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March 2010 meetings

Scriptural passages referred to in the following tape:

Washington, DC Open Class

“Open Out a Way”

Tape 1 Side 2

(in order of occurrence)

II Cor 3:17

and where the Spirit of the Lord is, there is liberty

Ps 16:11

life: in thy presence is fulness of joy;

Gal 2:20

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God,

Luke 13:34

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

Matt 7:14

strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

John 14:27

my peace I give unto you: not as the world giveth, give I unto you.

Luke 12:31

seek ye the kingdom of God; and all these things shall be added unto you.

Ps 19:1

The heavens declare the glory of God; and the firmament sheweth his handiwork.

John 15:16

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain:

Matt 22:14

For many are called, but few are chosen.

Luke 4:8

And Jesus answered and said unto him, Get thee behind me, Satan: for it is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matt 4:4

man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matt 18:21,22

¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

John 8:11

And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Luke 15:31

And he said unto him, Son, thou art ever with me, and all that I have is thine.

Acts 7:33

Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

Luke 17:21

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Isa 45:2

I will go before thee, and make the crooked places straight:

John 14:2

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

John 15:7

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Ps 91:1

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Isa 26:3

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Prov 3:6

In all thy ways acknowledge him, and he shall direct thy paths.

Luke 17:21

behold, the kingdom of God is within you.

Matt 5:44

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Ex 22:29

¶ Thou shalt not delay to offer the first of thy ripe fruits,

Matt 19:19

Thou shalt love thy neighbour as thyself.

John 16:15

All things that the Father hath are mine:

WASHINGTON D.C. OPEN CLASS

MASTER # 329

TAPE 1 SIDE 2

"OPEN OUT A WAY"

Good Evening. Perhaps I should have introduced the Infinite Way this afternoon, but also when you're in the habit of speaking only to those who already know about it, you forget that there may be some who do not know the nature of what you are presenting. And so I would like to say this to you, that to those of you who do not know this, that The Infinite Way is not an organized activity of any kind. It is not an organized religion. It is not a philosophy. In fact, it is nothing at all of an organized nature. It has no memberships. And it has been so given to us that it never can have organization or memberships of any kind. Actually, the Infinite Way is a presentation of my own religious life. And it is presented only in such a way that those who may be interested in knowing of this particular approach to a religious life may read it, and those who wish to adopt any part of it into their experience are certainly welcome to it. The only thing they can not do, is join it.

I did say this, this afternoon, that our goal is God realization. And I will repeat that. Beyond the actual experience of God realization, this message does not go into any phase of what is ordinarily known as religious life. In other words, it does not restrict anyone in their religious life nor does it open a new activity to them beyond the possibility that each one may, to some extent or other, have the experience of God realization and its fruitage. Now, the fruitage of God realization is a most interesting subject. It is even a more interesting experience. Where the Spirit of the Lord is, there is Liberty. In Thy Presence is fullness of joy. And

this is about the answer. When the experience of realization takes place, it is as if a Something took over one's experience. The ultimate, of course, is Paul's statement that, "I live, but not I, Christ liveth my life," but even from the very beginning of God realization, there is a Presence, there is a Something, a transcendental Something, that becomes very evident.

Now, in my experience, it took the effect of closing out my past life, ending it. It was again dying daily, to quote scripture, only that my "death" was not a daily one, it was an instantaneous one and a complete one. And it shut off the past completely; the pleasures and the pains, the interests; everything that had concerned my life up to that moment disappeared, and a whole new life began with a whole new capacity.

Now I have witnessed this in some of our students to some extent, that they, too, have a rebirth but it is not always quite as instantaneous, with some it is, with others it is a matter of months or even years. With some, it is a gradual experience until that final moment of awakening. With this awakening, faculties which heretofore have been dormant, come to life. In my experience, it was a healing gift, something I had never known before, knew nothing about, never knew anyone else that had it, and it was as if a whole new experience came out of the blue, and one which I had to learn about later and learn the meaning of. With some of our students, I find that same awakening of the healing gift, but with others, it does not open in that way. We have had many students who have found their musical centers opened, others artistic, and some literary. So that, we have witnessed students who never were musical and all of a sudden became so, and some who had never written and also wrote.

Those of you who have seen the book table are probably, if you think of it you will be at any rate, a little bit surprised that one person could turn out so many books. But it will probably be more surprising to you to know that they have all been turned out in a few years, after a lifetime up to the age of fifty-five, in which not a single book had ever been written, or even a half a book, or the first page of one. In other words, everything that has been connected with this work developed with the coming of that experience. You can understand now why my whole interest is in presenting something, to those who are interested, that will duplicate for them that experience.

Of course, wisdom has taught me that you do not go out into the world and proselyte with anything of this nature, any message of this nature. That you do not advertise for people to come. That you can not carry this message to the world. That you can only sit patiently and wait for those who are led, to come to it or for it, and that is what we do, except when I am traveling this way, lecturing or teaching, except for a very small announcement of my coming or of my being here, and then with as little explanation as possible, no other advertising is done. And our students are cautioned not to try to bring the world into this, but always be prepared to share it with those who seem to have an interest.

It is a strange thing, we like to believe that everyone in the world wants the Spirit of God, the Truth of God, the Christ of God. And I know, of course that Christ Jesus felt, too, that they surely must want it. And it must have been a blow to Him to have to say, "Oh, Jerusalem, oh, Jerusalem, I would, but ye would not." And so it is that unless we understand that the experience of God is really a pearl of great price, it is really more to be desired than pearls or diamonds or rubies, or anything else that the world possesses, And while the world would like the fruitage of it, it, itself, is not so attractive. That is why it is so easy for people to be

encouraged to pray for peace on earth because it demands nothing of them except a few minutes to say, "Oh God, give us peace on Earth." Where as, to fit themselves to become instruments of God, to bring peace on earth, is quite a different thing.

Those who are in a spiritual ministry of any form; and really you must understand that it makes no difference what the form; those who are in the spiritual ministry, if they are to be successful, and by success I don't mean earn a lot of money or attract a lot of people, but I mean successful in bringing peace to those of their ministry, if they are to be successful in bringing harmony, in bringing the Spirit of God, in bringing the spirit of joy, or healing, they must dedicate their lives to God and there is no other way of being successful. And I have witnessed this, as most of you already know, I am traveling this entire world, except the South American countries and a very few of the European countries, but the rest of the world completely, and I meet those not only in the metaphysical ministry but in the Hebrew synagogues, and the Protestant churches, and here and there a Catholic priest. And I know this, that those who are serious, those who have as their purpose in life the being an instrument through which God shines, through which the Spirit of God can touch this human race, these people must dedicate themselves, their time, their hearts, their souls, their bodies, and there is no other way. Well so it is, in a work such as ours, it is not a spare time work, it is not a spare change work, it is really a giving of oneself, because the way is straight and narrow and few there be that enter. It is a difficult path because it is a denial of the human senses, it is a turning from the world's peace. This is so well illustrated in the Master's statement, My Peace, give I unto thee, but not as the world giveth. "

Now, of course, you know to what extent people believe that they can go to God, and even use God, to bring about their material comforts and their material well being and sometimes even their success in material ventures, as if God were a glorified servant, and that they were really telling God their need and then God was supposed to fulfill it. And so it is that many of these miss the way entirely, for life is not like that nor is our relationship to God like that. It is true that if we seek the Kingdom of God, that these things are added unto us, but it is first all a turning from the things. It is not endeavoring to get God to prosper us in things. It is not an attempt to get God to glorify us. It is rather a giving up of us in order that God may be glorified through us.

In other words, just as the heavens declare the Glory of God and the earth showeth forth His handiwork, so do we when we are really One with God, so do we as transparencies for God, have God show forth His Glory through us, but it doesn't glorify us. God is glorified in that we have surrendered ourselves or yielded ourselves, and then the fruitage, which is beautiful to witness; the fruitage in happy lives, contented lives, peaceful lives, even very, very successful lives; all of this is beautiful when it shows forth God's Glory, when it enables God's Glory to be made manifest on earth. It is sacrilege when God is thought of, or seeking God, for the purpose of glorifying our human selfhood. Therefore you can understand, that in this age, an appeal is not and cannot be made to the world as such, that we can only draw unto ourselves those of our own household, those who are spiritually endowed in some degree even though they do not yet know it, even though they have no awareness of it. The mere fact that they are drawn to a message of this nature, indicates that a preparation for it has been made. "You have not chosen Me, I have chosen you", that applies in this, that although many believe that they are coming to God of their own free will and accord, and that it is an act of their own choice, this is never true.

Those who seek God are called of God, those who seek God have been prepared. And it is for this reason that they can hope ultimately to succeed in the complete realization of God, the fact that God started them on this path, and if they are faithful, God will see them through to the end. This statement implies that God may start us on this path, and that we may not be faithful and that we may lose out. Yes, there is scriptural authority for that. I am sure that all of the Disciples of the Master were called of God, and I'm sure the record shows that they did not all carry through, at least not in their immediate incarnation. I'm sure that this is the experience of Lot's wife, who was led out of the state of consciousness, the city, in which she had been, and then went on this glorious path and found the occasion to turn back, to look back, to find something of the past attractive, and so beguile her from the path.

So we witness, in this way, many who are called, many who start on the path, but so few who remain for the complete fulfillment. This is not said with criticism or judgement or condemnation because it is a difficult experience, going all the way through. There are so many temptations on the way. And there too, students often are not prepared for the temptations on the spiritual path. Many believe that with their first spiritual experience, that they have left all temptation behind them, instead of realizing that the very largest temptations are only beginning. In the experience of Christ Jesus, after He was already the Christ, already the Anointed, He went through the Three Temptations, any one of which might have led Him off the path, but His preparedness enabled Him to say, "Get thee behind me satan," or when tempted with earthly goods to say, "Man shall not live by bread alone;" when tempted with the glamour and fame of a public ministry that sometimes comes to men in this work, the ability to turn from it and realize, "No, not my glory but God's Glory."

So it is that there are temptations come to those as they enter the spiritual path, and all are not prepared to experience it. Some find in making the transition from being the man of earth to that man who has his being in Christ, that they lose their worldly goods. Sometimes they lose their families. Often their families will turn from them because they are not prepared to follow this path, and the student will find that in the loss of worldly goods, or in the loss of fame, or in the loss of loved ones, they just can not take it and they turn back. Others find that with the first touch of the Spirit that their human affairs prosper and a material prosperity comes to them beyond their wildest dreams. Then they are trapped, some of them, in that prosperity, and find that they can not have that prosperity and the things of the Spirit, too. And so it goes, that until these temptations are met and put behind one, there is no certainty that one will go completely through. However, the joyous thing is this, there are no unforgivable sins.

The teaching of the Master is forgiveness unto seventy times seven, even unto the woman taken in adultery, the greatest of crimes at that time and in that faith, and the thief on the cross; "Neither do I condemn thee, go and sin no more." And also one of the great consolations is that life is immortal. There is no such thing as death. Not even death, itself, can separate us from Life. Death, itself, can not separate one from the Love of God, the Wisdom of God, the Care of God, the Consciousness of God. In other words, there is no such thing as an absolute separation from God. And so whatever may befall us on the way, these are but temporary lapses which eventually, because of immortality, because of the great spiritual truth that is Truth, eventually every knee will bend.

It is so literally true that, "Son, thou art ever with Me and all that I have is thine," and that "ever" means EVER. The word of God may not be taken lightly. And as it comes forth that

"Thou art ever with me and all that I have is thine," regardless of what our day to day experience may be, regardless of any temporary sense of lack or limitation, regardless of any temporary sense of disease, poverty, sin or death, it still remains true that "Thou art ever with me and all that I have is thine," and that includes life eternal. One day we will awaken and find ourselves in His image and likeness, and that is the destiny of every soul.

On this path or in this search for this experience, we do not turn from whatever it is that we are doing now. In other words, the businessman does not give up his business to retire to a monastery. For the simple Truth is the place upon where thou standest is holy ground. And if God is to be experienced, it will be experienced where you are. Of course, the exception to this is, where an actual call comes to an individual, an unmistakable call, then of course, one drops whatever one is doing and answers that call. But ordinarily in this search and on this path, one continues what they are doing, the businessman his business, the professional man his profession, the housewife her home duties. And the search takes place in the realm of one's consciousness.

You need not go to holy mountains to pray, you need not go to that temple in Jerusalem, or any other place, for God is to be worshipped in Spirit and in Truth within you. And until you come to the place of realization, that the place where on thou standest is holy ground, that the Kingdom of God is neither lo here nor lo there but within you, you may be searching and traveling around the world and seeking God in places, in persons, in teachings, in teachers, instead of within you where the Kingdom of God really is.

Once you understand this, you will find that a Something takes over, which later we will identify as the Christ, the Spirit of God in you, and it acts as a Presence that goes before you to make the crooked places straight. It acts as a divine Presence that goes to prepare those mansions for you. And you will then find that should you have a temporary need of a teaching, or of a teacher, of books or temples, that you will be led just in the way that you should go. The books will almost be delivered to your door. The teaching or the teacher will be revealed to you, sometimes in unusual ways and sometimes in what seems to be very ordinary ways. But you must recognize that the teaching or the teacher is but a bridge over which you travel to reach the Kingdom of God within your own being. It is within you that the contact is made. It is within you that God is realized. It is really a searching within oneself for that fourth dimensional consciousness, for that transcendental consciousness, until the contact is made. And of course, on that journey you will find that teachings and teachers, and more especially those to which you are led, will be helpful.

The fact that a teacher or a teaching may be popular must not mislead you because what may be very successful for your neighbor may not be for you. Something that for you may lead you right to the Kingdom of God, may leave your neighbor or your relative untouched. Therefore, the matter of what path to follow is one that must be decided not by human advice, not by what the experience of our neighbor has been, but by what guidance we receive from within.

Now somewhere in past ages, someone on the human plane of life, living this life of separation from God, evidently had opportunity for introspection or inner communion, or perhaps contemplation of the mysteries of life and in this process made the contact within, felt a answering response from within, and began to understand the nature of the mysteries behind this

world. You know, of course, that everything that is made in this world is made of that which is invisible. Everything that has existence as form has behind it that which formed it. There is nothing that is visible or tangible that has not had its origin in the invisible. Therefore, it is impossible to judge from the appearance of the nature of reality. It is necessary to get behind the form before one beholds the nature of reality, the nature of the spiritual universe, the nature of the causative principle. Incidentally, in the same way, eventually we are led to behold the origin of evil, the cause of all of the evil that exists on earth. It is this that in the last analysis constitutes the spiritual healing ministry.

Remember that there are those who have this transcendental experience, what ever name or nature you wish to give it, who find themselves in possession of the healing gift without any knowledge of its nature, the reason for it, the whys or the wherefore. But unless they follow through until illumination comes to them as to the reason for the sins and diseases of the earth, they are apt, eventually, either to lose that healing gift or witness it transformed into a suggestive practice, a healing ministry of suggestion, which actually loses its spiritual value and becomes a mental activity or an activity of the human mind. When, however, through inner perception, the student or individual becomes aware of that which is operating in consciousness as the source of evil, the source of sin, the source of disease, the source of poverty, even the source of droughts and volcanoes; not volcanoes so much as typhoons and tidal waves; unless one begins to perceive that, they do not have the knowledge of how these are dissolved, and then even if they go through their lifetime being a healer, they have left nothing behind them of value to the world. Because, unless we can impart this healing gift to others, it dies with us.

One of the great tragedies is that within a few hundred years of the Master's leaving this human scene, spiritual healing disappeared from the earth. And there even came a time when it was believed by many inside of the Church that spiritual healing was to be no longer a part of the Church's ministry. All of this was to be left to mechanical means.

We have witnessed that change in this last 20-30 years, to where it is more readily recognized that the healing ministry does belong within the Church. Why? Because when the soul is touched and opened, when the soul is revealed in man, his body responds, his nature, his character, his entire being responds. And the reason is this, that the soul of man really contains not only his moral purity and his business ethics, but the soul of man likewise is the Substance, Law and Activity of the health of his body. The very health of the body emanates from the soul, and a healthy soul brings forth a healthy body. A dormant soul and a soul that is still filled with a sense of sin or separation from God; for this is the great sin; this results in ill health, poverty and sinful desires.

The Master made this so clear, that if you abide in the Word, if the Word abides in you, if you abide in Me and let Me abide in you, this Word, you will bear fruit richly. And this fruitage is not only in the field of what we call spiritual integrity but it resolves itself also into human integrity of the mind and of the body. And so it is, that eventually it will be found that as our churches minister successfully to the soul of man, that his human integrity and his bodily integrity opens likewise and is filled with the harmony that comes through the contact of the Holy Ghost.

The sense of separation that we entertain, brings of course, all of the discords of life into our experience. This not abiding in the secret place of the Most High, not dwelling in the secret

place of the Most High, when we do not keep our mind stayed on God, when we do not acknowledge God in all of our ways, there comes up this sense of separation. And, for the young student, there is a first step that must be taken before these soul senses, these soul capacities are awakened.

First of all, it is necessary to realize that since the Kingdom of God is within you that nothing further can be added to you, and therefore, it is useless to seek good without. But rather, it is wisdom to understand our poet, Browning, "Open out a way for the imprisoned splendor to escape rather than make entry for a light supposed to be without."

The first step in spiritual awakening is to realize that the Kingdom of God is within you, and that you must open out a way for It to flow out from you. You must stop seeking to gain something, or attain something, get something, achieve something, but agree that since the Kingdom of God is within you, that you have a task before you and that is to open out a way for the imprisoned Splendor to escape. And one of these ways that the Master tells us is, "Pray for your enemies, pray for those that despitefully use you, pray for those that persecute you in order that you may be Children of God." You will not get to be Children of God by praying for yourself or by praying for your relatives, it profiteth you nothing. If you would be Children of God, pray for your enemies. Pray for those who persecute you, or your nation, or your race, or your religion. Pray that their eyes be opened. Pray that God's Grace touch them and awaken them. Pray that rather than be punished for their sins, that their sins be forgiven them so that they, too, may behold the forgiveness of Christ.

We are told to forgive seventy times seven. This comes into a more personal element of our lives, because it would be a very unusual human being who was not holding in bondage someone or many someone's in lack of forgiveness or unforgiveness of the past or of the present. And therefore, it becomes necessary for the young students to search themselves closely, carefully, and above all truthfully, to find out whether or not they are holding someone in condemnation, in criticism, in judgment, and whether or not they are holding in bondage those whom they have not forgiven. And of course, this out of my personal experience, where it is difficult to forgive some particular one, or two, or three, where the offense is such that forgiveness seems almost impossible, we can always pray that, "God, forgive them, even if I can't." That is virtually the same as forgiving them. And so it is, each one of us can find many, many ways of opening out a way for the imprisoned Splendor to escape.

Now, there are many people who confidently expect that when their ship comes in, they will do wonderful things with their money. And sad to relate, that either their ship doesn't come in or when it does they quite forget those good intentions. Therefore, to open out a way for the imprisoned splendor to escape can literally be translated in this wise, give of the first fruits unto God, not waiting for that ship to come in, not even waiting for next Saturday's payday, or not waiting to see what is left over after this month's bills are paid. To really fulfill oneself in giving, it becomes necessary to give of the first fruits and make the rest do. What percentage one gives at the start, one may decide for themselves, but eventually it will be found that tithing is so simple a matter that one can not stop at the giving of a tenth. But regardless of the amount, the necessary step is giving of the first fruits. Then, there is a second part to giving, and that is this. We cannot give only to those of our own persuasion. In other words, we can not give all merely to our church or to our philanthropy. In order to love our neighbor as ourselves, we must provide even for those neighbors who at the moment are not of our own persuasion. In other words, there

must be a universal sense of giving, so that we do embrace a greater sense of loving our neighbor.

But of all things, since we do embody, since it is true that all that the Father hath is mine, even if at the moment it is not visible, I must begin the giving. And this giving is on the spiritual end of prayer. Pray, pray, pray, pray for your enemy. Pray for the world, pray for the elections, pray for the government, but pray. Pray, spend, give out of this spiritual abundance. Give, and give liberally of prayer. Then, give of forgiveness. Then, give of the first fruits of even our material resources. Give, open up. Open up and let It flow, and then you will find the miracle. And the miracle is this, and how much I've witnessed it in these years. The miracle is just like the rose bush. Take the roses from the rose bush and watch more grow. Take the fruit from the tree and prepare it for the next crop, but without taking the fruit from the tree, it dries up and the next crop does not grow. In everything, there must be an outgoing, an outgiving, as if Infinity, as it really is, Infinity lies within us, and Divinity . There is a multiplying process going on within us all of the time and it is dependent only on the degree in which we can give. I have taught this in classes, because there are many who believe that they cannot heal. They have studied and they have read for many, many years, and they still believe they cannot heal, and they fear to accept the responsibility for healing. So I have taught this in classes to those who feel that way. Take one passage of Scripture. Since there isn't anyone on earth who doesn't know one passage, one quotation, take one quotation of scripture or take one metaphysical truth that you have learned in your healing books, and there are plenty of these in the books of all approaches to metaphysical truth so it makes no difference which particular approach you are following there is enough spiritual Truth in it so that you can take a passage, and take this passage into your thought and begin to live with it, ponder it. Ponder its meaning, or ponder what it means to you.

It is almost as if you were communing with this one statement of Truth or one Scriptural quotation passage. What does it mean? It means far more than the meaning you have been getting from it. There isn't a word of the Master's that couldn't be taken into consciousness and studied for years, any one of them, because no one without that study knows the meaning of those passages. There is an esoteric meaning to all Scripture. There is an inner meaning. There is an unrevealed meaning, a hidden meaning. And as we ponder these passages, this one passage, some glimmer of Light begins to come as to the meaning of it. Or surprisingly, it may be followed up with a second quotation, or a third or a fourth. The first thing you will wonder, "I never knew I knew that many passages," but they are there.

The entire Bible is within you. You are really a living Bible. And even if you haven't studied it, it is embodied within you, because there is only one Mind, one Universal Consciousness and the Bible is embodied in it. And as you learn to go back into the depths of your own consciousness, you will find these truths, these passages coming forward into your conscious awareness. As you ponder, beginning with one, and gain Light on it or on those that follow, very soon; if not very soon, after a while; you will begin to perceive that a Light or a Truth has dawned within you, a realization of the meaning of that passage, and then you will discover to your surprise that a healing has taken place. Because a healing never involves the giving of treatment to another person, it only involves the contemplation of Truth within the consciousness of the individual who is doing the healing work. And those, for whom we are doing it, will feel the response, and they will respond to it.

So you will find that in every way, if you will start with one, whether it is forgiving one person, or whether it is praying for one enemy, or whether it is giving the first dollar out of your paycheck, or allowance, start with one and spend it. Give it. Pour it forth. Give one treatment every single day. Even if you are not experienced, you will become experienced. Pray, and if you are not experienced in praying, you will become experienced. Because it is the practice that makes perfect as long as the motive behind it is true. The motive, please remember this, the motive is not that you get something, or gain something. The motive is that you be an instrument through which God's Glory is permitted to flow. That you are a transparency through which God's Grace is to reach someone.

The longer you think in terms of getting, attaining, achieving, the longer you defer your spiritual progress. The more you think in terms of dedication, dedication to God, a dedication to God's will, a dedication to God's purpose, the sooner you will find this great secret. Everyone on the face of the globe or everyone who has ever been on the face of the globe, has a spiritual destiny. We do not all fulfill it, because those who are brought up with their minds away from spiritual destiny, or with the idea that as long as they go to church on Sunday that constitutes their religious life, these, of course, do not fulfill their spiritual destiny. But all to whom God becomes a reality, to be much desired, to be experienced, to those who are led to any of the spiritual paths, they will sooner or later discover that each one of us has a spiritual destiny that will make of us an instrument through which God's Grace can bless mankind. Some of us, to some, it is given only to be an instrument for the blessing to those around us. Others go further and they are blessings to entire communities. Others go still further and bless nations and worlds.

It is not up to us to decide whom we shall bless, how many or how few. It is not we who are choosing God, it is God who is choosing us. It is God who is making of us an instrumentality for His purpose. Our function is the willingness to be used. And no one may truthfully say that he is willing to be used if he is waiting for tomorrow, or waiting to know more, or waiting to study one more book, or waiting to gain another dollar. No, those who are on the spiritual path must acknowledge that this is the only minute in which I am living, now, this very minute. And therefore, whatever I would do, I must do this minute. Yesterday, I can not do anything.

Tomorrow I will never be able to do anything. It is only in this moment that I can be an instrument for God, and therefore, it is in this moment that I must start my forgiving process, my praying process, my giving process, it is in this minute. And then, when an hour from now comes around and it becomes this minute, it is in that "this minute" that the process must be continued. We must open out a way for the imprisoned Splendor to escape, but we must not open it out tomorrow, nor live in regret that we did not do it yesterday. For this is the only moment in which we truly live. This is the only moment of life of which we have any knowledge or certainty or action. And it is in this minute, that we must be the transparency through which God's Grace flows.

There can be no further step until an individual has taken the first, and the first must be this one.

There are many who have gone all around the world in the search of the Holy Grail, but as you know, when they come home, they find that it is waiting there for them and had been there all of the time. And so it will be, you have been on many paths and some of you may be on many more paths, but I know this from long experience, that when you have completed the circle

you will find that the Kingdom of God not only is within you but always has been awaiting your recognition. Your recognition begins the moment that you begin to let it flow from you.

May I say thank you to you for the privilege you have given me in this hour. May I tell you frankly, it has been a very great joy. And I shall look forward to those of you who will be in our class to the work that lies before of us this week. And to the others, may I say this? Regardless of what path you are following, or may ever follow, you will find the Kingdom of God right where you are, if you seek it there and if you let yourself be used as an instrument for the outpouring of God's Grace. It is already where you are. Thank you.