

## Supplementary Material for the Meditation Study Program, Session 1: A Selection of Quotations from Joel about the Purpose of Meditation

### From *Showing Forth the Presence of God*, Chapter 5, “God, the Substance of Universal Being”

Until you come to the realization that the same Spirit that raised up Jesus Christ from the dead is your very own soul, your very own life, your very own mind, you will be trying to reach It out here somewhere through prayer or through meditation. Prayer and meditation are not for the purpose of reaching some God somewhere, but for the purpose of communion with God. Where is God? The kingdom of God is within you, so the purpose of meditation is not getting at one with God; it is not seeking God, it is not trying to be worthy of God. The purpose of meditation and prayer is communion with the Father within you.

Prayer is not something that you do. Prayer is something you become aware of within yourself, and that God does. You do not pray: you become aware of God praying in you; you become aware of the word of God. The word of God does not come from you: the word of God comes from God *to* you. Therefore, the purpose of your prayer is to develop a state of receptivity in which you can become aware of and hear, if necessary, the “still small voice” within your own being, letting it impart itself to you.

It is not what you say to God that is of any importance. There is no God interested in what you say. What is important is what you hear from God. What impartation do you receive from the Father within? Why do you think the Master went away for forty days at a time? Surely, not to talk to God. God is the infinite, all-knowing intelligence, and It does not need conversation. It does not need any help from you or any guidance in telling what you want or what you think you need. That is disrespect to the all-knowing Wisdom. That is a lack of understanding of the nature of the All-knowing. The Master said, “Your Father knoweth that ye have need of these things. . . . and it is the Father’s good pleasure to give you the kingdom.”

You do not have to tell the Father what things you need. You have to listen to the Father, that the Father may impart infinite wisdom, infinite intelligence, and infinite guidance. From where? From some outside place? **No, “the kingdom of God is within you.” It is at the center of your being, of your consciousness, and you develop an awareness of It.**

### From *The Heart of Mysticism, 1955 Infinite Way Letters*, Chapter 1, “The Importance of Meditation”

Our work is to live in God, to dwell in the secret place of the Most High, to keep thought stayed on Him, and to pray without ceasing. Throughout all ages, the scriptures of the world have given us this same truth: “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

No part of the Message of the Infinite Way is more important than meditation, for it is only through meditation that we are enabled to find God. There is no other way. The act of meditation

is solely for the purpose of quieting us into a state of peace and serenity, in which we become receptive to the Word of God unfolding and revealing Itself in and as our consciousness.

### **From Recording 706B, 1955 Cape Town Series, “Invisible Supply”**

Let us assume for a moment that the way of life, the way of harmony, the way of peace, and the way of abundance is demonstrating the presence of God, demonstrating the consciousness of God’s presence, demonstrating an awareness of God’s presence, demonstrating a realization of God, demonstrating a God experience.

How do we achieve it? That is the legitimate question: how do we achieve it? And the answer, according to The Infinite Way, is this: In the first place, the reading and study of the correct letter of truth will be a step in that direction. The hearing of truth in the ear is another step. It has been discovered that reading books of truth, where it is the correct letter of truth, is one way toward realization. It has been found that hearing truth is even better than reading it. But reading it and hearing it together is almost resultant in miracles of understanding.

So that, reading the word and hearing the word constitute two of the ways discovered for coming into the realization of God. But actually, there is a third step that is greater than the first two, and yet dependent on the first two, but really greater. When you have heard the word, or when you have read the word and have it within your consciousness, meditation brings it into life. Meditation brings the experience to a focus, to a head, to an actual realization.

And so the practice of meditation, after reading and hearing, is the most important function in your whole life. Reading and hearing alone will lead you to it, but meditation will shorten the time by ninety percent. Meditation is one of the most powerful ways ever discovered of attaining God realization, and the reason is this: Meditation takes your thought entirely away from the outside world and brings it within yourself, and that’s where the kingdom of God is, and so that’s where you’ll have to find God—within yourself. And since a God experience is an activity of your consciousness and has to be experienced through your consciousness, when you are within yourself, within your own consciousness, you are at that place where the experience takes place. You are at that place where the demonstration of God takes place. It never takes place outside of your being. It always takes place inside your being.

### **From Recording 177B - 1956 New York Laurelton Hotel Closed Class - Meditations**

Now, the point that has been revealed in these twenty-five years is this: it makes no difference who you are, or what—high or low, rich or poor, black or white, sick or well, saint or sinner—has nothing to do with the fact that the kingdom of God is within you, and it is available to you with some practice, with some devotion, with some willingness to read, study, meditate, meet with those who are on the same spiritual path. This same gift of God is available to every one of us, and no one has yet shown us any better way or more certain way of attaining it than meditation.

Meditation is a way that definitely leads us to the kingdom of God within ourselves and enables us to make contact with it, and when we do, here is what happens: the poet Browning says that “Truth is within ourselves; we have to open out a way for the imprisoned splendor to escape, rather than make entry for a light that is supposed to be without.” And here you have one of the key ideas, let us call it, one of the key points in the entire secret of harmony through meditation. God planted Himself in you and me in the beginning. God is within you and within me in Its

fullness, and nothing can in any wise be added to the fullness and completeness which you already are.

Humanly, that doesn't appear to be true, because this God is so deeply locked up that now we come to a place where we have to learn how to make a way for It to escape. The kingdom of God—this means the kingdom of Allness—is within you. If you wish to enjoy It, you must let It escape. You must open out a way for It to flow.

You may, perhaps, have a problem of health and believe that health can come to you from outside or from some kind of a God, who for some reason now is going to do something for you, even though It didn't do it for you yesterday. It isn't true. Health is locked up within yourself, and you must find a way to open out a way for your health to flow out from you.

If you are having economic lack, for any reason, any human reason under the sun, you can overcome it by understanding that the bread of life, the staff of life, the wine, the water, the meat, isn't outside of you to be purchased. It is within you. "I have meat the world knows not of." "I can give you living waters, waters that will spring up into life eternal." "I am the bread, I am the wine, I am the water." This doesn't refer to a Hebrew rabbi of two thousand years ago. This refers to the Spirit of God, the I Am which I am; that infinite, eternal, invisible, which is within you, which is the spark of your very life, the spark of your very soul. It is that which gives you life, which is your life, which is your consciousness—all within you. . . .

Now, in meditation, you are obeying the Master's teaching on prayer: "No longer to pray in a holy mountain, or in a holy temple, Jerusalem, or otherwise, but in spirit and in truth." "Go not into the synagogues," he says, "to do your praying where you can be seen of men. Go into your own inner sanctuary and close the door within yourself." And that's what you do when you close your eyes. You close the door on the world. You are hidden now inside of yourself, in your own inner sanctuary, where you are alone.

### **From *Practicing the Presence*, Chapter 7: "Meditation"**

"To him that hath shall be given." "Love the Lord thy God with all thy heart." "Love thy neighbor as thyself." . . . "I and my Father are one." These are important principles for any aspirant on the spiritual path. But how are these principles to be realized? It is one thing to state what is, but it is another thing to achieve it or accomplish it. Granted that there is this Father within of whom Jesus spoke, this Christ, through which we can do all things. How, then, do we individually achieve the experience of the Christ; that is, how do we bring that divine Presence into our affairs? That is the important point.

In *The Infinite Way*, the age-old theme of meditation and inner communion is emphasized, the practice of which enables a person to come out and be separate—whether he is sitting reverently in a church, whether he has retired to some quiet corner of his own home, or whether he is basking in the sunshine of a garden—and, forgetting the things of this world, to turn within and make contact with his inner forces, with that which we call God, the Father within, the Christ. The experience of the Christ is a present possibility; the way to that experience is through meditation.

Far too many aspirants to the spiritual way of life know the letter of truth and are satisfied to stop there. "I and my Father are one" is the correct letter of truth. Does repeating these words or does an intellectual knowledge of them help us in any way? How often do we say: "I am God's

perfect child; I am spiritual; I am divine,” and then find that we are just as poor as we were before or in just as much trouble? These are only statements. It is similar to sitting in a dark room and saying over and over again, “Electricity gives light.” That is a correct statement, but we shall still be sitting in the dark until, by turning on the switch, a connection is made with the source of electricity. So, nothing is going to happen to us, regardless of how many affirmations of truth we know or repeat unless we attain the consciousness of that truth and realize our oneness with our Source. Meditation is that way.

The kingdom of God is within us; the place whereon we stand is holy ground. Wherever we are, God is—in church or out of church. The Master says, “Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.” God is not found in places; God is found in consciousness. God is where we are because “I and My Father are one.” We cannot escape from God. . . .

God is not found up in heaven—not in pilgrimages, places, or persons. God is to be found within us. The very moment that we can agree inwardly that this is true, we have accomplished half of our life’s journey toward the experience of heaven on earth; the other half remains. Now, we know *where* the kingdom of God is, but *how* do we attain the realization of it? The men and women who searched for the Holy Grail, their symbol of the kingdom of God, spent a lifetime only to discover that it was a mistake to seek outside for that which was already within them. They returned from their search exhausted physically, financially, and mentally, discouraged by the failure of their mission. Then, all of a sudden, they looked around and found the golden chalice hanging up in the tree, or they heard the bluebird caroling its message of joy—right in their own home all of the time. That is what happens when we come to the realization that the kingdom of God is within us. One-half of the journey is then accomplished.

Hundreds of books have been written on this subject, but those that have been written out of the depths of experience all agree that the presence of God can only be realized when the senses are stilled, when we have settled down into an atmosphere of expectancy, of hope, and of faith. In this state of relaxation and peace, we wait. That is all we can do, just wait. We cannot bring God to us, for God is already here, in this inner stillness, in this quietness and confidence.

Meditation is an invitation for God to speak to us or to make Himself known to us; it is not an attempt to reach God, since God is omnipresent. 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 and already is. We are not seeking to reach God, but rather to achieve such a state of stillness that the awareness of God’s presence permeates us.

We have been trained to pray with our thinking mind as if God could be reached through thought. God can never be reached with or through thought. No one can ever reach God with the mind; no one can ever reach God with conscious thinking: God can only be reached through a receptive state of consciousness. We never know when God will speak to us, but of this, we may be assured: If we live in meditation, giving sufficient periods to maintaining our contact with the Presence, we shall be under God’s government, and at any moment that there is a necessity or a need, God will speak to us.

It is within us that the contact must be made. Until it has been made, the Spirit of God in man is merely a promise; the Christ is but a word or a term. It must become an experience, but until it does become an experience, the question may well be raised: Is there a Spirit within man? Is the Christ real? Withinness is the secret.

Centuries and centuries of looking for our good in the other person's garden, centuries and centuries of thinking that our good must come to us by might and by power or by the sweat of our brow, have separated us from the depths of this withinness, so that it is as if there were a great wall between us and that Christ. It takes constant turning within to tear away the veil of illusion, that middle wall of partition which seems to separate us. How speedily we shall pierce the veil has no relationship to our human goodness or to the depth of our sins: It has a relationship only to the depth of our desire to make the contact. When we make that contact, not only are our sins forgiven, but they are healed. It is not a question of a person's first becoming good before he can come under God's grace. No, it operates in reverse order: Let God's grace touch a person, and it will make him good. The Spirit within will change the outer life; the inner grace will appear outwardly.

If we persist in the realization: "The kingdom of God is within me; the place whereon I stand is holy ground; Son thou art ever with me, and all that I have is thine," and if we remember to do this two or three times a day, every day, one of these fine days something happens to us: An experience takes place—it may be a feeling of warmth; it may be a feeling of release; it may be a voice in the ear; but it is something that takes place within, and we, within ourselves, know that we have had the visitation of the Christ. Then we know that we have experienced the annunciation and the conception of the Christ; the Christ in us is awakened, and from then on, we are able to say:

*"I can do all things through Christ," not through my human wisdom, not through my muscles, not because I know a lot of words and have read many books, but through Christ, I can do all things. The Christ within me strengtheneth me; the Christ within me is a Presence that goes before me to make the crooked places straight.*

This will no longer be a series of quotations: This will be an experience. . . .

Continuous inner meditation, continuous reaching toward the center of our being, will eventually result in the experience of the Christ. In that moment, we discover the mystery of spiritual living: We do not have to take thought for what we shall eat, what we shall drink, or wherewithal we shall be clothed; we do not have to plan; we do not have to struggle. Only Christ can live our life for us, and we meet the Christ within ourselves in meditation. The degree to which we attain the experience or activity of the Christ, the presence of the Spirit of God in us, determines the degree of individual unfoldment.

When, through meditation, we have attained this realization of the Spirit of God, and abide in it, retire into the center of our being, day in and day out, so that we never make a move without its inner assurance, the activity of the Christ feeds us, supplies us, enriches us, heals us, and brings us into the fullness of life. Then, of a certainty, we know, "I am come that they might have life, and that they might have it more abundantly."

### **From *The Master Speaks*, Chapter 15: "Meditation and Healing"**

Meditation is the secret of this entire work. If you succeed in catching the vision of the Infinite Way, you will find that meditation will be responsible for at least ninety percent of that success. You will find that meditation is not only that which opens up consciousness, but meditation, ultimately, is the mode and means of bringing the Christ into manifestation.

Many people are afraid of meditation because it has always been closely associated with the Orient. In the Occident, in our Western world, there is no such practice as meditation except among the Quakers. They have, of course, practiced meditation from the beginning of their organization. But aside from them and the various Oriental groups, meditation is practically unknown in the Western world.

Yet meditation is your point of contact with Divinity. The kingdom of God is within you, and it is within you, yourself, that you must find God. For although you can be led back to the kingdom within by means of teachers and teachings or even books, these serve a purpose only as they lead you back to the depths of your own being, and it is there you must find God, through meditation. . . .

The work of the Infinite Way is to reveal the kingdom of God within your own being. I have never met anyone yet who has achieved the fullness of the realization of God, but in a measure and by degrees, we are making greater progress year after year. For that reason, then, it is right for me to tell you and to share with you all of these things about truth, as I have been doing. But if I do not help you to attain the ability to meditate, you will not arrive at that final step of meeting God face to face. And that is what you must do. You have to find God; You have to meet God face to face.

Therefore, we do not practice meditation just for the sake of sitting in the silence, or just for the sake of attaining a steady, one-pointed attention on that which we call God. Our meditation is for the purpose of finding an inner stillness so that the presence and power of God can be made manifest in, or as, our individual consciousness, and then that enables us to live our lives as Paul lived his. "I live; yet not I, but Christ liveth in me." Through meditation, you will find the presence and power of the Christ, and It will live your experience. . . .

Meditation is not an end in itself. It is a means to an end. It is merely a vehicle through which we attain an awareness of the presence of God. There are some people who use meditation as an end in itself. All they want to do is to sit for an hour or two or three in the silence. Do not do that. Use meditation as a means to an end, as the means of being quiet for a moment to feel the presence of God, and that is all.