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February, 1962

Dear Friend:

THE ONE GREAT DEMONSTRATION

Learning the importance of meditation is one of the first requisites in the development of spiritual awareness. Regardless of our intellectual capabilities or the amount of reading or listening we may do, our spiritual capacity expands only in proportion to our ability to meditate. This spiritual awareness is developed in silence, not in thinking, in listening, or in reading. More of it can be developed in one minute of silence than in twenty-four hours of reading. For this reason, reading and studying are but tools which we use to enable us to reach that inner silence known as meditation.

As we meditate and open this inner Soul or spiritual faculty, we shall not only understand things that we knew about and never before understood, but things that we may never even have heard of before. In the stillness and quiet of the silence, we are able to receive what cannot be heard through the ears. The more often we meditate -- not the length of time in any one period, but the number of times in each twenty-four hours, even if each time is only one minute, or two or three -- the more rapidly will our spiritual awareness be developed and spiritual harmony brought into our experience.

When our eyes are closed and we are in the darkness within, we find the entire Kingdom of God there, ready to pour itself through into our mind, our body, our home, our business, and even into our purse. With eyes closed our attitude is one of receptivity as if we were inviting God to speak to us, or as if we were inviting the Spirit to flow forth through us. Our part is to remember that the Kingdom of God, the fullness of God, is within us, and as we are still, the Spirit of God makes Itself manifest in our experience.

Infinity Is the Measure of Our Being

The first and greatest principle of The Infinite Way -- the principle upon which its entire activity has been founded -- is that God constitutes individual being, your being and mine.

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high towers, shelters, or fortresses: our need is the demonstration of God because God is the only high tower, the only real protection, the only One capable of hiding us from trouble of every kind, whether bombs, poverty, or discord. In The Infinite Way, we do not try to demonstrate peace: we demonstrate the conscious awareness of the presence of God and as we gain that awareness, we find our peace, rest, contentment, abundance — our allness. "Where the Spirit of the Lord is, there is liberty," liberty in the true sense of the word — freedom, justice, equality, mercy, benevolence, abundance.

The entire basis of demonstration in The Infinite Way, and a major principle upon which all the work is founded, is the demonstration of the consciousness of God-presence. There is no room for any other demonstration. I know of no way of reducing levers or lumps; I know of no way of bringing about the employment of the unemployed; I know of no way of settling disagreements in families, businesses, or in communities. Nevertheless, the work of The Infinite Way has settled disputes between management and labor; it has brought harmony into families and into every kind of human relationship — and yet none of us in this work would know how to go about accomplishing these ends except in this one way.

When we are called upon for help, through a contemplation of truth — what we might call treatment — we bring ourselves to a place of stillness in which the presence of God is realized and actually felt. In our work, God is something more than a word or a concept we hold in mind. God is an actuality, a reality, a presence which can be felt, which can be realized and cognized. It is an actual Presence which makes itself tangible within us, so that we can almost believe that we have seen God face to face. I do know that if I have not seen Him face to face, I have at least felt His touch many times. I have felt that gentle Presence within, and sometimes without. But this is brought about by the contemplation and meditation of God, by dwelling on God as an ever-present Reality.

Regardless of the name or nature of the problem facing any one of us, the solution lies in the realization of the presence of God within, and then letting the presence of God go before us to make the crooked places straight, to prepare a place for us, to walk beside us as protection, and to come up behind us as a rear-guard. God cannot be defined or analyzed, but God can be understood as an invisible Presence.

Let no one ever make the mistake of trying to understand what God is, for a person could wreck himself very easily that way. God is beyond our comprehension because our comprehension is finite, and God is infinite. It was well said by Martinides, the Hebrew mystic, "To say that God is, is all that

being baked on stones for him.

Elijah, as revealed in Scripture, was a man who lived, moved, and had his being in the constant awareness of God. He never for a moment living outside of the atmosphere of God. He never took thought for what he should eat or drink or where-withal he should be clothed. He had his God, and that was his sufficiency.

Paul had that same reliance: "My grace is sufficient for thee." It does not say that money was his sufficiency or security or property. It says, "My grace is sufficient for thee." And where is God's grace? It must fill all space since nothing of God can be localized in time or space. There is no time or space where God is not and where the alness or the fullness of God is not. So with all our getting, we must get God, and then all these things will be added unto us.

"In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." With all of our taking thought, we should take thought only for God's presence because when we are in God's presence, we are in the presence of fullness — the fullness of health, the fullness of morals, supply, good, of harmonious relationships, and the fullness of service, with twelve baskets full left over. This transcendental Presence, that which we call God-consciousness, is the substance of our demonstration. When we have the Substance, which is God, we have any form and every form necessary to our unfolding or demonstration.

The problem of supply is an ever-present one, since there is never a day or a moment of a day when there is not a need for supply in one form or another. One of these forms, and a very necessary one, is money, but money always takes the form necessary at a particular time and place. As we travel, I have noticed that in the United States, money appears as dollars, in England as pound notes and shillings, in Germany as marks, and in Switzerland and France as francs. Very rarely does anyone give us dollars in Europe, Asia, or Australia, and very seldom does anyone ever give us any currency other than dollars in the United States. And why is this? It is because supply — God — is omnipresent, but it appears as the form necessary to the immediate experience.

If the need were not money, but food, it would appear as food. If the need were transportation, it would appear as transportation. The idea is to take no thought for the form of supply, for the form of demonstration, but rather take thought for the substance. And God is the substance, whether the need is for a high tower, a fortress, or the health of our countenance. God is the necessary essence, substance, the all-in-all of demonstration, and the form takes care of itself.

nor is God a power over anything, except in the sense that God is that which is the substance, the essence, the law, and the creative unfolding of all form. God is a power unto its creation only in the sense that God is the creative activity, the substance, and the law which unfolds and maintains and sustains its creation, but It is never a power over anything.

Let God Use Us

God-power cannot be used. No one has ever been able to use it, not even Jesus Christ who said, "I can of mine own self do nothing... the Father that dwelleth in me, he doeth the works." But God reveals Itself in the stillness and in the absence of power, and where the presence of God reveals Itself, there is harmony and liberty. God does not create that harmony or liberty, nor does He bring it: God is it. The presence of God is peace, health, safety; the presence of God is food and clothing and raiment. God does not give us these things: God is these, and in the silence, God manifests Himself as the very Life of our being, as the very Light unto our feet, as the very Presence that goes before us. God's presence, is made manifest as infinite harmony, infinite abundance, infinite allness.

Only in the degree that we can be still and silent can God perform Its wonders through us. None of us can ever use God, but God can use us. God can live through us, in us, and as us. It is God doing it - not we. On this point lies the whole difference between success and failure in the spiritual realm. The person who tries to use spiritual power is merely using the power of his own mind because no one can ever use the Infinity which is God.

We can be still - be still and let - and if or when we can be still enough, God will function as our very being. God will appear as the intelligence of our mind, as the skill of our fingers, as the voice of our throat. It will be God using us, not we using God.

You can use your muscles; you can use your body; you can use your mind. But that is where you have to stop. You cannot use Spirit. You cannot use God because God is the essence of you being, and there is no you separate from God. There is a you separate from your body. There is a you - and remember that you would still be you if you had your feet cut off or your legs or your arms. You would still be you. Beyond the body and beyond the mind there is you, but that you is not separate from God. Therefore, there is no you to use God. No, there is only God appearing as you, God functioning as you, God living as you. This is the meaning of incarnation. This is the meaning of the Master's saying, "The Father that dwelleth in me," and

cord with man's idea of how it should be done!

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So we learn that we do not go to God for business or for dollars, nor do we go to God for health. We go to God for God, and having God we have all. We will not have all while we try to have a "me" and God. "There is no room for me and thee," says God, "for I fill all space. I am a jealous God, and there is no room for aught but Me - Me alone. I am all."

Being a Beholder

This brings us then to those inspired and helpful statements: "The Father that dwelleth in me, he doeth the works... Christ liveth in me... Greater is he that is in me than he that is in the world... He performeth the thing that is appointed for me... The Lord will perfect that which concerneth me." In every one of these quotations, we are referring to a He, but we are identifying that He as the He within us. In that way, we are better able to understand the Master when he says, "He that seeth me seeth him that sent me... I and my Father are one."

There is no need to seek for power when this Infinite Invisible which is our true identity, this He, performs that which is given us to do. He goes before us to make the crooked places straight. He perfects that which concerns us. All that is within us, and this conviction immediately takes our gaze from out here, prevents us from believing that there is somebody in this world who can help our demonstration or somebody who can mar it. It stops us from believing that we need pull or influence or that we need something we do not have because we know that the one thing necessary we do have, the He that is within, the Father within, the Christ that liveth our life.

There is an invisible Something - call it the Christ, call it God, call it the Father within, call it what you will: divine Mind, the Spirit of God within man, the transcendental Consciousness, or that transcendental Presence, any name, any term you like, but realize that it is invisible, it is infinite, and it is closer to you than breathing. If you mount up to heaven, it goes there with you; if you make your bed in hell, you will find it there, if you walk through the valley of the shadow of death, you cannot fear because it is with you. "The kingdom of God is within you." You live and move and have your being in God, and God also lives in you.

In meditation, we use what we call contemplative meditation or prayer, in which we contemplate the spiritual wisdom of Scripture. Had I been rehearsing the above truths within silently or orally with eyes closed or open, I would call that a contemplative meditation. Upon finishing this meditation, I would be still and take the next step which is, "Speak, Lord; for thy

During all of the year 1962, be alert to witness the hand of
God on earth.

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Greetings of peace,



A RECORDING SERVICE FOR THE BLIND

Recording for the Blind, Inc., is a national, non-profit organization which records textbooks and educational material, free of charge, for any blind person seeking an education. This free service is entirely dependent upon contributions for its support. The Art of Meditation and Practicing the Presence have been recorded for this service by one of our own students and The Art of Spiritual Healing by another, and are now available. This organization will record other Infinite Way books if there are blind students who request them. For further information, write to:

Recording for the Blind, Inc.
121 East 58th Street
New York, N. Y.

THE 1962 MONTHLY LETTER

Students who wish to receive the monthly Letter should write to Emma A. Goldsmith requesting that their names be placed on the new 1962 mailing list for the Letter. This activity is financed by voluntary gifts, and the approximate cost of preparing and distributing the Letter is \$10.00 for each set of twelve issues. The Letter, however, is always available to those who are unable to contribute \$10.00 or even a fraction thereof for the furtherance of this work.

San Diego, California

Lecture: Sunday, March 25 11:00 am - Loma Theatre
3150 Rosecrans

Special Two-Session Class - Church of the Golden Key
2825 Cadiz Street

March 26 & 27 7:30 pm
Tuition - \$10.00

For information, please write to:
Dr. Jack Ensign Addington
2825 Cadiz St., San Diego, California

For hotel reservations, write to:
King's Inn, 1333 West Camino del Rio, San Diego, Calif.

Glendale, California - First Church of Religious Science,

661 No. Kenilworth Ave., Glendale 3
The Rev. Lora B. Holman, Minister

Lecture Series: April 3-6 7:30 pm

Pacific Palisades, California - Church of Religious Science

Lecture : Sunday April 8 11:00 am

Special Class : Monday " 9 7:45 pm
Wednesday " 11 7:45 pm
Friday " 13 7:45 pm

For class reservations, please write to:
Rev. F. E. Richelieu
c/o Church of Religious Science
Pacific Palisades, California

Los Angeles, California - Statler Hilton Hotel

Lectures : April 19, 20, 21, 22 - 8 pm - Pacific Ballroom

Closed Class : " 23 - 28 - 7:45 pm - Garden Room
Tuition - \$50.00

For hotel reservation cards and class reservations, please
write to:
Miss Betty Lou Beauchamp
1235 Smithwood Drive, Los Angeles, Calif.
Telephone: Crestview 4-3518

** GENERAL ANNOUNCEMENTS **

CHANGE OF ADDRESS: Please notify us promptly of any address change, giving both old and new addresses, so that our files are accurate and you receive the Letter without delay.

RECORDINGS: We are often asked if students may make duplicate copies of Infinite Way tape recordings. This permission we cannot give; we have equipped a studio at considerable cost with the finest machinery available and employ a trained technician in order to insure the best quality possible in our recorded messages. The only means we have of controlling the quality of the recordings which present the message of The Infinite Way is to make all recordings and publications in our studio. Also, the publishers' copyright must be protected. Therefore, please do not make duplicates of any Infinite Way tape recordings.

NOTE FROM CANADA: All Infinite Way writings are stocked by and may be ordered from Miss Jessie Porter, 1915 Haro Street, Vancouver, B. C., for shipment in Canada.

NOTE FROM ENGLAND: For the convenience of students abroad, a foreign edition of the Letter (duplicate of the one published in the United States) is published in England for distribution in Europe, Africa, India, Australia, and New Zealand. Requests for this edition and contributions toward its publication may be sent to Mr. Walter Eastman, 52 Forestdale, London N 14, England. Mr. Eastman conducts weekly meetings for the study of Tape Recorded classwork. Information of these and other meetings for study of The Infinite Way may be obtained from Mr. Eastman.

TRAVEL NOTE: Students traveling abroad may contact Mr. Walter Eastman, 52 Forestdale, London N 14, England, for addresses of Infinite Way meetings on the continents of Europe, South Africa, and Australia.