: *“Thou wilt keep him in perfect peace, whose mind is stayed on thee.”* How else are we going to find peace? Have you ever thought about how difficult it is to find peace when you are thinking of the Joneses, the Browns, and the Smiths of the world? Have you ever found peace while you

were thinking of sin and disease and death and poverty? Has anyone ever found peace while he was looking at the discords of the world? No, there is only one way to find peace. “Thou wilt keep him in perfect peace, whose mind is stayed on thee... lean not unto thine own understanding/ In all thy ways acknowledge him, and he shall direct thy paths.”

Students frequently say: “I haven’t enough understanding to heal” and I usually reply: “I haven’t either, but I see a good many healings take place.” It is not your understanding that will ever heal anyone. “Lean not unto thine own understanding.” Even if you are a practitioner or a teacher, in every case that comes to you, lift your thought to God, acknowledge God’s understanding and grace to be sufficient. Do you not see that no persons’s grace is your sufficiency and n o persons’s understanding can help you? God’s understanding and God’s understanding alone, is your freedom: God’s wisdom is your guidance; God’s love is your protection; God’s presence is the harmony of your being. So with all your getting, get God. Forget about yourself; forget about your understanding and hop right up there into God.

GIVE UP ALL ATTEMPTS TO DEFINE GOD.

There was a time when God was a meaningless to me – just a three letter word, G-o-d. and those three letters did not spell a thing for me because I could not visualize God or understand what God meant. So, because I could not understand what God was, I preferred to use such terms as divine Mind, Principle or Law. There are still many people in metafysics who are in that same position today. But I found that after having gained some

conception of God as Mind, Life, Soul or Principle, I came back to the word, God and realized that because it is a word that cannot be understood, it is the very best word of all.

Anybody who has a concept of God is praying to his concept: he is not praying to God. Anyone who thinks of God as Mind is thinking of an intelligence, probably a little superior to human intelligence, but nevertheless a kind of human intelligence. Anyone who is thinking of God as Love is thinking of love on some human plane. True, it may be pure like mother-love or father-love, sister- or brother-love, but nevertheless it is a human sense of love. The love which is God is not that kind of love at all. God as Love has no relationship to anything that any human being can possibly think of as love; and so, until a person transcends all sense of human love, it is utterly impossible to understand God as Love.

Most of us are likely to entertain some idea as to what God is and then when we pray to that concept we wonder why our prayers are not answered. It is unwise to pray to any concept of God. It is far better to divest ourselves of all concepts of God. For example: in thinking and looking upon God as Love, we may turn to God and ask what I love is, and in acknowledging that it is not anything like mother-love, father-love, husbandlove, wife-love of child-live, like love for nature or love of beauty, finally we reach the place where we are willing to admit that we do not understand what love is on a God-level since we have never been God.

What is God as Mind? Quickly it comes that God is intelligence. Intelligence? How do we know that God is intelligence? What makes us call God, intelligence? To most people intelligence is considered or thought of as clearness, as

knowledge, or as the capacity to act in certain ways under given conditions but is God anything like that? What right does anyone have to limit God and certainly if it possible to know what intelligence is that surely is limitation. No, we do not even know what God is as Mind.

God is Spirit, but what is Spirit? That we can never know. As a matter of fact, how can we really know anything about God since our knowledge must of necessity be infinite? How can finite knowledge embrace the infinity and allness of God? Why not be honest and confess that we do not know what God is, and with that admission, we are really beginning to understand God because the minute we realize that we do not know or understand God, we are getting closer to It.

When we arrive at the place where we are absolutely stripped of every concept of God, every belief about God or every theory about God, then we are drawing close to an actual Godexperience. As long as there is any concept in our mind about God, it is finite, limited and circumscribed. And therefore cannot be God Itself. We only find God when we drop our concepts and thoughts about God and are honest enough to admit:

“There is only one thing that I can be sure of concerning God, and that is that God is. I don’t know why God is; I only know that I have a feeling that there is a God. “

If we were to try to define God, we would fail, because none of our definitions would satisfy us. We do not know why we know that God is; we just know.

When we reach the point where we acknowledge that God is and when we are willing to stop there and not try to define what

God is, we are at the most wonderful point in our experience for what we are virtually saying is:

“Father, I know that Thou art, I know that there is a God. I know that there is Something beyond human selfhood, but that is all I know. Now, Father, reveal Thyself.”

At that moment, we are at the point of highest treatment or prayer. Our thoughts about God, our opinions and theories, all are dead, and we are a state of aliveness waiting for God to tell us what God is. In that state, God can reveal Himself. God can always reveal Himself to the expectant and receptive consciousness, the consciousness that is willing to annihilate its human wisdom. And in true humility acknowledge:

“I know God is, but I do not know what God is or why God is, or where God is, or how God functions. I know not how to go out or how to come in.”

Scripture says that we do not even know how to pray but that we must let the Spirit bear intercession within us- let the Spirit pray. I learned in 1932 that it was absolutely impossible for me to know how to pray without usurping God’s place, but in the acknowledgement that all I know is, that God is, gradually over the years there has come the conviction that if I turn to God, and keep my mind stayed on God, the correct treatment, the correct prayer, the correct communion, the correct meditation, the correct way to heal and the correct way to teach – all of these things – unfold from within.

For a long time to come it will not only be legitimate but essential in your treatment to know all the truth that you can possibly know, as long as you are knowing the truth about God and not about man – not about person and not about condition. Keep your mind stayed on God. The Browns, Joneses and Smiths, the cancers and polios will try to penetrate into your thought, but the ability to prevent their getting in is what makes you a practitioner.

“What have I to do with thee - Jones, Brown, Smith, sin, disease, death? My work is with God. I shall keep my mind stayed on God – God, God, God.”

From “The contemplative Life” pag 93, 94, 95

A contemplative form of meditation on God

If you cannot quickly feel at peace with a kind of listening attitude, then you might begin with a meditation in which you contemplate God and the things of God. You might begin with the word God, letting anything come into your thought on the subject of God that wishes to unfold:

God is closer to me than breathing. God is already where I am, for “I and my Father are one”(Joh 10:30) and not even life or death can separate me from God.\ God is the very substance of my form. Even my body is the temple of God because God formed it.

God formed this entire temple of the universe: “The earth is the Lord’s and the fullness thereof” (Ps 24:1) . God made it in the image and likeness of His own substance.

God is really my identity, constituting my individuality. If I am a painter or a musician, God has given me the inspiration and the ability and the skill; if I am a novelist, God has given me the ideas with which I work and the skill to express them; if I am in a business or a profession, God is the intelligence that governs my activity.

As a matter of fact, if I am healthy, it is because God is the health of my countenance. God is my fortress. I live and move and have my being in God, and that is why we are inseparable and indivisible.

God in me is the kingdom of God within me, and in this oneness is that divine relationship of Father and son.

“Son, thou art ever with me and all that I have is thine” (Luk 15:31) My sonship with God entitles me to all that God is and all that God has, not by virtue of my being good, not by virtue of my deserving or earning it – because in my human capacity, I can hardly be worthy of God – but because I am the son of God, because the relationship between God and me is a relationship of oneness, because God has decreed: “Son, thou art ever with me.

God’s grace is not something to be earned or won or deserved; God’s grace is not something that takes place in the future; God’s grace is functioning within me now. God’s grace functions to support, maintain and sustain me. God’s grace functions as my inspiration, my skill, my ability, and my integrity.

I have no integrity of my own of which to boast, no honesty of my own, no morality of my own – nothing of which I can boast – because God constitutes the integrity

of my being. God constitutes my capacity for work, and God constitutes my capacity for thought and for inspiration. “Son . . . all that I have is thine” therefore, God is my all-capacity, my infinite capacity.

God constitutes the infinite nature of my supply. My supply is not limited to my activity, to my knowledge or wisdom, to what I can earn or to what anyone can give me. My supply is limited only to the infinite nature of God’s gift. “Son, thou art ever with me, and all that I have is thine”; thou art heir, joint-heir, to all that I have.” My supply is as infinite as God’s capacity is to bestow “The earth is the Lord’s and the fullness thereof” All this earth, the skies and the sun and the moon and the stars, and all the fish of the sea, and all the birds in the air, all the perfume of the flowers – all of this is mine because:

“Son, thou art ever with me, and all that I have is thine.” God is closer to me than breathing. God is with me if I mount up to heaven; God is with me if I make my bed in hell; God is with me if “I walk through the valley of the shadow of death” (Ps 23:4) I need fear no evil for God’s presence is with me, and God’s presence goes before me to make the crooked places straight. God’s presence goes before me to prepare mansions for me; God’s presence is the very meat, wine, and water of my daily life; God’s presence is the assurance of my infinite supply. Because God is my hiding place, God’s presence is my protection, my safety, and my security. I find my safety and security within me; I carry it with me in life and in death, because I carry with me the presence of God.

In this meditation, all that you have done is to contemplate God: the presence of God, the allness of God, and your relationship to God. You have dwelt in a continuous contemplation of God's allness, God's mightiness, God's grace, God's love; and having come to the end of your thoughts for the moment, you now become quiet and wait for God to speak to you. You keep silent while your ears are open as if the still small voice were about to speak to you. This voice may speak in actual words; it may come forth merely as an impression of a feeling of God's presence; or it may leave you with nothing more than a deep breath.

In one way or another, however, within the next twenty, thirty or forty seconds, you will feel It and have a conviction that you are not alone, but that there is a Presence within you. The moment you have gained that awareness, you have made your conscious contact with God and have attained the conscious realization of your oneness with God. Your oneness has always existed, but now you have taken the further and all-important step of attaining conscious oneness or a conscious realization of your oneness.

MEDITATION ON GOD'S PRESENCE

(As given by Joel Goldsmith to his students in 1960)

I am seeking nothing in the outer realm. I release all desire for persons, for things, for conditions. I drop all of my hopes and my ambitions into Thy lap, Father. Take all that I have, for all that I have is Thine. I release myself from all fears known, for Thou art in me and I am in Thee. That where I am, Thou art.

Therefore, I fear not. I fear not what mortal man can do to me. I fear not what human thoughts can do to me. I fear nothing, for I am in Thee and Thou art in me. Where Thou art, I am and

where Thou art no fear can abide. Is there anything with power destructive to Thy child?

Is there any power greater than Thy power of protection, of care, of support? Are there powers greater than God? Are there any powers beside God?

Ah, this is it. God is the only power. There are no powers to fear. No powers of sin, disease, of lack. No powers. No weapon that is formed against me shall prosper. For I am in the Father and the Father is in me. Therefore, easily, gladly, will I surrender fear. And I surrender hope, for what do I need to hope for? God is the greatest gift and God has given Himself to me. All that the Father hath is mine. What is there left to hope for?

So, I surrender my hope to Thee. If I desire God with all my heart and with all my soul and with all my mind, do I have room left to desire anything else and is there anything for me to desire after I have given my whole desire to God? I desire only God - to know Thee aright - to live consciously in Thy presence. This is my desire and all other desires I surrender unto Thee. No longer do I have any desire but to know Thee aright. Ambition? What ambition is there? What is there that one could be ambitious for after one has known God? Is there something in the world of greater value than God? Is there something of greater benefit than God? No. No. Knowing God, having God, I can have no further ambition, and I can surrender my ambition unto Thee. Hope, desire, ambition, fear.

All these I surrender. And now, there is nothing left in the external world for me to be attached to. To love my neighbor as myself - this is natural, this is normal, this is spiritual. To love my friends, to love my family - this is normal, this is natural. But nothing external attracts me now. Nothing outside of me is

greater than my love for God, my desire for God, my realization of what God's government means.

And so now, here I am inside of myself, alone with God, tabernacling with God, living in the kingdom of God within me and looking to this deep withinness - this deep pool of contentment within myself, for whatever it is that God is going to impart to me. Remember, there is no contentment to the mind that is stirred for desire for something that is outside. There is no contentment and there is no peace for the mind that is in fear of something outside. The only peace there is, the only contentment is in the realization, "I and my Father are one, and here within me is the entire kingdom of God. Here within me, God has placed His son - His beloved son. This beloved son is the reality of my being. This child of God is within me. Now, I am within and the rest of the world is without and I have no desire now to go beyond my eyelids. I'm within me.

My thoughts do not go outside for there is nothing greater than that which I have within me. And now that I am at peace within I can turn to the Father within and say, "Speak, Lord. Thy servant heareth. I wait for the impartation that is to come from Thee. To me." Deep down within me is the kingdom of God. Deep down within me is His presence and in His presence is fullness of life. His presence within me is fulfillment. All that I shall ever need in my daily life is provided for from within me, through this presence. Thy presence within me is the fulfillment of my entire life. Thy presence within me is life eternal. Thy presence within me is bread, the staff of life. Thy presence within me is wine, is water, is meat. In Thy presence is fulfillment, for where the spirit of the Lord is, there is liberty, and here, now, within me, is the spirit of the Lord.

The spirit of the Lord God is upon me. The spirit of the Lord God is within me. The spirit of the Lord God has ordained me to show forth God's glory. The spirit of the Lord God within me is my liberty, my freedom from fear, my freedom from care, my freedom from danger. Thy presence within me is my freedom from care. Out in the world there is care and trial and tribulation. But in Thy presence within me is peace, freedom, joy, safety, security, abundance. Thy presence is my abundance. Thy presence within me is the activity of grace. Thy presence within me is the fulfillment of my career on earth. Whatever it is I am to do on earth, is now successful because Thy presence within me goes before me to make the crooked places straight - to prepare a place for me, to prepare mansions for me.

Thy presence with me is the substance, the law and the activity of life harmonious. Thy presence within me is divine wisdom. Thy presence within me is divine love. Where Thou art, only love can be expressed. Where Thou art, only wisdom can be expressed. Where Thou art, only peace can be known and Thou art within me. I and my Father are here, together in communion with each other, tabernacling with each other, for the Father and I are one, but the Father is greater than I and the Father has made my soul His dwelling place. The Father has made my consciousness His dwelling place. The Father dwells within me and I dwell in Him, for we are one. Thy presence is the activity of divine grace and Thy grace is my sufficiency in all things. Where is Thy grace? Thy grace is not out in a room. Thy grace does not function out in the air. Thy grace is not somewhere between heaven and earth. Thy grace is within me. Thy grace is within my consciousness - really in the consciousness of all mankind, awaiting the recognition that I am now giving. This is life eternal, to know that Thy grace is functioning within me.

Thy grace satisfies me - in all directions. Thy grace is a law of love and of light unto me. Thy grace is my bread and meat and wine and water and Thy grace is functioning here and now, within me. I and the Father are here, together, we are one. I am in Him and He in me. And, my recognition of the Father within me - my recognition that the Father, He doeth the works.

This leaves me free - free of desire, free of hope, free of ambition, but alive and alert in the realization I can do all things through Christ. I can do all things through the presence of God within me. I can do all things. Everything - I can satisfy every demand that is made upon me - physical, mental, moral, financial - by the grace of God that dwelleth in me. I live, yet not I, The Father within me is living my life. The Father within me is fulfilling my life. The Father within me giveth me work to do and then He performeth that which is given me to do. The Father within me leadeth me into green pastures, beside still waters. The Father within me giveth me work to do and I work as the Father giveth me to do, and yet, He performeth that which He giveth me to do. For the Father within me doeth the works. I alone of myself can do nothing.

Only by the grace of the Father within me is my life fulfilled. Only by the grace of the Father within me am I led to where I can best serve God and man. Oh, yes, I must serve man. I must be a servant unto man. I must dedicate my life to my neighbor because if I say I love God whom I have not seen but do not love my fellow man whom I have seen, then I am a liar. So, in loving God supremely, I love my fellow man and love to help and to serve and to enlighten. But only by the grace of God am I led to those whom I can serve. Only by the grace of God can I succeed in serving them after I have met them. And how do I experience the grace of God? By turning within - silently,

secretly, sacredly, and realizing, here within me now, with the whole world shut out, no longer external to myself, here am I, Father, and we are one. In this silence, I pledge my life to God, having surrendered desires, hopes, fears, ambitions. I have surrendered myself to God, and now, God, fill me. Enlighten me. Teach me. Instruct me. Guide me. Lead me. Direct me. Feed me. Feed me. Sustain me from within. Thou hast revealed of old, "I am the bread and the meat and the wine and the water."

And so I know that Thy infinite source of supply is forever feeding and clothing and housing me. I know all this comes from within so I need not look without. Thy wisdom is my wisdom. Thy love is my love. My whole life is lived that Thy glory may be made manifest unto man. Ah, yes, if I were to speak of myself I would bear witness to a lie. I, of mine own self can do nothing. I have no powers.

But everything that is performed through me is a showing forth of Thy glory, of Thy wisdom, of Thy life, of Thy strength, of Thy peace, of Thy power.

Every bit of good that is made manifest through my earthly life is a testimony to Thy glory - to Thy presence - to Thy power. Without Thy presence and without Thy power I would be as a branch of a tree that is cut off and withereth. Acknowledging Thy presence within me, acknowledging Thy power, I am one with the source of all life, of all wisdom, all strength. Acknowledging Thy presence and Thy power within me, I am one with immortality, eternity, infinity. And all of this shows forth Thy glory. If I am healthy, this is an evidence of Thy presence within me. If I have abundance, this is an evidence of Thy presence within me. If I have joy, peace, harmony - this bears witness to Thy presence within me. If I serve, if I help, if

I benefit anyone, this is the testimony that Thou art with me. Thou art with me. Thou art in me as I am in Thee and we are one and all that is performed through me is Thine own glory being made manifest to the world. Thy presence - I feel it. I feel it. It is here - within me. It goes before me. It walks beside me, behind me. And always, it looks over my shoulder showing me which way to go.

Therefore, by Thy grace I walk uprightly. By Thy grace I walk confidently. By Thy grace I serve humbly and sincerely. Thy grace is my sufficiency in all things. And this, which is so sacred, this, which is the most sacred experience an individual can ever know, to be locked up within himself, with the whole outside world shut out, to be here tabernacling with God, feeling God's presence, feeling the assurance that comes with the feeling of God's presence, this most sacred experience, must also be a secret experience, for the Master teaches, "When you pray, close the door, go within your secret sanctuary and close the door," which we are doing now. Just think, each one of us is as if there were no one else in this room. Each one of us is alone - locked up inside himself with God. Only God. In communion with God. And this is a secret - a secret which we have from the world, but a secret which we share with those who prove their readiness for the experience.

We do not give our pearls to the unprepared thought. We do not teach the deepest and most sacred part of our work except to those who have given indication that their desire is for a life of the Spirit - those who have shown to us that they, too, desire to live a life tabernacling with God, living by the grace of God. Not by might, not by power, but by the spirit of God within. And so you come to the great mystery and that is this - when you have this spirit of God consciously alive in you, you have

the substance and the law and activity of all form. And you will find that this recognition, this realization, of the presence and the power of God within YOU, will appear outwardly as every form of activity, every form of supply, every form of health, every form of infinite good that you could possibly dream of and far beyond your ability even to dream. One need not desire health. Just desire to know the Father within you.

Close the eyes and rest in the assurance of My presence. For I will never leave thee, nor forsake thee. I will be with thee until the end of the world. Withersoever thou goest, I will go, whether it is up to heaven or down to hell, or through the valley of the shadow of death, fear not. Fear not. It is I. I, here in the midst of you.

Now, do you see what the mystical life is? In the mystical life the Father within us is our food, is our clothing, is our safety and our security. There is no God to send us these or give us these. Our God IS these. Our God IS freedom. Our God IS security. Our God IS joy and peace. Only - if only it is necessary to live - oh, a few moments in the morning, a few moments at noon, a few moments at night - inwardly, like this, with the world shut out, until the very feeling of God's presence is there and then take no thought for anything in the external world, for ALL things will be added unto YOU. Be careful. Never speak of this to anyone - not to your closest relatives. Not to your closest friends, UNTIL such time as your own life bears witness to the fruitage of this and then they come and seek it - and then don't give it to them until they have PROVEN their readiness for it - their eagerness for it - their desire for it. Because, you will find that your pearls can be trampled upon and you could

lose them. It is a strange thing to say that there are those who have found this and lost it in their overeagerness to give it, to share it. And the reason is, that to speak this, ordinarily, is like hitting a ball up against the wall. The wall doesn't receive it, it just sends it back to hit you. And so it is, as I voice this to you, you accept it, you receive it in your consciousness. It goes out from me, it finds lodgement within you and then it comes back up to me in a wave of love. But the moment that I try to tell this to someone who is NOT receptive and responsive, it is as if it hit up against the wall and came back and hit me instead of coming back gently, sweetly, lovingly.

You'll find that when you find someone who is seeking God, has shown by their life some measure of dedication to it, that when you share this with them, it doubles itself in you. At the very moment that you try to cram it down someone's throat, the very moment you try to give it to someone who doesn't want it, then you find you deplete yourself. Many do not realize that when the Master was teaching the multitudes he was often depleted. And the reason was, that he was giving out this fullness of the spirit and it was merely bouncing back - lying at his feet. Very often, when we have a lecture, afterward, there is a feeling of depletion. As if you had given out all of your good and left yourself blank. But this never happens in a classroom. Never. On the contrary, I have never known a session of a class that didn't leave me more elated, more uplifted, more filled with the spirit, than the beginning of the class. The reason is, those who come to the class come with open consciousness - receptive. They have indicated in their lives or they wouldn't be in the room if they weren't dedicating themselves to a higher awareness, to a higher consciousness and so they are receptive and responsive and they receive and they give back.

"The Father within me." This is merely a term. But each one discovers for themselves that which God is to them. Each one feels within themselves whether God is the Father within, or whether God is Love, or God is Life. Some find the spirit of Christ dwells in them. Some, the spirit of Love, the spirit of Life. Each one finds this presence within themselves and the presence assumes an identity. It is perfectly natural for some to feel this is "the Father within me". It was perfectly natural for Abraham to feel, "This is my friend."

Sometimes the question is asked of me, why it is that "Dear Friend" is such an important part of my life. My letters start that way - even the monthly letters. Always, "Dear Friend". And the reason I tell you this is that God is to me a friend. God is to ME. And when I say "Dear Friend" to you, I am recognizing my Father in you. When I write "Dear Friend", it is this presence within me to whom I am speaking and it is this presence, this friend within me, who is speaking through me - to you. But again, there are times when it is as if the very presence of love in me or the very presence of life. But whatever it is, it is THE presence. It is THE presence and it is THE power and that is why, in the Infinite Way, our entire basis is that God ALONE is power. There are no powers external to us. There are no powers of evil and there are no powers of good. For the only power there is, is this presence within me. It is the only presence. It is the ALL presence. And it does not have to contend with other powers. It does not have to fight other powers or overcome them. For there ARE no other powers. This that I feel as the Father within me, this that I feel as a loving presence, is the ONLY power. And that is why, in the Infinite Way, there is no reason to live by might or by power. There is

no reason to struggle to heal disease. There is no need to struggle to overcome sin. There is a presence within US which does the work, and the work isn't fighting or overcoming. It is almost as if it were dissolving a picture. And nothing more nor less than that. It is not a power in the sense of doing anything to evil. It is only a power in the sense of maintaining and sustaining its own divine creation - from Thy spirit.

And so, when temptation tells you that you are facing a problem, regardless of the name or nature of the problem, regardless of its depth or height or width, regardless of its seeming power, just ask yourself that question, "Whither shall I flee from Thy presence? Thou art here. Thou art here. Whithersoever I go, Thou goest. Wherever I am, Thou art." And rest, rest in that presence and let IT perform its function. If there is a disease to be healed, let it do it. If it is a sin to overcome, let it do it. If there is something in the nature of supply, to be supplied, let it do it. Don't send it out. Don't make it your messenger. Don't try to empower it. Rest in it. Feel the presence. Rest in it. And then realize regardless what devil stands before me, this presence will dissolve it. This presence will reinterpret it. You need not fight. The battle is not yours. Rest in the Word and watch the evils of the world destroy themselves. This is not merely true of your individual problems. But you will one day be so happy to watch the great evils of this world dissolve - right before your eyes - as you look out upon the evils of this world and smile. "Thou couldnt'st have no power unless it came from God. We need not fight. We need not fear the armies of the alien. We need not fear what mortal man can do to us. Why? We have the Lord God Almighty. We have this divine presence within US. Then what is there to fear? And what power remains in the world in the presence of infinite power? And so, be not

surprised that we ARE going to witness the overcoming of all evils in the world. Not by having prayer groups to pray for peace. The world has had these for generations. Not by praying to God to destroy our enemies. That's been going on for thousands of years. Just in one way - settling back in peace - feeling this divine presence. And then asking yourself, "What other presence is there than this? What other power is there than this? Who has empowered evil? WHO has empowered, WHAT has empowered mortal mind?"

And the answer comes back, "Nothing. Be not afraid, it is I. The battle is not yours, you need not fight. Stand ye still and see the salvation of the Lord." And you will find this - after these meditations in which you retire within, leave the whole world outside. All your desire, all your hopes, all your fears, all your ambitions, surrender them to God. Settle down in peace. "Here I am, Father. Thou in me and me in Thee." Then, when the presence of the spirit announces itself you really will feel there is nothing left to fear. For there are NO powers. There is no presence besides this. This that I feel within me, is the Infinite All, beside which there is no other. When you close your eyes this way, when you have shut the world out, there is just you and that which sent you forth into expression. That which is responsible for your birth. That which is responsible for you every day of your life. But the reason life hasn't been successful is that we have lived it through personal sense instead of a daily surrender to this presence within. No one's life would ever be a failure.

No one's life would ever end in weakness and fear and debility who surrendered their life every morning to this presence within and let IT take over the day. I live, yet not I. This presence

within me lives my life and, for a long, long while it is necessary that we retire within ourselves several times a day to make this surrender, until one day, a complete and perfect surrender actually takes place after which you discover that you're NOT living your own life anymore nor thinking your own thoughts but it's always the Father is living your life, the Father is thinking through you. The Father is living through you. And then, if there are any desires or hopes or ambitions, it is the Father expressing HIS will, HIS desire, HIS power, HIS presence.