

# THAT SPIRIT WITHIN

By: *Joel S. Goldsmith*

1964 London Special Class    Tape 564 - Side 1    (1 of 1)

Good evening. Here we are back again in London, to start a program of three weeks. And the great question is, “What will we **get** out of this three weeks of work?” And the sad answer is that we will get no more out of it than we put into it.

It is sometimes disheartening to realize that we cannot just read some books of Truth, or hear some lectures or classes, then all of a sudden find ourselves free of human problems. There is a little more to it than that. There is a great deal more to it than that!

Probably the question most frequently asked is: why do we, individually and collectively, have as many problems as we do from the cradle to the grave; why is it, since we’re not really terrible sinners, why is it that we have so much of sin and sickness, lack, limitation, wars, on the face of the globe—things for which we do not seem personally responsible; why, why has this happened to me; or why has this happened to this very wonderful woman who never sinned, who has always been so kind and loving; or why has this happened to this nation, or that nation?

The answer, revealed in the message of The Infinite Way is this: that we are that “*natural man*,” spoken of by St. Paul. . . “*the natural man who receiveth not*

*the things of God, is not under the Law of God, neither indeed can be; knoweth not the things of God, for the things of God must be spiritually discerned.*”

Not intellectually read or talked about, not intellectually studied—but spiritually discerned. And one does not spiritually discern with the mind, but with a spiritual faculty, which in most of us is lacking until it is developed.

And this is briefly the story of error, of evil, on the face of the globe. Because, it has been revealed throughout all times and it has been proven throughout all times, that as men and women have become spiritually endowed, have become spiritually awakened—the problems of living begin to dissolve.

We are faced then with a situation of this nature: we came into this world, seemingly not of our own accord, and we came in in the only way in which we could be brought in—therefore we are not responsible for this material sense. We are not responsible for Adam and Eve having bequeathed us a belief in two powers. We are not responsible that we are not born with a spiritual faculty.

But, since this is the situation, something must be done about it, and we are the ones who must do it. It cannot be done for us!

It has been believed for the last 2000 years that because Jesus

Christ died for us—that we would be freed of our problems. Only it hasn’t worked out that way. Our problems still go on, individually, collectively, nationally, internationally, on a world wide basis.

The Master revealed that “*Ye shall know the Truth and the Truth shall make you free.*” And right there he revealed for all time that it is not a question of whether or not someone dies for our sins; it is not a question of whether Moses was so Spiritually endowed that he could lead his people out of Egypt into freedom; it is not a question of how spiritually developed Isaiah was, or Elijah; it is not even a question of the sainthood of Christ Jesus, or of John, or of Paul.

The question really is: “you” and “me,” and what we are going to do about changing our status from that of “*man of earth*,” to that of “*that man who has his being in Christ*;” what are we going to do about changing our status from “*the natural man*,” the human being who is “*not under the Law of God, neither indeed can be, who receiveth not the things of God, the blessings of God*”. . . to the status of being “*a Son of God, Heir of God, joint-Heir with Christ, to all of the heavenly riches.*”

This is a transition that we individually must make. And by an effort, by such a great effort that the Master cautioned us: “*Few there be that enter; the way is strait*

and narrow and few there be that enter.” And he spoke from experience.

He knew from teaching, from preaching, that the multitudes are ready to listen. They are all eager to hear that which will take them out of their troubles, and they are willing to be fed, they are more than willing to be healed. But they are not ready to act, to do, to consecrate themselves, to dedicate themselves. So it has been through all ages.

There have been mystics in every age, and every mystic, Oriental or Occidental, has taught the same message: “*Thou shalt love the Lord thy God with all thy heart; thou shalt seek ME until you find ME; thou shalt do unto others as you would have others do unto you; thou shalt forgive seventy times seven; thou shalt pray for thine enemies and for all those who persecute you.*”

Ah, but you see, this is a call to action. This is not a preaching. This is not a teaching. This is a call to a dedicated action. And each one of us must individually do that which has been given us by the great Masters of all time.

Now, one of the greatest lessons taught by the Master is very often overlooked—probably because of its simplicity, probably because of the difficulty of fulfilling it. I know of course that there are many here this evening who are new to The Infinite Way writings, and not familiar with our mode of practice.

The reason I know it, is that there was not the complete silence for 10 or 15 minutes before I came to the platform, that would have been—had you all known one of the principal revelations of this

message. And that is that you cannot receive God while the mind is active, and busy with speaking and thinking and doing.

Scripture reveals clearly that it is in quietness and confidence that we receive God’s Grace. Scripture reveals that we are to “be still”. . . “*Be still and know that I in the midst of you am God.*”

Now, to you who are not familiar with this work, let me tell you that it has been revealed in the works, that: “*The Kingdom of God is within you;*” and that “*God is closer to you than breathing;*” that “*The still small Voice is within you.*” And just imagine this for a moment, “*When HE utters HIS Voice, the earth melteth.*” . . . the whole “earth of error.”

And therefore, in order to bring harmony, healing, wholeness—all that may be brought about through the Word of God—to bring this into our experience requires periods of absolute stillness, quietness, an inner peace, and above all, a listening for that *still small Voice*.

Now just think for a moment. “*The still small Voice of God is within you and closer to you than your breathing, closer to you than your own lungs, closer to you than your own heart.*”

But if you are to receive the Word of God through that *still small Voice*, you must have periods of listening for it—because it does not shout above the noise of your thinking or your talking.

When you hear this Voice in the silence “*IT thunders,*” but that is because of the surrounding silence that *IT* appears to thunder. Actually, the thundering is in a whisper. Sometimes you become aware of it as a whisper, but often it does come

thundering through your consciousness—but no one outside of you hears it. That thundering is only by comparison to the silence in which it is received.

Therefore, if you have come on the spiritual Path far enough to believe that God is the answer to human problems; that only God is the final answer to human problems; that it is true what the Master revealed, “*that we do not live by bread alone, but by every Word that proceedeth out of the mouth of God.*” . . . if you have come far enough to believe that, then you will have to make up your mind to receive that Word. You cannot receive that Word from a book, you will not receive that Word from a teacher—the book and the teacher can only point the way back to your own inner self. That is the function of Spiritual books, that is the function of Scripture.

You know, there are many people who actually believe that the Bible has failed us, that we are not receiving the benefits that the Bible promises. Well I’ll agree with that second part, that we are not receiving the benefits that the Bible promises us. But I will not concede that the Bible has failed, but rather we have failed to heed the Bible.

Because all the way through the Bible, Old Testament as well as New—we are told “to be still,” we are told “to be quiet,” we are told “to listen.” And as a rule, we are listening to what we read in a book, or we are listening to what a teacher may say—and it wasn’t that kind of listening that the Bible referred to. It refers to listening for *the still small Voice* that is within each and every one of us.

And the miracle part of this teaching is, that it makes no difference whether we are Jews or Gentiles, Protestants or Catholics, Orientals of one religion or another, or whether we are Atheists or Agnostics: that *still small Voice* is within each and every one of us, and it is there from the cradle to the grave—awaiting our listening ear, our inner listening.

“*God is no respecter of persons*”. . . it makes no difference what our color, race, or creed may be, or nationality. That *still small Voice* has been planted in the midst of each one of us.

Now before we open the Bible, or any spiritual writing, we must have a period of quiet in which to open our inner listening ear. Then, when we open the book or Bible, or when we attend a lecture or class, whatever is read or said may spark that *still small Voice*. And you may then receive the Word of God, the Grace of God, the Presence of God, the Power of God—but only because you have made yourself receptive to it!

In other words, if you have come here, and you have not prepared yourself for the Word of God, if you have not created an area of stillness and quietness in your consciousness, even if the Word of God comes through my lips—you will not hear it, you will not receive it.

Even if the Word of God comes through the Bible or spiritual writings, and you have not prepared your consciousness with a period of inner stillness and quietness to receive it—it will pass right through your mind, making no impression whatsoever. Then you will be able to say later: “I read the

Bible and got nothing from it, I went to a lecture, I attended a class, I received nothing from it.”

But the answer is you will not receive it in your mind. The mind of man is not the instrument through which the Word of God is received. If it were, everyone that reads words and everyone that hears words could receive it. But Scripture is very clear, “It takes spiritual discernment to receive it.” The *natural man* does not receive it, the mind of man does not receive it—but *the Son of God in you* receives it. That Spirit, that Presence of God which is *closer to you than breathing*—IT receives it for you.

And therefore, the thinking mind must be stilled so that the spiritual center may be receptive and responsive to the Word of God that is already established within you.

Therefore, for the balance of our work this month, may I suggest that each and every one of you who attend, regardless of how many times you may attend, or how few, but each time, prepare yourself first before you come to the hall or classroom by a period of silence, of inner listening; of inviting the Spirit of God to speak to you or through you.

Do not try to stop your human thought, for you will fail. There are many forms of meditation based on trying to stop thinking, but they all inevitably fail—because there is no way for us to stop thinking.

But there is a way in which thought automatically stops of its own accord. And that way is when you settle for your period of silence, first spend a few moments in

contemplative meditation—that is, contemplating some Truth. It could be as simple as this: The Master revealed that “*the Kingdom of God is not in holy mountains nor holy temples, it is neither lo here nor lo there,*” it is within me, and therefore, I am turning within now, to hear the *still small Voice*, to receive the Presence of God, the Grace of God. And so, “*Speak Lord, Thy servant heareth.*”

And then be still for 15 or 20 or 30 seconds. Then get up and do whatever follows, until you come to our meeting.

When you are there, for as long a period before the work begins as is possible, certainly for 15 minutes—stop conversation. Read anything that you may have with you of a spiritual nature. Read. We have so many tiny little pamphlets available, or a book that you may bring with you—read for a few moments, and then be still... meditate.

And, you might repeat the meditation I have just given. Or, you may remember this: “*I stand at the door and knock.*” These must be familiar words to you, “*I stand at the door and knock.*” And do you know who is voicing this? The Christ, the Spirit of God, the Presence of God **ITSELF** is voicing this: “*I stand at the door and knock*”. . . at the door of your consciousness, at your door, at the entrance to you.

Now supposing for a moment you seriously contemplate that remark. “I” the Christ, the Spirit of God, “I” the Presence of God, “I” the *still small Voice*—stand at the door of your consciousness and knock.

And then you will have to agree that it is you who must admit God

into your consciousness. It is “you” . . . who must admit the Spirit of God, must invite the Spirit of God, must seek that the Spirit of God enter you.

You will begin to perceive very quickly why sin, disease, death, lack, and limitation exists on earth. Because you will begin to remember how seldom have you pondered the statement: “*I stand at the door and knock,*” and invited the Christ to take over your life. Instead of your having to struggle with might and with power to overcome.

How seldom do you believe that the people of this world really settle into a period of silence, and invite the Christ to take over their soul, mind, body, and business, and household, and home, and say: “I yield, I surrender this day to you; I surrender this night to you; I surrender my business to you; I surrender my career to you—the Christ, the Presence of God; I surrender my family life, my home, my children to you—take over, that some day I may be able to repeat with Paul, *‘I live yet not I, Christ liveth my life.’*”

How do you expect Christ to live your life without inviting the Spirit of God, the Presence of God, within you? Of course Paul says, “*Christ dwelleth in me.*” Why? He has invited the Spirit of God to enter him. He has spent years seeking and searching for the secret, until he discovered that the Christ, the Spirit of God, “*was before Abraham, and will be with us unto the end of the world.*”

But, **IT** never infringes upon us, **IT** awaits our recognition and acknowledgment. “*Acknowledge ME in all thy ways,*” is in the Old Testament. And in the New, “*Abide in*

*the Word, let ME abide in you.*”

Ah, but you see, it’s all “let,” “invite,” “seek,” “acknowledge” . . . and you know, that as humans, we have not been doing that. Only those taught in the spiritual way of life have known that God does not interfere in this human existence until we *open out a way*; until we invite the Spirit of God into our experience; and by a constant surrendering of our souls, minds, and bodies, business and home—finally receive the Spirit of God within us. And then we learn that: “*In Thy Presence is fullness; where the Spirit is the Lord is, there is liberty.*”

But where is this Spirit of Lord? Everywhere and nowhere! Actually everywhere, surrounding us, above us, beneath us, and within us. But nowhere, until we open the door of our consciousness and say: “*speak Lord Thy servant heareth, enter Lord; I open myself to the Spirit of God, I surrender myself to the Spirit of God.*” And then go about our daily business, “*acknowledging HIM in all our ways.*”

Now then, the purpose of all of this is made clear—after the Spirit of God has entered you. You remember the Master said, “*The Spirit of the Lord God is upon me, and I am ordained.*”

Well if you engage in periods of meditation—and they need not be longer than 3 or 4 minutes, 2 minutes, 5 minutes, and on other occasions only one minute—but if you persist in this, the Spirit of God which is knocking at the door of your consciousness does enter. And when it does, your miracle is about to begin, because almost immediately you will realize, and maybe even hear. . . “*I am come*

*that you might have life, and that you might have life more abundantly.*”

Now just think of what we have been locking outside the door of our consciousness, that which when it enters: “*is come that we might have life, and life more abundantly.*” Just think, the moment the Presence of God enters our consciousness—we have that indwelling Spirit, that indwelling Christ. The miracle word that the Hebrews used, “*Emmanuel*” . . . “*Emmanuel, God with us.*”

And once we have opened the doors of our consciousness, and continue to keep them open until that Spirit entered, then there it is: “*The Spirit of the Lord God is upon me, within me.*” And now **IT** can reveal **ITS** purpose, and **ITS** function, and **ITS** action: “*I am come that you might have life, and that you might have life more abundantly.*” And then you see, you begin to rest in this Truth.

The 15<sup>th</sup> Chapter of John, you begin to fulfill it: “*abide in that Word, let that Word abide in you—that I am come, that I am in the midst of you, that I am mighty, in the midst of you.*”

From there on in, you hear all of the miracle messages of the Master: “*I was with you before Abraham was; I will be with you unto the end of the world; I will never leave thee nor forsake thee.*” When this happens, you are ready for the next step.

As a human being, you have sought your good out here in the world. You have sought it from “*man whose breath is in his nostrils,*” from your parents, from your wife, from your husband, from your children, from relatives, from

friends. And it hasn't proven to be wholly satisfying. That is the reason we are on this search for God—because we have not found that our experience with humans was entirely satisfying. We are seeking something greater than “*man whose breath is in his nostril.*” We are seeking to put our faith in something greater than princes, or governments.

Then, as this Spirit becomes more and more awake in us, alive in us, as we become more and more attentive to **IT**, listen longer, be still longer and deeper, eventually we receive this: “*I have meat the world knows not of, I have meat.*”

And all of a sudden, with the revelation of that one passage of Scripture, our life changes. A weight falls off of our shoulders, a strain leaves the mind. Because, no longer are we searching and seeking in this world out here. But as of that very moment, we are released from seeking our good in the outer realm, and from then on we relax. Regardless of what outer problem may seem to appear, we relax. Ah ha, “*I have meat the world knows not of, I have meat ye know not of.*” . . . I have an inner meat, an inner Grace. Do you know what it is? The Presence of God.

The Presence of God is my *bread, meat, wine, water.* The Presence of God is the resurrection of my mind and body. In fact, if my business is bad, it is the resurrection of my business. If my family life is bad, it is the resurrection of my family life. The Presence of God in me is all of that—only when the Presence of God in me is recognized, acknowledged, realized.

Do you see why periods of silence are necessary, periods of “*taking no thought for your life, what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed?*” Periods of resting and relaxing in the Word? What Word? “*I in the midst of thee am mighty; I will give to you waters, living waters, you will never thirst again; I have meat the world knows not of.*”

And you see, this is where you enter that period of spiritual living, to which the Master referred in his statement, that: “*man shall not live by bread alone, nor by might, nor by power,*” but by every Word that proceedeth out of the center of your being, out of the Kingdom of God that is within you—every word that is uttered to you from within you.

You see, you have read all of these words in Scripture, you have read them all in books. But until you have prepared your consciousness, the soil of your consciousness for this Truth: it is not a living Truth, it doesn't come alive—it is only an intellectually known Truth, it is something you have read or heard with the mind and half believed, at least would like to believe.

But in these periods of stillness, quietness, peace, you can really feel that “*I in the midst of you am God,*” that there is a Presence, a Power, a Joy within you.

And then, as a need arises in the outer world, there is always that smile that comes within, with the remembrance that “*I have meat, I have, I have within me a meat the world knows not of, and I can never again hunger, never again need.*” I'm always fulfilled by an inner Grace. Indeed “*I have*

*meat.*” “*I, the Spirit of God in me, can give us living waters.*” . . . and it does, when we listen.

We do not need the outer buckets, but we need buckets and buckets of listening silence—in order that we may hear and be aware of that *still small Voice*, that is “*closer to us than breathing.*”

Now you see, the real secret of the Master's teaching lies in the fact that that which we have been seeking in the outer world, we already have in our inner being. In other words, the substance of all that is to appear as form in the outer world is within us.

Sometimes we acquire things, and persons, and conditions in this outer plane, and find that we lose them. That is because we did not attain them from within.

The best way that I can describe it is this. Supposing we have a fruit tree. And we do not wait for our fruit to develop and grow from within the tree, and then appear outwardly. But we run to a neighbor's tree and cut off some fruit and hang it on our tree. Well, of course “*moth and rust corrupt,*” it falls away. It isn't ours, it never was, it belonged to our neighbor. It wasn't ours by Divine right.

That is why I have said to you so often, some day the marriage service must be changed. It is not right to say, “*That which God hath joined together, let no man put asunder.*” Because that is dishonoring God. That which God hath joined together, no man **can** put asunder. Surely you believe that!

So it is that that which we receive by the Grace of God, we never lose—whether it is money, whether it is business, whether it is home, or wife. Anything that is

given to us of God is a permanent dispensation.

And so you may be assured that that which we have lost, or which has been strayed or stolen—was not ours by Divine right. It was not given to us of the substance within ourselves, that appeared outwardly.

Of course not. How many times, before we have become engaged or married, have we really sat down and asked the Father if this was the Will of the Father, or if it just seemed very good to us at this time? How many times before we made an investment or went into business, or bought a home, have we really spent some time in communion with the Father within, and asked. . . “Is this the Will of God?”

There is a Scriptural passage that fits right in here, “**HE** performeth that which is appointed for me to do.” And we have actually believed that God has performs that which we would like to have God perform. We really believe that we can make plans and then entreat God to help us with them. Of course that is the reason for all the failure in life.

There is no way to make a plan and have God help you with it. There is no way to decide how your life is to go, and have God help you with it. “**HE performeth that which HE appoints for us to do.**” In other words, “*Not my will, Thy Will be done.*”

But let us find out before we do it, what God’s Will is. And then we can rest in the assurance that **HE** is performing it—in us, and through us, and for us—that “**HIS Presence has gone before us to make the crooked places straight, and to prepare mansions for us.**”

This is another reason for meditation, which is such an important part of The Infinite Way work. Always, always, on awakening in the morning, let us turn the day over to God: “*This is the day the Lord hath made; and I will listen, “Speak Lord, be with me every step of today.*” And then frequently throughout the day, remember again: “*Not my will be done, but Thine; I will walk in the way that is shown me.*”

How can God show us a way if we are not listening, if we are busy from waking up in the morning until sleeping at night, and then perhaps, well fuddled with television before we go to sleep—believe that God’s Grace is with us through the night? We have shut God out completely.

Oh I enjoy television too, but that will never make me forget that the last function on retiring—is opening consciousness to God’s Grace. Because be assured, we need it as much during sleep as we do during the day, in order that we may awaken in the morning spiritually inspired, spiritually endowed, spiritually strengthened.

The failure of mankind testifies to the fact that even 8 or 9 hours of human sleep is not enough to prepare us for a day of human activity. We require in addition to human sleep, or physical sleep—we require Spiritual Grace. Why not let that Spiritual Grace permeate our consciousness while we sleep, for “*God neither slumbers nor sleeps, the Presence of God never slumbers, it never sleeps.*”

Therefore, when we open our consciousness specifically to the realization of the Presence of God and God’s Grace, before sleep-

ing—we can then be assured that while we sleep, God works. The Spirit of God works in us and through us, soul, mind, and body.

On the other hand, this very activity of admitting God to our consciousness at night may prevent our sleeping as many hours as we have been accustomed to. Instead of trying to force ourselves to sleep, it is far better to remain awake—communing with that Spirit that is within us, resting in quietness and in confidence.

You see then that the entire secret of an harmonious life lies in our ability to open the door of consciousness, and admit the Spirit of God—so that the Spirit of God may be upon us, that we may be ordained.

The secret of an harmonious life depends entirely on the degree in which we can admit this Presence of God, consciously. So that, thereafter we may live in the consciousness: “*I have meat, I have the Presence of God within me, and IT is the substance of all form.*”

Let us walk for a few minutes with Moses, on his trek with the Hebrews out of Egypt. “*And behold, as a cloud appeared by day and a pillar of fire by night, and manna out of the sky, and water out of the rock.*” And ask yourself if you sincerely believe there is anyone in the world that can work such miracles?

If you truly think objectively you will know that no one on the face of the globe can work such a miracle as producing “*a cloud by day and a pillar of fire by night, and manna falling from the sky, and water from a rock.*” It cannot be done, and Moses never attempted it!

Moses lived in the realization that *“I and my Father are ONE; I am THAT I AM; the Presence of God is within me, and speaks through me, and acts through me.”*

Moses was told that when he went to Egypt, that that Voice would be with him, that that Power of God would be with him, that he did not need to take an army to free the Hebrews. He could go without an army, and free them in spite of Pharaoh’s armies. With what? Only one thing: *“I will be with you, I will speak the Words through your lips.”*

Now, all that Moses had to do was to live in that consciousness: *“The I AM is with me; the I AM doeth the works; HE performeth that which HE has given me to do.”* Then God, in God’s mysterious ways, produces *“a cloud by day and a pillar of fire by night, and manna from the sky, and water from the rocks.”*

Then let us follow Elijah as he is being persecuted in the wilderness. He finds a poor widow, sharing with him. Well a poor widow hasn’t very much to begin with, but here he finds one ready to share of that little, with him. Sometimes even rich widows don’t do that.

And then he found ravens bringing him food... and he even found the miracle of cakes being baked on the stones before him. You

don’t believe that a man can do those things, do you? Please don’t.

No man can perform such miracles, but “I” can: “I” who have meant the world knows not of, “I” the Spirit of God in man, “I” the Presence of God in you. . . “I” can. As long as you are about your Father’s business, doing that which is given you to do—you too can relax.

And if it is necessary for a poor widow or widower to share with you, it will be done. If it is necessary for ravens to bring food, or any other birds, it will be done. If it is necessary for food to appear out of the air, it will be done. Never credit any man with being a miracle worker; it is the Spirit of God in man—that which is *closer to every one of us, than breathing.*

Then finally, let us walk with the Master and watch him heal the sick, and at the same time say: *“I can of my own self do nothing.”* Let us watch him as he feeds the hungry, and hear him say: *“If I speak of myself I bear witness to a lie, it is the Spirit, the Father within me that doeth the works.”* Watch him raise the dead, in spite of saying *“I of my own self can do nothing.”*

And then you will know that no man is a miracle worker, not even Jesus Christ—but the Spirit of God with which he was ordained, the

Father within him.

So you will discover that the reason he taught and the message he taught was: that you and I have that same indwelling Spirit in us; even as he proved to Paul, who at one time was Saul of Tarsus the persecutor, even through Saul of Tarsus, he made Paul a miracle worker—by **that same Spirit which was also in Christ Jesus,** which is also in you.

Therefore, learn to commune with that Spirit which is within you, and discover for yourself that *“all that the Father hath is yours.”* You have within you the same substance, the same Spirit, the same mind that was in Christ Jesus. But you and I must develop that listening ear in order that that Spirit may be released.

Or as Browning said, *“we must open out a way for that imprisoned splendor to escape”*. . . that imprisoned splendor which I am, which is the Christ, the Spirit of God in you.

As we do that this month, I’m sure you’re going to discover by the end of the month, that it is literally true that the miracle worker that worked through Moses and Elijah and Jesus and John and Paul—that miracle worker you have, indwelling within you.

Thank you.