

0504A 1st 2nd Meditations

Well, for the benefit of everybody, good afternoon again. I think I'd like to talk to you for a few minutes first about the Infinite Way in South Africa and the Infinite Way around the world. Just so that all of those who may be interested in the Infinite Way now or later and may hear this tape will have the opportunity of some background of our work.

To some of you this will be no news, but I know you'll be patient for the sake of all the others who will want to hear it later. When I was first invited to South Africa about seven years ago, I was told that there were about 30 students reading the Infinite Way writings. When I actually got down here, I spoke to very nearly 800 people at different times and different places, lectures, classes.

And on the second trip I think there were even more, or at least as many. And it looked as if the Infinite Way had really found its way into the consciousness of many serious students here in South Africa. Then those circumstances that always come up in different places when new works are being organised, the works seemed to fall apart in South Africa.

And yet my mail continued to be very heavy from here, both with requests for healing and with requests for instruction. And so I knew that the interest was still here, although there seemed to be no really organised activity of any kind. However, as time went on, the groups began assembling in different cities in South Africa.

And then finally, along came Tom Jones to sort of bring the strings together and put them all into one rope. And so it has been that since then, with Tom and with several others here and in other cities, that the work of the Infinite Way has again not only grown, but has solidified, has become established more in consciousness, so that the principles themselves are better understood than they have been before. Now, in other parts of the world, we have had the same experience.

We have had the Infinite Way spring up almost as if it were a mushrooming overnight, and they're all of a sudden falling away. And for the same reason that no one came to the front capable of holding a work together. And I want to return to that subject too in a moment.

And then again, later, someone would come along and the work would start up and become re-established. In other places, right from the start, it grew. England is one of those places where it seemed to take hold at once, and there has been a steady growth ever since, and more and more active students taking hold in the practise and the teaching of the work.

Now, of course, this work began as a teaching, as an Infinite Way teaching, only 17 years ago. And it began with one book. And today there are about 25 books published in the United States, and about the same amount published in England, five being published in Germany, one in Holland, and one in France, Switzerland, and one in Japan.

So that you can see how in 17 years this work has spread from one corner of the globe to the other, and in some places taken hold and become a very active thing, and in other places almost invisible. You hardly know that the term Infinite Way had been heard in some places. And I'd like to return now to the subject of why this is.

The Infinite Way is not so much a teaching as it is an experience. There is a teaching to it that leads to the experience, but the teaching is not the main part. In other words, learning what is in the Infinite Way books, or even learning what is on the Infinite Way tapes, is only important as a step in and of itself.

The knowledge of what's in the books or on the tapes can be of very little importance to anyone. It can only be important if it is a step, that is the study of the writings, if this is a step leading to an actual experience. We call it a God experience, or a Christ experience, or a spiritual experience.

Call it whatever you will, it is a transcendental experience in which you become consciously aware of a presence or a power other than yourself. Now, of course, in all religious works we acknowledge that there is a God. In all religions we acknowledge that there is a divine presence.

In some religions it's called God, in some it's called Christ, in some it's called Buddha. It really makes no difference what name you give it. The point is that every religion acknowledges a supreme being, a deity, an infinity.

But the point is that acknowledging it and even praying to it has done very little for the world in the last 4,000 years. Acknowledging a God or believing in a God or praying to a God may all have its place in the world. I doubt very much that it's an important place, but it seems to have a place because nothing happens in the life of an individual until an actual contact is made with that which we call God or Christ or Buddha or whatever other name you wish to give to this infinite being that we call God.

Now, it is very much like talking about electricity. We could sit here and talk about electricity for the next week and sit in darkness unless somebody actually made contact with the power of electricity and hooked it up to the lights. Then we could press a button and talk about electricity, press the button and have the light.

So it is that for 4,000 years people have been talking about God, worshipping God, praying to God, and no light came. The same sins have existed in the world 4,000 years, the same diseases, the same fears, the same wars, the same people praying to stop wars, the same slaveries, and nothing happening. And it never does happen until in the experience of an individual they actually make contact with that spiritual centre or force or power which is always within you.

Now, one of the things that has deceived the world has been the teaching that God is in

heaven. And of course people have been seeking for heaven for thousands of years and haven't found it. Very few people have paid attention to the New Testament.

Very few people have read the words of the Master with any degree of understanding. They might repeat the words much as a parrot repeats them without trying to understand what is said. And so when the Master says that the kingdom of God is not in a holy mountain, and it is not in a holy city, and it is not in a holy temple, and it is not low here, and it is not low there, and it is not even in me, for I of my own self can do nothing, and if I speak of myself I bear witness to a lie, nobody seems to believe this at all.

And they keep right on looking for holy temples and holy teachers and holy books forgetting that the balance of the statement is for the kingdom of God is neither low here nor low there, it is within you. Now, you know, if we paid no attention to any other part of the New Testament than just that statement, every one of us would eventually end up realising God, knowing God face to face. Or, as it is said, to know him aright is life eternal.

To know him aright is life harmonious. But to know him aright, you have to stop looking everywhere in the world, you have to stop going around the world looking for a holy grail, and you have to go to the kingdom of God that is within you. Now, the reason that, not only in the infinite way, but this has happened in all of the metaphysical religions that have been started since Christian science first opened its doors back in 1866, this has happened in every city and in every country, that metaphysical movements have started and metaphysical movements have stopped.

Metaphysical movements have grown and metaphysical movements have shrunk. And all this for the same reason. No one seems to believe that no one should go into this ministry until they have actually had the God experience, because until then, they do not have that inner presence and inner power that prospers the work.

In other words, no human being, no human being, and Jesus included himself in this, no human being can be successful in a spiritual ministry. If I speak of myself, I bear witness to a lie. It is the Father within me that doeth the works, or as Paul said, it is the Christ that dwelleth in me.

I can do all things through Christ that dwelleth in me. I live, yet not I, Christ liveth in me. And until an individual actually has the experience of that moment of awareness when the Christ announces itself, they really have no part in a spiritual ministry except as students, waiting patiently until the day should come when they can say with the Master, the Spirit of the Lord God is upon me and I am anointed.

Then when you can say, aha, the Spirit of the Lord God is upon me, I have felt the anointing, then I can go out into the world and preach the gospel and heal the sick and feed the hungry and forgive the sinner and raise the dead. But until that moment, I am a tinkling cymbal. I'm a nothing, and usually a nothing trying to be something.

It is for this reason, then, that throughout the world, in the Infinite Way and in other metaphysical movements, we have watched a springing up and then a falling away only because the student would not be patient until the moment of anointing. They wanted to get out and do something for the world. They wanted to give something to the world.

They meant well. They felt the rightness of the message and they felt that this is what the world needed and they wanted to rush out and give it, not knowing that no man or woman can give it. Nothing but the Spirit of God in man can do the works.

Now, what we have not acknowledged in most of the metaphysical movements is that we are not one man, we are two. We are not one being, we are two. We all like to use the absolute and say there is only one and I am spiritual or I am spirit.

We all love to make those statements of the absolute even while we are walking around in sin or disease or lack and knowing that we are just lying or making statements that we wish were true. The point is, and Paul revealed this to us, as did the Master, the natural man receiveth not the things of God. The natural man is not under the law of God, neither indeed can be.

Only if the Spirit of God dwells in you do you become the child of God. And so to walk around and say I am the child of God, I am spiritual, I am spirit, is a farce until that Spirit of God actually does indwell and reveals itself and speaks to us and says, Lo, I am with you always. Lo, I will be with you unto the end of the world.

Then from that moment on our student days begin to come to an end and our disciple days begin. So it is that in every part of the world the infinite way has had beginnings like it had in South Africa and in some cases had quick endings and sometimes slow ones until always someone came along who received the anointing, who received the Spirit of God, the awareness of that inner presence and from then on the work boomed. Now at the present stage and I am speaking of this very moment, the infinite way is going into a far greater dimension of activity than has ever been before.

One of the reasons probably for this recent tumble that I took was the very fact that for the past nine months we have been travelling and everywhere we went we found the word doubling and redoubling and instead of living up to a programme we were doubling and redoubling programmes seven days a week and sometimes 19 and 20 hours a day and saying, ah, but next week it will be different. We will be where it won't be quite so big and then next week it was bigger. And this kept on until we came to Rome and decided to have a week's holiday in Rome and believe it or not nine students showed up there so that the holiday couldn't take place and then this little mix up with the South African visas took the rest of our time so that the holiday never did take place.

Now, I'm sure that you know that right now in South Africa more people are waiting for and hoping for some instruction than will be able to receive it owing to this very fact and that undoubtedly another trip will have to be planned in order to complete the work. But the point

that I make is this that it is not what is in the books or on the tapes that is going to make your demonstration or my demonstration or the Infinite Ways demonstration but it is the study, the meditation the understanding that we get into the mind that eventually leads to a moment of experience. One moment of grace is all that it takes to change our lives from being the man of earth to being that man who has his being in Christ or from being the natural man who is not under the law of God to being the child of God and the heir, the joint heir with Christ in God.

Now, we have started because of this tremendous increase in recognition of the work we have started to bring forth works that are of greater help to the student than we were ever able to do before. To begin with, our monthly letter which I'm sure all of you are acquainted with and probably most of you receive our monthly letter is beginning to have greater effect because we are beginning to teach how to use it. Up to now, too many people have received the letter and said, oh, how beautiful or written me a letter, I think this is the best one you ever did all of which really means nothing because unless they were able to find what was in that letter and apply it in the practical experiences of their lives the fact that it was beautiful and the fact that it sounded wonderful and sometimes poetic really has no meaning.

It is only when we catch a principle from the letter or two principles and begin to apply them in our experience that the letter becomes a value. In the same way, you know that the foundational point of the infinite way is in the subject of meditation. Probably you don't know why.

I'm sure that before we're through you will understand why and you will understand that without meditation all of this truth will remain in the mind and will not touch the heart or the soul and will not become a spiritual experience. It is only through the activity of meditation that we change from this natural man who is not under the law of God to the spiritual man who is God-governed and let me explain that to you. In my very, very, very young manhood days when I had no knowledge of any religious teachings I had an inner conviction that there is a God but since I had been sent out on the road well, actually sent to Europe at sixteen and a half years of age as an assistant to a buyer I began to see things in this world that didn't fit in with any pattern of a God.

I saw the beginning of World War I five years before it took place. I saw the sites of Paris and London and Berlin and Vienna years before I had any right to know about them and none of these fit in with a God and so the question that came into my mind was how can there be a God and these things also on earth? Now remember that I never doubted the God there has never been a moment I don't believe since I'm born that there hasn't been an inner conviction in me that God is but the question is how can it be so and these horrible conditions exist on earth and remember that going back to 1909 and through 1914 and up through the two wars my entire span is one of horrors on earth. How can this be? Now this started my search for God not to find out if there was one but to find out how you would bring God into the actual experience of man so that these conditions would not affect him or that these conditions could be removed from the earth in other words, is it possible that sin, disease and death lack limitation wars and

rumours of wars be eliminated from the earth? Is that possible? This was the question in my mind and the answer finally came yes yes, not only there is a God but there is a God closer than breathing and nearer than hands and feet in other words, there is a God within you yes, father, but what good is it to me and what good are you to me? I'm still walking around in a world of sin, disease and death and lack and limitation and false appetites and all the rest of these things what good is it that God is within me or God is within you? and then it was that the experience took place late in 1928 the actual experience that probably lasted only a few minutes which changed my life because from then on the man that I had been 15 minutes before no longer existed and a new one took his place the man that existed 15 minutes before liked his highball or his cocktail and he liked his cigar and he liked his cigarette and he liked his dancing and he liked his theatres and he liked about all the pleasures there were on earth that those who could afford them could have and 15 minutes later if you looked in the mirror the same man was there only he couldn't smoke anymore and he couldn't drink anymore and he had no time anymore for dancing or for theatres not that there was anything wrong about them or sinful but there was that man didn't exist who had interest in them and this new man began looking in the Bible to see what he could find there and up to that time the Bible was only a book that had five letters in it B-I-B-L-E and what was in the book was nothing but begat, begat, begat, begat but from that moment on this new man started to find things in the Bible that evidently had never been there before maybe he was writing them in himself who knows or imagining them there but the point is that the old man had died his face and figure was the same but up here his ideas were entirely different he was seeing a different world and then began the series of experiences that proved that Paul was right that whereas before I was not under the law of God from that moment on people began coming to me for healing and received healing so that within 18 months my associate reminded me that I ought to get wise to myself and get out of business because I had had 22 telephone calls that morning and not one from a customer all from people looking for help in other words without advertising without being a part of a church without anyone knowing that anything had taken place within me yet they were drawn to seek this that had happened to me and that which they sought mostly was healing of course of one kind or another now that was the beginning of this experience but the great question arose how do I give this to you it was alright the people coming to me for healing received it but after they received it they were no better off than they were before because they didn't know what happened and neither did I I had the faintest idea what happened except that whatever this new thing in me was it was doing something to them but the principle behind it the how, the why, I didn't know and it was quite a few years later when the voice spoke to me and said only through meditation will you know well now at that time there was even less literature in the world than there is now on the subject of meditation it was a subject practically unknown in the western world and what was written in the eastern world was of no use to those of us in the western world because their consciousness and our consciousness differs so that there was no way for us to be able to use whatever it was that they had discovered now I set about trying to discover the secret of meditation and I will tell you that it took eight solid months of practising probably ten to twenty times a day before I had even the first response and that only lasted for a second but that one second of response

changed that entire day for me so again I was looking out of different eyes beholding different things having different experiences and it was another week before that experience was repeated and probably three days later before again and gradually it came about that I could bring this experience to me every day and eventually I discovered that I could bring it about at any moment of any day and any moment of any night I could bring it about by will why? because with practise the way opens that's what I would like to explain to you that makes meditation not a matter of how many minutes you sit down but a matter of 24 hour a day experience even when you're sleeping you're meditating now the answer that eventually came on the subject of meditation and this of course changed my whole basis of teaching prayer and treatment because remember that in our work whether we speak of meditation or whether we speak of prayer or whether we speak of treatment we mean very much the same thing at first later on there's a little difference in these three words but in the beginning they're so closely related to each other that it doesn't make any difference whether we say I'm going to give you a treatment or I'm going to pray for you or I'm going to meditate for you later you'll see that there is quite a difference now here was the first discovery of importance that so changed my whole mode of life that eventually it took me out of Christian science where I began to practise into this activity of the infinite way I discovered through meditation that prayer or treatment or meditation is not something that we do it is something that we receive in other words it is not an activity of our mind at all it is and remember I'm speaking now of prayer treatment or meditation it is an activity of receptivity in other words and let me go back to the Bible for you God is not in the whirlwind God is not out here in the world God is not in a sin or disease or death where is God? God is in the still small voice again from scripture when he utters his voice the earth melts now this doesn't sound at all does it? as if we prayed or we meditated or we treated and helped somebody it sounds more as if he had to utter his voice and we had to hear the still small voice and then the miracle took place and that was the exact reversal that changed the entire mode of operation in my life and eventually led to this work because now I had to develop first within myself then within those of my patients or students who were interested the proof that the power of God only came into our experience when we received that still small voice or when that voice uttered itself or when we became aware of the presence of God and therefore that reversed the whole process in other words now I can understand Jesus when he says I of my own self can do nothing if I speak of myself I bear witness to a lie my ministry is the father's ministry it is his word man shall not live by bread alone nor by might nor by power but by my spirit the word becomes flesh and you see what this does to us it puts us in the position where we are hopeless in so far as getting God and getting God power unless and until we reverse our process and instead of trying to do something or be something we begin to receive that still small voice receive impressions receive intuitions receive the feeling of or awareness of God's presence so the question then came how does this come about well now we have created forms of meditation which we call contemplative meditation realising that nobody as a human being can just sit down and close their eyes and be still and listen for God the human mind is an antenna that picks up every wave that's out here in the world every time there is a threat of war there's a vibration of fear out here and then everybody begins to feel fearful they don't know why they have just picked up this from out in the air or every time there

is a threat of an epidemic the vibration begins out here people begin to be nervous and fearful and they think that they are nervous and fearful and they do not realise that they are merely picking up these outside vibrations and therefore when you sit down to meditate and all kinds of thoughts go through your mind that prevent it you have the idea that these are your thoughts and you'd like to get rid of them and you'd like to stop them but they won't and the reason they won't is that they're not your thoughts at all and therefore there's nothing you can do about it except to learn to let them go on while you ignore them then you'll find how quickly they will leave you however while you're doing this we have this form of contemplative meditation and let me show you how wonderfully it helps to bring you to the place where you can receive the still small voice where your mind does settle down and becomes so still that regardless of how still the small voice is you will hear it and watch now what I'm about to say to you we are going to take three words and if you like go along with me in a meditation and see what happens to you the first word that we're going to take is the word omniscience I assume that you all know that omniscience means all knowledge all wisdom all knowledge all wisdom and that it refers to God God we are taught that God is omniscience all knowing all wisdom all wise now you are meditating and the first thing you say to yourself is God is omniscience and a smile must come to your lips because it must make you see that you don't have to tell God anything you don't have to tell God what you need for your patient you don't have to tell God what part of your body aches you don't have to tell God what day your rent is coming due you don't have to tell God that the name of your patient is Mrs. Jones or Mrs. Brown or Mrs. Smith why? just think you have acknowledged that God is omniscience the all knowing and therefore God knows why I am here in meditation now I don't have to think a thought I don't have to direct a thought at myself at my patient or my student because I am acknowledging God is omniscience therefore God knows why I have closed my eyes I don't have to think another thought up to God because God knows why I have closed my eyes why I am now in meditation therefore I need not think one thought up to God all right then this being true let us pass on to another word omnipotence and this has reference to God God is the only omnipotence that is the all power now this brings us up against a very strange proposition because if God is all power is there any power that I need God for? is there anything that I want God to do anything because is there any other power than all power? now just imagine this when we closed our eyes we thought we had a patient or we thought we had a sin or we thought we had a disease or we thought we had the power of lack but in acknowledging that God is the all knowing we acknowledge that God knows our need in acknowledging God is omnipotence we are acknowledging that since God is the only power we don't need any power to do anything to anything to anybody or for anybody since there is no other power than omnipotence so we've stopped looking to God now to do something for there is nothing for God to do anything to for there is no other power but God well if God is the only power I don't have to sit around here very long do I wondering about God and what is going to happen to this sin, disease, lack, limitation or so forth so I can pass on to the third word that word is omnipresence now omnipresence also refers to God for God is the only omnipresence all presence now just think if God is the all presence tell me is there a sick mortal here is there a sinning mortal here is there a lacking mortal here if God is omnipresence if God is omniscience and already knows our need

if God is omnipotence and the all and only power and if God is omnipresence and there is no other presence here but the presence of God now what is left for us to do only one thing more God I have known all the truth there is to know now it's your turn speak Lord thy servant heareth and by now you should have at least one of your ears open speak Lord I've said all I'm going to say I know you're already the all knowing I know you're already the only power and I know that you're already the all presence so only one thing remains and that is for me to hear the still small voice or become aware of thy presence because in thy presence is fullness of life and if I am not in the presence of the fullness of life it is because I am somehow separated from thy presence now then I am still I'm listening speak Lord thy servant heareth and if I remain in this stillness for five seconds I can then get up and go about my business feeling that my prayer, meditation or treatment is complete now it makes no difference that I heard nothing it made no difference that I received no answer that is not important the importance is I have acknowledged the all knowing God the all power God the all present God and I have for a moment opened my ears so that whenever God is ready to speak I will be there to hear I have opened the channel the way in which God can reach me I cannot reach God it is God who must reach me and I have now opened the way that God can reach me my reaching God will do no good it is God reaching me that completes my demonstration now just imagine that say three times a day that you were to set aside ten minutes each time to have this form of contemplative meditation in which you acknowledged omniscience omnipotence omnipresence and for just a few seconds kept your ear open as if you were expecting the voice of God just think how few days or weeks it would be until you would be such a clear channel for hearing that one of these days in which you know not the bridegroom would come and you would receive the divine visitation you would receive the Holy Ghost you would receive ordination or you would hear the still small voice because you now know every one of you in this room every one of you now know that going to God is going to get you nowhere but opening yourself that God can reach you is going to lift you right up into the gates of heaven now as you practise this form of contemplative meditation and there are other forms in our writings which you will find in the art of meditation and in practising the presence all of which lead to the same point because no one form of meditation is going to be satisfactory for everybody in the world even this one that I have given you is not going to prove satisfactory to everybody because they may not be ready to understand the meaning of these three words therefore there are many many other forms of contemplative meditation and practising the presence all of which have the same effect they lead you to the place where you say I've said all I'm going to say God speak thy servant hear it I will listen for thy voice you all know that now in the moment that you bring yourself to the place of a listening or receptive attitude to God you have opened yourself to the divine presence and power and then that indwelling spirit which is already within you can announce itself remember you're not going to go to heaven you're not going to find God God's already within you you can't find God God has already found you and is abiding places within you know you not that you are the temple of God know you not that your body is the temple of God in other words you don't have to find God God has already found you all you have to do is open this consciousness and of course that brings us to Browning doesn't it truth is within ourselves whoever would think that a poet knew that you don't have to go to holy mountains or holy

temples or holy books or holy teachers that truth is within ourselves and you don't get it by trying to bring it into yourself but by opening out a way for this imprisoned splendour to escape and so it is that when through contemplative meditation you come to the realisation the kingdom of God is within me and I don't want to bring it into me I want to let it out then you have begun the change in your life which in so short a time that it will surprise you begins to make an entirely new person of yourself because the human being is always trying to get to accomplish to attain to achieve to receive but remember this the son of God is joined here with Christ and God to all the heavenly riches and there is nothing for the son of God ever to receive or to get all that the son of God has to do is to make way for that which is already within him to start pouring out you remember the lesson of supply of the Hebrew prophet and the widow who was so poor that her son was to be sold into slavery to pay her debts that's being pretty poor but she finds a great Hebrew master and she wants his help and I'm sure like everybody else she thought he was going to get something for her and how he did shock her when he said what have you in your house that's a nice thing to say to a poor widow who's about to lose her son in slavery because she's so poor what have you in your house well it made her think because she came up with the right answer well I do have a little meal I do have a few drops of oil well alright bake me a cake not make yourself one and not bake one for your son bake me one oh I know that sounds commercial we've heard that before that practitioners are sometimes commercial and teachers are commercial you know we hear that all the time for the same reason too we're trying to show the individual that you're not there to get something you're there to give something because the kingdom of God's within you and if you haven't discovered it somebody has got to wake you up to the fact that nothing can be added to you that you yourself have got to let it out alright let's admit for a moment that you have nothing but a couple of drops of oil or a little drop of meal let's admit it let us at least admit it and then say okay let's put it into use let's admit we have nothing but an old pair of shoes that we're not using anymore let's get them out and get them out to the Salvation Army or the Red Cross let's at least acknowledge that we have something that we can push out into this world where it can start to be used where it can start to bless where it can start to do something let us acknowledge that our income is less than what we need well let's make it a little bit less let's take 5% away from it and start giving it away and make up our mind that if we have to get along on 75% of what we need we'll try to get along on 70% of what we need but at least we'll take 5% and put it out somewhere where somebody that has less than we have can be blessed in other words the whole secret of life is that the Kingdom of God is within you that you are the child of God that you are heir of God you are joint heir with Christ and God and you never are going to demonstrate it while you're trying to get truth in yourself you'll demonstrate it when you let truth out of yourself