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THE INFINITE WAY JOEL S. GOLDSMITH

(TO JUDGE IF THE INFINITE WAY IS YOUR
SPIRITUAL HOME)

Something About The Infinite Way Teaching

Study – Guidelines

P r e f a c e

Bertus::

Some are led directly, others through other teachings to the infinite Way. The less “intermediate stations” the purer your consciousness and the less you are conditioned by other teachings.

JOEL says in “Living Now“, page 19:

....they are still engrossed in living their own lives. They have not accepted themselves as a part of The Infinite Way consciousness, and they are, therefore, living part of their life following the Infinite Way and part of it with some other form of metaphysics, or sometimes with six different forms. Such students do not wholeheartedly embrace the principles of any

particular teaching , and consequently their consciousness is united with nothing.....

Bertus:

Furthermore JOEL says on t h a t same page:

.....From the moment a student realizes t h a t The Infinite Way is his way of life and has united himself with it, he begins to find t h a t the Infinite Way consciousness itself maintains his freedom for him.....

Bertus:

How can you discover for yourself if The Infinite Way is your Spiritual Home?

JOEL has – so to speak – made kind of a ”test“ that you will find enclosed.

I - in conformity with Joels teaching – give you in serious consideration before reading to turn within in prayer and meditation to T H A T What – lacking a better terminology – we call “God“ or “Father“ and like and to pray for GUIDANCE along lines such as:

“Father, give me Light on what I may read. Is this the Way of Life THOU hast in mind for me.....
THY Ways are not my ways and THY Thoughts are not my thoughts....“

After t h a t you – so to speak – do the test and you can then discover for yourself if in fact The Infinite Way is your Spiritual Home.

Something About The Infinite Way Teaching:

Though it is impossible to summarize the many books, taperecordings in a few sentences, I give you – as “Extra“ to above TEST some further information on The Infinite Way Teaching, so t h a t in a way you may get an idea of The Infinite Way. Further study of course is recommended.

STUDY – GUIDELINES:

Finally I also refer you to enclosed Study -guidelines (order in which Joel indicates his writings must be studied and like). Should you have t h a t pamphlet, also see Lorraine Sinkler’s pamphlet *Mysticism For Today*.

Info from:

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From: *Living Now*, page 152:

Joel:

You can now know whether or not you can respond to The Infinite Way, and any new seeker can judge for himself if The Infinite Way is possible of attainment for him.

Spend a week living in Chapter Ten, “Meditation on Life by Grace,” in *The Contemplative Life*. *) If this makes your heart sing, this message of The Infinite Way is your spiritual home. Then, you are ready to begin at the beginning of this book and build a new consciousness, and all the other Infinite Way writings will open up to you as a bud opens into a flower.

*) Chapter: MEDITATION ON LIFE BY GRACE from The Contemplative Life:

Joel:

The greatest spiritual blessings that come into your experience are not brought about so much by what you know of truth as by the degree of silence you can maintain. What you know of truth, that is, of the letter of truth, acts only as a foundation for the real demonstration of spiritual living.

Beyond a few simple statements of truth which every truth-student must understand and realize, there is little of an intricate or difficult nature that one has to know so far as knowing truth is concerned. The difficult part comes in developing a state of consciousness which enables him to be inwardly still.

Except for the realization of the true nature of prayer, which carries with it the understanding that God does not have to be appealed to or used, and the understanding that all the presence, substance, power, and law of God are where you are, silence is far more valuable than all the speech and all the teaching that can be given. That is why a person can usually do far greater work as a practitioner than as a teacher because a teacher is constantly being called upon to speak, and what he says sometimes deflects from the inward realization that God is. To be able to abide in the is-ness of God is far better than all the teaching or talking in the world. It is not what a person says that does the greater works: it is the quiet, peaceful realization.

The first and very simple rule is not to reach out to God for something, to be sure that you do not believe you

need a God-power, and to realize constantly that your only need is for the realization of God's grace. Aside from that, the less talking you do about what you know the better for you and, for those you are helping.

This is especially true for those who are teachers because it is when they are not teaching that they are living closest to their spiritual center. Then, they are not thinking and speaking through the mind, saying things that oftentimes sound foolish. Words always sound foolish to the real teacher because anyone who has advanced to the point of being a teacher knows that God is not reached through speech or through thought:

God is reached only through silence. The one legitimate excuse there is for voicing truth is to teach it, and the only reason for remembering even a little bit of truth is so that you can settle down in conscious union with God and thereby in union with your good.

God's Omnipresence

Most persons believe that there is a power of good and a power of evil, and they are always trying to get some power of good to do something to a power of evil. As you enter the spiritual life, however, you soon become aware of the fact that all mystical teachings, and especially the revelations of Christ Jesus, are based on the concept or idea of "resist not, evil," and "take no thought."

The major point that everyone on the spiritual path must constantly remember is that he is not seeking a power—not even a God-power—to do anything for him or for anyone else. It is not that he does not need God-power, because God-power is forever present; but no one can

bring the power of God into his experience by praying for it, by asking for it, by sacrificing, by being good, or by observing rites, rituals, fast or feast days.

God is omnipresence. “The place whereon thou standest is holy ground” because the presence of God is there. So you do not have to spend time wondering how to reach God, how to bring Him into your experience, or how to make yourself worthy of Him, but you live and move and have your being in the realization that wherever you are, God is. It makes no difference whether you are sick, momentarily sinning, temporarily in lack or limitation, or even if you are dying. Right where you are, God is, and your function is merely to keep remembering that, but not to try to make it happen because it is already true.

Never forget that you do not have to ask God for anything; God is already closer to you than breathing; God is already omnipresent where you are; and more than this, God is the all-knowing intelligence that already knows your need. Therefore, do not waste any time telling God what you need or when you need it or how much you need because it is His good pleasure to give you the Kingdom.

Why We Do Not Experience the Kingdom

The question may arise in your mind: If God is present, if God already knows my need, if it is God’s good pleasure to give me the Kingdom, then why am I not experiencing it? The only answer to that question is that instead of recognizing that God is, that God is present where you are, that God already knows your need, and

that it is His good pleasure to give you the Kingdom, you have perhaps gone way off somewhere trying to find God, trying to get God-power, trying to discover what you can do to bring God into your experience. *You* have been looking in the wrong direction: You have been looking where God is not, that is, where God is not as far as your immediate demonstration of harmony is concerned.

Moreover, you are perhaps expecting God to give you health, supply, companionship, or home; and if you are, you are praying amiss. The Master is very clear on that point: “Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” Abide in what words? The word that God is and that God is where you are, that God does know your need and gives it to you freely, and that your function is to relax and to be a beholder, letting God’s grace unfold.

Being infinite, God cannot give you anything but Himself, and when you pray for something other than God, you are praying amiss. When you pray to God for health, for peace on earth, for supply, for home, or for companionship, you are praying like the pagans who began this whole practice of that kind of petitionary prayer thousands of years ago.

There is only one legitimate thing for which to pray *to* God and that is for the realization of God’s presence and God’s power. It is legitimate to ask God to give you Himself, but nothing else. As a matter of fact, there is nothing else anyone could need or want. When you have attained the realization of God’s Self,

you will recognize how wise and true was the Master's statement, "All these things shall be added unto you"; only be sure that you are not taking thought for these things, and that your whole desire is for the understanding of God:

Where I am, God is; and God knows all about me. He knows my need before I do, and it is His good pleasure to give me the Kingdom. I will relax and rest in His word; I will not seek to use a God-power, nor will I seek to influence God.

As you go through the day, discords will most likely present themselves to you, and oftentimes they will be in the form of erroneous persons. If so, you will be called upon to realize that in the presence of God there is only the person of God's creating. At other times, evil may present itself to you as some kind of a negative law: a law of matter, weather, or climate, and it will be necessary for you to know that inasmuch as God is Spirit and infinite, the only law must be spiritual law. When your prayer is a complete relaxing in the Word, you are fulfilling the requirements of prayer, the prayer which is a realization of God's presence and power.

God is Your Dwelling Place

Many persons have been taught that if they wanted something, they should pray for it. If they needed a new home, they prayed specifically for a new home or did "mental work" about it. But in The Infinite Way, or for that matter in any other mystical teaching, no one would do "mental work," take thought, or pray about attaining

or acquiring a home. What he would do would be to settle down into a meditation, and if he found it difficult to become still, he might begin by realizing:

There can be only one home because I live and dwell in God; I live and move and have my being in God.

Who would want to live in any other place? Who would want any other home? Heaven forbid that I should want any home other than the “secret place of the most High,” or that I should ever desire to be any place other than “hid with Christ in God,” established in my spiritual home in the bosom of the Father.

“He that dwelleth in the secret place of the most High” will always have a beautiful home. And so, as you ponder this idea of your real abiding place for just a few minutes, you become very still. Now you have no desires; now you are not struggling to get something; and when you have released your desire for anything in this world, you automatically find yourself at peace. Then, in quietness and in stillness, there comes this conviction:

Where God is. I am. I am ever in His presence because I and the Father are one, and all that the Father has is mine.

That will constitute your prayer or meditation, and then having attained the realization of your oneness with God, what

you call your physical dwelling place, your house or human

home, will appear. You will not have to chase after it.

It will chase you. You will not have to hunt for it: It will run

around
hunting for you until it finds you.

Dealing with Daily Problems

If your problem were one of finding employment for yourself or a member of your family, the one thing you would never do is to pray or do “mental work” for employment. Again you would turn to the Father within:

God is infinite, and therefore God must be the only employer; but since God is infinite, God must also be the only employee. Employer and employee are not two beings, inseparable and indivisible.

The Father says, “Son . . . all that I have is thine,” so whatever employment the Father has, the son has. And this is not in the future tense: This is in the present tense—now. All that the Father has is mine—all the activity, all the employment, all the recognition, all the reward.

All that the Father has is mine, for “I and my Father are one.” ~ We are not two; we are not separate from one another; we are not divisible: we are indivisible; we are one: and so employer and employee are one.

Here where I am, I and the Father are one, and in this oneness is my completeness.

Just as you do not have to chase after a house, so you will not have to chase after employment. Employment will chase after you because it is already a part of your oneness with God. Since in your oneness with God you are inseparable from God, you are also inseparable from

your good—from your dwelling place, from your employment, from your supply.

God is my supply: God is my meat, my wine, my bread, and my water, God is all these things. When God gives me Himself, He is giving me bread, meat, wine, and water. God's selfhood is my food, my clothing, my habitation, and my transportation.

In other words, when you have the conscious realization of your oneness with God, you have supply. To pray for supply, do “mental work” for supply, or seek God’s power to get supply would actually act as a barrier to the demonstration of your supply. The only demonstration of supply you can make is the demonstration of conscious oneness with God.

How can you pray for health when God is the health of your countenance? God has no health to give: God is Himself health, and when you have God you have health. Any prayer for health or any “mental work” for health is a waste of time because the only real demonstration of permanent health is the attainment or achievement of God.

Only One Legitimate Desire

Inasmuch as God already is and is closer than breathing, you cannot really achieve God: you can only achieve the realization of God’s presence, Which is already always with you. When you stop trying to get health and understand that There is but one thing to get and that is a realization of God, you become quiet, and something

marvelous happens inwardly and outwardly when you stop desiring something external to yourself.

I seek nothing outside of me: nothing and nobody. I have no desire for anything in this world, except to know Thee “whom to know aright is life eternal.”

I can give up all other desires because in knowing Thee aright, I am at one with my entire demonstration of life, harmony, wholeness, completeness, and perfection.

Let me say to you now, to you, my students, that after all the work that has been going on with you these many months and years, you have been brought to this place of realization where you should now have the capacity to drop all worldly desires. All that has taken place these past months and years has lifted you into a consciousness where you should now have the capacity inwardly to close your eyes in this conviction:

The whole kingdom of God is within me. I do not have to look outside to “man whose breath is in his nostrils”. I do not have to look outside to “princes”: to person, place, thing, circumstance, or condition. I do not have to go to holy mountains or holy tempels or even to holy books.

All t h a t I need now and all t h a t I shall ever need is already within me.

All t h a t I could ever hope to achieve by prayer, by study, and by meditation – all this – is now within me, and I need not look outside. I need not attempt to demonstrate anything; I need not attempt to pray. Now I can commune with God within, releasing myself from all desire for any earthly thing.

You can always know whether or not you are praying aright. Do you have in mind the attainment or accomplishment of any earthly thing? If so, you are not praying aright. Each one may use this as a yardstick; “What am I desiring? What is the object of my prayer?” If it is any earthly thing, if it is anything in the external realm, you are praying amiss. But when you are praying and knowing t h a t your desire is to know Him aright, to realize His grace, when your desire is to abide forever in the “secret place of the most High” t h a t you may know His will, then you are praying aright.

“Let the words of my mouth, and the meditation of my heart be acceptable in thy sight.” Let the meditation of my heart be a continuous song of praise and joy. The kingdom of God is within me. How I love Thy laws — Thy spiritual laws! How love I Thy Grace! How I love to tabernacle with Thee — to live and move and have my being in an inner realization that Thou art ever with me.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.” Thou ledest me beside the still waters; thou makest me to lie down in gree pastures. Oh that my life might be lived in thee, for Thee and with Thee, and that I may always be satisfied with Thy great gift of Grace.

“The earth is the Lord’s, and the fulness thereof,” and “Son, thou art ever with me, and all that I have is thine.” How can I then desire anything from anyone? How can I desire any condition or any circumstance? I can only abide in the center of my being and realize with gratitude that In quietness and in confidence is my

peace: not in taking thought, not in seeking a God-power, but in quietness and in confidence do I find my peace, my rest, my abundance, my companionship, and my home.

Only when I have God does my human companionship appear and appear harmoniously; only when I have God do I have abundant supply; only when I have God do I have health.

God is within you now, and you are in God now; you already have God's presence where you are; but it is your conscious remembrance of that Presence which brings it into manifestation.

“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” —only be sure that you are not seeking things. Train yourself to have no desires, but the one great desire to know God:

I have no desire but the desire to walk with God, to serve God, and to love God. I have no desire but that God's grace may be revealed to me, that God's law may be made known to me, and that God's will may be expressed in me. All my desires, all my longings—all these have to do with God, not with anything or anybody external to me.

I already have the kingdom of God within me. What more can I have? As I abide in that Kingdom and am still, the feeling of God's presence comes alive in me; there is an awareness that I am one with God and that God is on the field. There is nothing more to do: just to be quiet and let my heart overflow with *gratitude*.

Your Own Will Come to You

The enlightened consciousness that is attained is itself the health and the bread and the meat and the wine. It is not that you gain enlightenment and then do something with it, but when you receive enlightenment you have nothing further to do, for *it* is doing and being. You are but the beholder of what this light is doing.

The light is attained in that moment when you have no external desires, when you have the knowledge that it is only God's grace, God's will, and God's law that you are desiring to know. It works like a charm. The moment you stop chasing something, it begins chasing you; the moment you stop desiring something, it comes into your experience; the very moment you stop running after something, it begins running after you. As your desire for anything, anybody, or any condition in the external world comes to an end, you begin to live this inner life of conscious oneness with God, and then your external life begins to take care of itself. There is an invisible Presence, Something that you cannot see, hear, taste, touch, or smell, going before you to make the crooked places straight, to prepare mansions for you, and to bring unto you your own. It is very much like what Burroughs says in his poem "Waiting":

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea
I rave no more 'gainst Time or Fate.
For, lo! my own shall come to me.

When you no longer want that which is external and which you believe is for your good and when you are willing to let God fulfil Himself as you and abide only

in the desire for spiritual realization, you will find that your own will come to you, too: your dwelling place, your transportation, your food, your clothing, your housing, your employment, your investments. Whatever is of a rightful nature that should be a part of your human experience comes to you because it is a law that the Word becomes flesh, becomes experience, form, and effect, not by virtue of what you may do, but merely by virtue of your inner life of contemplation and realization, a life of living, moving, and having your being in God and having God live and move and have His being in you, so that God and you are eternally one in realization. Actually, you are already one in relationship, but without the conscious awareness of that oneness, it is as if there were no God in your experience. Conscious awareness, conscious knowledge, conscious realization: always remember those important words. You must be conscious of something before it can be manifested in your life. Therefore, if you want God and God's grace in your life, you must constantly be consciously aware of God's presence.

Undoubtedly, there are people in the world whose only desire is for money, name, and fame, and if they are willing to struggle and devote their twelve, fourteen, or sixteen hours a day to the attainment of those things, they will most likely gain them. But how many who have succeeded have found after they have attained that success that it was dust in their hands and that it brought no satisfaction, peace, or comfort—sometimes not even safety or security?

On the other hand, those who spend only a few hours of the day consciously aware of an indwelling Presence, of God as the Substance of their good and as the Source

of peace, safety, and security, find that God is their high tower and fortress. God cannot give safety and security; God can give only Himself, but in God there is safety and security. God cannot give peace to anyone: God can give only Himself, but in God there is peace.

Seek Me

“In thy presence is fulness of joy. Where the Spirit of the Lord is, there is liberty.” Do you not see that the world has lost its way *seeking* peace, safety, security, home, supply, and companionship when all the time the great need was to seek God, seek the realization of God’s presence, seek to know Him aright. Turn within again and again and realize:

The kingdom of God is established within me. I do not have to go anywhere or seek anything. I need only know: be still and know. “Be still, and know that I am God.” ‘ Be still and know that I who am speaking to you from within am He. Be at peace; I fear not. I am He and I am with you; I was with you before Abraham was; I will be with you unto the end of the world. Why seek anything? Why desire anything? Why pray for anything? I am here in the midst of you, and I will give you all things: more than you yourself could ever ask for or know or want. But leave it with Me.

I am here in the midst of you. Trust Me; listen for My voice. Be still and know that I, here in the midst of you, am God. Be still and know that I am closer to you than breathing—I, God, am closer to you than breathing. You need not fight; you need not struggle. It

is not by might, nor by power. but by My Spirit. by the I that is within you. Relax, sit back, be quiet.

In quietness and in confidence, everything will be revealed to you. In My presence, there is fulfillment. Where My presence is, there Is peace, there is safety and security and harmony.

My grace is functioning within you—the grace of God, Rely on It. “My grace is sufficient for thee.” Rest, abide in this Word, and let this Word abide in you.

“I will never leave thee, nor forsake thee.” Relax. I will be with you unto the end of the world. Do not struggle; do not strive, I in you, and you in Me! What else is there? What more is there?

I am your bread, meat, wine, and water. I am the resurrection of your body—I, this Power within you, is the resurrection. It will rebuild your body if the years of the locusts have eaten it. “Destroy this temple, and in three days I will raise it up’ I in the midst of you, not somebody up in a holy mountain or somebody in a holy temple. No, I in the midst of you will raise up the temple of your body, a whole new body, if you will just relax in Me, relax in the assurance that I have been with you since before Abraham was and that I will never leave you, nor forsake you.

I am the resurrection of your body, the resurrection of your home, the resurrection of your fortune and of your fame. I am the resurrection of anything you have ever lost. I am the resurrection and I am the life, and this I that I am is the I that is within you, closer to you than breathing and nearer than hands and feet.

But do not seek Me for loaves and fishes: seek Me for Me; seek to abide in Me; seek to know Me aright—Me in the midst of you. Seek to find

your peace and safety and security within Me. Do not seek loaves and fishes: seek the realization of Me, and I will be the Presence that goes out before you to make the crooked places straight. I will be the love that greets you in every Soul.

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!

Something About The Infinite Way Teaching:

Bertus:

As you no doubt will observe when studying the Message of The Infinite Way MEDITATION is a basisprinciple. What Joel understands by MEDITATION may appear from enclosed pamphlet:

JOEL:

MEDITATION

Our meditations should be getting better and more fruitful with each passing month, because now we see that

we should not be trying to accomplish something In meditation. Meditation is not a mental effort, meditation is not a *seeking* to achieve something. since there is always that at the centre of our being which is already governing us, our function is to be sufficiently relaxed so that we become aware of that government and subject to it, Therefore, meditation is not a mental effort, a *striving* or a seeking, it is rather a relaxing. Meditation is much like inviting God to enter us, or to speak to us, or to make itself known to us. It is not an attempt to reach God, since God is Omnipresence. “Where God is, I am; where I am God is. since we are one”. So there is no need to reach for God, the purpose is to be still and let the awareness of God permeate us. The activity is always from God to us, not from us to God. We are not seeking to reach God. We start with the realisation that where I am, God already is and therefore we seek a state of stillness in which we may become consciously aware of that Presence. The Presence already is, the Presence always is; in sickness or in health, in lack or in abundance, in sin or in purity, the Presence of God always already is. There is no seeking after it; there is no striving after it, we begin with that realisation. God is, God is where I am. I and the Father are one. In that realization you relax and invite the Father to reveal Itself: “Speak Lord, Thy servant heareth” That is really the main function of *meditation*. Meditation is that ability to recognize that God already is where I am, and to relax and to let It flow. That is really what makes it difficult, since we have been trained to pray with our thinking mind, as if you could reach God With thought. No one can ever reach God with thought or through thought. No one can

ever reach God with the mind, no one can ever reach God with conscious thinking. You can only reach God through receptivity. You can prepare yourself to reach God with conscious thinking. You can prepare yourself by reminding yourself consciously "I and my Father are one." All that the Father hath is mine. The place whereon I stand is holy ground. Where I am, God is. 'Even in this bed of hell or in pain, or of fear, or of sin or of lack, right where I am God is. I am reminding myself of 'that with my conscious thinking, but that is not really reaching God. That is only a preparation, so that having reminded myself of those truths, I can now relax and say "All right, now that I know that, Father, now come in. Speak Lord, Thy servant heareth. I will listen for Thy voice." It only takes a minute of that silence, of that inner peace and your meditation is complete. Because it really makes no difference whether you see visions, or see colours, or get messages, that is all beside the point. It is not necessary. It sometimes happens, but it is not necessary. The only thing that is necessary is dat ability to prepare ourselves for the entrance of God into our conscious thought, be silent for that half a minute, or minute of two minutes, and then be about our business. We have opened the way, and at any given point after that, God will make Itself known to us whenever the necessity arises. We may get out assurances at the moment of meditation, we may not. We may be awakened out of our sleep to receive it, or we may receive it when we are doing our housework, or when we are cooking or when we are out marketing or shopping or in our business office. You never know when God will speak to you or in what way, but of this you ,may be assured: that living this

meditation, giving sufficient periods, to maintaining this contact, you will be under Gods government and that means that at any moment that there is a necessity, a need, God will speak to us.

Pure Mysticism:

Bertus:

The Infinite Way is a pure mystical teaching. It is Western mysticism as well as a unique message with unique principles. There is NO connection with other teachings though the same terminology might be used.

JOEL:

From: The 1958 Infinite Way Letters, pag 140/141:

That The Infinite Way is a teaching concerning the mystical or spiritual way of life was made evident in our first Chicago class work of 1958 when the entire subject of the first week of class dealt with the mystical way of life, The recordings of this class will soon be heard in every city and every country where Infinite Way tapes are available,

The meaning of the words “mystic,” “mystical,” and “mysticism” is not understood and because of this misunderstanding, mysticism is often thought of as something undesirable. One of the reasons for this is that one rather well-known dictionary defines these words as something mysterious, dark, and sometimes evil. Webster’s dictionary, however, gives the definition which is understood as being correct according to common usage today as well as in past

centuries. A mystical teaching is any teaching that reveals the possibility of receiving direct impartations from God or achieving conscious union with God. This definition accurately describes The Infinite Way, which teaches that through meditation it is possible to reach the kingdom of God within and there commune with God and eventually hear the still small voice. In fact, the entire purpose of the teaching of The Infinite Way is to bring seekers of God back to the original teaching of Jesus Christ and to the teaching of other mystics who have always taught that, since the kingdom of God is within you and me, it is possible through prayer, meditation, and communion to become consciously aware of this divine Presence and to experience this Presence as the very Christ or Son of God within us, actually living our lives for us.

The purpose of the spiritual or mystical way of life is to bring God into our daily experience and thereby assure ourselves of a life lived by God's grace rather than by the sweat of our brow. It is our birthright as children of God to live as heirs of God and to live not by might, nor by power, but by God's Spirit, and to understand that this battle of life is not ours but God's, and that we can stand still and witness the salvation—the experience—of God in our individual affairs. Throughout all ages this has been described as the search for the Holy Grail, the search for God, the search for Truth, or the search for ultimate Reality.

From: *Conscious Union with God*, page 222:

The true meaning of mysticism is any philosophy or religion that teaches oneness with God. Mysticism

reveals the possibility of receiving impartations or guidance directly from God, of communing with God, of being consciously at-one with God and receiving good from God without any intermediary.

And so the teaching of The Infinite Way is a mystical one because, above all things, its purpose is to achieve oneness with God.

One of the highest mystical statements of which I have any knowledge, one which will provide you with a passkey to heaven, a key to harmony of mind, body, and business, health and wealth and all other things is: Your oneness with God constitutes your oneness with all spiritual being and things.

From: Conscious Union with God, pag 230/231:

The very highest mystical statement of truth t h a t I know is, “My kingdom is not of this world“ I doubt that Jesus ever said anything of a more mystical nature than that. He could say later, “I have overcome the world,” because of his realization that “My kingdom is not of this world.” That statement immediately sets us free from the desire for person, place, thing, circumstance, or condition. It sets us free from the world of effects and makes it possible for us to live in conscious union with Cause, with God.

Silence & The Nature Of Error:

Bertus:

Furthermore this teaching is a teaching of silence, to turn within and through meditation and prayer contact the Source but certainly NOT discuss Truth. In this

view hereunder a fragment from the Monthly Letter November, 1992 in which Joel dwells on this subject. You will also find another unique principles of The Infinite Way, viz: impersonalizing error. In other teaching the battle between good and evil is largely dwelt on as well as seeking a God Power to conquer the evil and like... in The Infinite Way such idea is relinquished. It claims t h a t evil is impersonal, a belief in two powers. All power is from God and Gods Creation is perfect. It is like light and darkness. Where there is light, there simply is no room for darkness.

JOEL:

From The November, 1992 Monthly Letter, page 2, 3, 4:

Do not be interested in anyone's opinion. I can assure you there is nothing to discuss about Truth. The discussion of Truth is an utter waste of time because there is nothing to be discussed. You are the Christ of being and that is all there is to it! If anybody wants to discuss that with you, let them go home and discuss it with themselves. Do not waste time.

The Truth is that all evil is impersonal, it is a universal belief in two powers. It is a universal malpractice or anti-Christ. There is no use discussing that, that is Truth. Discussing it will not change it, it may make you doubt it in the end. However, holding to it, abiding in it, and proving it, this is the whole story.

That is why, when this Truth is presented to you, that you be very careful that you do not present it to anyone else. Be very careful that you keep it locked up inside of you as a very sacred secret until you can demonstrate it. If you go around talking about it, discussing it,

somebody is going to call your bluff and say, “Prove it!” Then you will have to be like the man who said, “Oh, no, no, I teach the Truth but I do not heal.” Now, you know that can’t be, not any more than an airplane instructor can instruct if he can’t pilot. At least, you would not want him to instruct you if you felt he couldn’t pilot.

Truth is not subject to discussion. There are remain laws of Truth that have been laid down by the mystics who have been God-inspired or God-endowed. When you hear or read these Truths, you either know that it is Truth or you are not ready for it. If you are not ready for it, keep on searching. However, if you do feel the rightness of what you hear or what you read, keep it very sacred and very secret. Lock it up inside of yourself and practice it because it is all taking place up here in your consciousness. Then, when you begin to witness the fruitage of it and someone collies to you and says, “What is Truth,” you can begin to explain what you, yourself, have learned and are demonstrating, however do not permit them to discuss it with you. Do not do that. I can assure you, they will prove to you that you are all wrong.

There was a reason why the Master taught that you should not pray to be seen of man. When you pray, retire into the inner sanctuary of your own being and do your praying in there, and let the evidence of your praying be outwardly manifested. *The Father that seeth in secret, rewardeth thee openly.* If you do all of your treating in secret, all of your praying in secret, the results will appear outwardly. Then, when you are called upon to explain or teach, you can. However, when you do, be so well prepared within yourself, be so

convinced, that you do not ever permit anyone to discuss it with you. Never, never! Not in all my years in this work have I ever permitted anyone to discuss Truth with me. I state it and there it has to be. Take it or leave it, but do riot discuss it with me, do not argue it with me. I am not interested. This is it, the way it has been revealed, and I can demonstrate it, but that is the end of it!

What The Infinite Way Reveals:

From The 1957 Infinite Way Letters, page 91:

THE INFINITE WAY REVEALS:

- I. The nature of the Christ-experience
 - A. A present possibility
 - B. B. When achieved, the Christ takes over our experience
 - C The Christ acts as a power performing that which is our work
 - D. The Christ draws to us everything necessary to our daily life
 1. Persons
 2. Things
 3. Supply
 4. Opportunity
 5. Activity
 6. Reward
 7. Recognition
- II. The nature of God, correcting the false impressions of current teachings

III. The nature of the Christ-mission,
now and of old, correcting prevalent

IV. beliefs

IV. The nature of prayer according to the revelation of
Jesus Christ

A. Receptivity to the Word which is uttered or
expressed *to* you from

within you

B. Prayer is the word of God

1. Not something a person speaks or thinks

2. That which God utters and we hear, receive, or
become aware of—"he uttered his voice, the earth
melted"

V. The nature of spiritual meditation leading to
communion and union

VI. The nature of individual being

A. "I and my Father are one"

B. God constitutes individual being

1. I have all that the Father hath

2. A. Infinity

3. B. Allness

4. C. Supply

d. Home

E. Companionship

2. Nothing can be added to individual being

a. Through Christ, I can do all things

Through my Christhood, I am and have all things

c. I have meat, wine, water

d. Instead of drawing to me, I live out from the centre

VII. The nature of the healing and saving power

A. Healing is not the result of conscious thinking,
but of ideas imparted to consciousness from
within

B. God is

1. Perfection is—completeness, harmony, health, joy

2. We must bring ourselves into this perfect state of being

a. Acknowledge him in all thy ways

b. “Thou wilt keep him in perfect peace, whose mind is stayed on thee”

c. “Abide in me, and I in you

C. Healing does not improve the mortal man, but reveals the Christ-man as individual you and me

VIII. The nature of error

A. Understanding the nature of that which appears as error

B. Knowing neither good nor evil

IX. Truth revealed

A. By being consciously known, read, and declared

B. Through receptivity, Truth is imparted from within

GUIDELINES FOR STUDYING THE INFINITE WAY WRITINGS.

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Many times students asks in what order The Infinite Way writings must be studied. What is for "beginners" and what is for the "advanced". These questions best are answered by quoting hereunder from the writings by Joel in order to give an impression.

Joel:

From: MONTHLY LETTER AUGUST, 1984, pag 14

I recommend that students start with the introduction to my book *Living The Infinite Way* spending several days on it and then going on into the book. Then I recommend spending two or three days studying the introduction to my book *Practising the Presence*, then go on into the book. Why all this time on the introduction? Because the introduction sets a foundation: the object of the book, what you are to attain, why you are to attain it, and the reason for all that follows. Reading books of that nature without knowing why or what the expected result is, is folly!

Then I turn the student to *The Art of Meditation* and *The Art of Spiritual Healing*.

From there on, any of *The Infinite Way* books in any order.

However, I always point out that *The Infinite Way Letters 1954, 1955, 1956, 1957, 1958, 1959* and *Our Spiritual Resources* and *The Contemplative Life* (This book is also called "The Infinite Way Bible") contain in every chapter certain principles and their application.

I do not know at what point students will be ready for *The Thunder Of Silence* and *A Parenthesis in Eternity* because these two books are a hundred years ahead of their time.

Each MONTHLY LETTER is a lesson which is an outline for study and practice. I encourage each group to have one night a month (one day a month) so show the students how to pick out the "pearls", how to apply them, how to use them, and how to live with them, because this

is your study. The Monthly Letter is the study. The Letters give you give you the working principles.

As to The Monthly Letter itself, translator refers to the fragment on page 148 of The Spiritual Journey of Joel S. Goldsmith :

If they are students, be assured that I am standing over them with a whip to see that they are using that Monthly Letter, that they are studying these writings, that they are practicing their meditation. When students come to me and say: "I want to be your student. I want you to teach me" they are in for it They are in for a hard time because they are either going to live up to this principle and work and put themselves into it or they are going to take themselves out of my life because I have no time to time wasting. I am working too many hours of the day myself, too many days of the week, to put up with those who think they are going to get into the kingdom of heaven on greased lightning. I know neither day nor night, Saturday nor Sunday. I will work with students, but be assured that they will have to work with me, too. According to Joel.... His inner motive did not allow him compromises and he did convey that to the students.

From: *THE CONTEMPLATIVE LIFE* page 188 and following:

They want to know how to study and in what order the books should be read. I have suggested that those new to the message begin with Living The Infinite Way so as to gain some knowledge of the basic principles. From there they should go to a study of Practicing the Presence . Once a student begins to be aware of the Presence and to witness the effect of this awareness more and

more, there comes an inner quiet that prepares him for a study of *The Art of Meditation* .

When some proficiency in meditation has been attained, the student is prepared for serious study and practice, and is now ready for *The Art of Spiritual Healing* , *The Infinite Way* and *Spiritual Interpretation of Scripture* , and other writings.

Young students have the right to expect that those in charge of groups will know which pamphlets should be used for specific help, such as *A Lesson to Sam* and material for young people in *The Infinite Way 1955 Letters* , the booklets *Truth for Professional People and Business and Salesmanship* for the businessman or woman, and *The Deep Silence of My Peace* and *The Secret of the 23rd Psalm* for the seeker.

From: *THE MASTER SPEAKS*, page 328 and following:

In *The Infinite Way* I have stated the entire principle on which all this work is based. That very small book gives the unfoldment of the *I as God*, the oneness of God, the universal and individual Being. Oneness is clearly explained on every page. In that book, also the nature of error is shown forth as suggestion, or appearance, rather than reality. the impersonal nature of error is presented in such a way that you understand that you do not have to treat or remove the error from some individual source, but rather, you handle it as a universal belief, and nullify it in that way. This book contains no only the inspirational unfoldment of *The Infinite Way* message, but also the practical application of it.

In *Spiritual Interpretation of Scripture* I have explained certain incidents and stories from the Bible, as their spiritual significance unfolded to me. It may be that you will read the same passages of Scripture and find an entirely different principle revealed in them. That would not, necessarily, mean that my interpretation is wrong. Inasmuch as truth is infinite, there is no reason why you should not see a different principle in the same story. As a matter of fact, there is no reason why everyone should not interpret the same story differently.

Truth is infinite and truth is infinite in its interpretation. Each story of Scripture lends itself to each person's particular unfoldment. Therefore, when you read *Spiritual Interpretation of Scripture* and meanings are revealed to you different from the meanings which have been revealed to me, do not jump to the conclusion that you are wrong or that I am wrong. Watch this. You are very likely to think: "He must be right. He knows what he is talking about. I must be wrong". Do not do that: you may not be wrong. You may be catching a spiritual light on some particular scriptural story which I did not catch. Trust your own unfoldment. This work is individual demonstration; therefore, trust your own unfoldment. Your unfoldment may be entirely different from any other unfoldment that has ever been on earth before, but do not be afraid of that. Do not be afraid of being original; do not be afraid of being wrong. There is no crime in that. The crime lies in putting oneself into a mold and saying: "Just because John Jones said it, it must be true". Be original, think; ponder; meditate. That is the activity of Truth in your consciousness.

The Letters is the bridge that carried me to this unfoldment from my original unfolment of truth which will be found to be in line with the truth that has been known throughout all time. It forms the basis of the later unfoldment which has come to me, and this book is valuable for that purpose. It is valuable, not only because it may serve as a brdige for some of you as it did for me, but because there are basic foundational points of spiritual truth in it.

The San Francisco Lecture Series consists of a series of lectures given at the Metphyscal Library in San Franscisco. The subject of the first series "Creative Meditation", which sets forth the idea and practice of meditation as I understand it and which was the beginning of the unfoldment which found full flowering in *The Art of Meditation*.

The first part of this book has a very broad and universal appeal; because it discusses meditation, a subject which does not belong exclusively to any man or any religion. The second part of the book develops the idea of the conscious awareness of the presence of God. That, of course was presented briefly in a portion of *The Infinite Way* which brings out the importance of realizing the Presence constantly, from morning to night. But is it exemplified in a greater degreee in the *San Fransisco Lecture Series*.

Metaphysical Notes is a class book, representing the state of consciousness of the particular class to which this work was given. If you want to keep your consciousness active in truth, read the book and then continue

with *Consciousness Unfolding* which was the next class held at the Metaphysical Library. Notice the difference in the unfoldment of the same idea. See the difference between *Metaphysical Notes* and *Consciousness Unfolding*. They are two entirely different books, but they are consistent in that they show forth this principle, even though in entirely different ways.

The "*Victoria Park Class*" was a class held in Los Angeles, a class in which I think we have more working practitioners from the various metaphysical movements than we have ever had in any one class. In the book which came out of the class, *God the Substance of All Form*, you will notice that the same truth runs all the way through it; and yet it is stated in a totally different way, showing the completely different consciousness of that class.

Practicing the Presence is a succinct statement of the principles of *The Infinite Way*, invaluable to the serious student; and *Living The Infinite Way* is a practical application of these principles to daily life.

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Bertus:

From the above you will have understood that the books are not only to be read and then "settled" with "what beautiful" and like, but you should read, read again and again, "devour" them, cogitate, meditate... until the Message contained therein becomes "flesh of your flesh and bones of your bones". In this way you derive the full blessing of the Message. Students are given in consideration to

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a l w a y s to pray the Father or God for Light and Guidance on what you may read or hear before starting reading and meditating and like. Really...it is inspirational.