

**Goldsmith Global Online Tape Group
1953 Second Seattle Class, given by Joel S. Goldsmith
Tape 36, Side 1: "Wholeness and Completeness in Christ"**

(Note: Because of the audio quality, this recording was not broadcast in a Goldsmith Global tape group meeting. We are providing the summary for the sake of continuity.)

Summary

Question: Knowing our infinite source of supply, is there something to be said with regard to extravagance and the dissipation of that supply?

Answer: If we know the source of our infinite supply, how can we be extravagant? If a person knows the source of their infinite supply, they know God. Once you have come to a realization of God, there is no possible way to be extravagant or know dissipation. You could spend a fortune, but it would not be extravagance, and the supply would not be dissipated. Those in the human world might regard such spending as extravagance. Someone might see us in a twelve-dollar hotel room and think that is extravagant because we could get one for seven. But there would be no actual extravagance there, for it would be the fulfilling of our particular need for a larger or brighter room, or for a sitting room or waiting room. If a person lives an expensive lifestyle, it is only extravagant if the lifestyle is beyond the means. But a person who knew God would not live beyond their means, for they would be kept in line with spiritual life, truth and love. Only those who do not know God as their infinite source of supply might be extravagant and dissipate their supply.

Question: Can something be said for human kindness, compassion and tenderness?

Answer: Kindness, compassion, and tenderness are often an indication of one's closeness to God, but not always. So there may be a mistaken sense of human good. But actually, kindness and compassionate tenderness have to be facets of divine love, even though they may be misused or misinterpreted.

Question: Is it the best wisdom always to be impersonal?

Answer: That depends on the interpretation of the word "impersonal." If we mean "cold and distant," that is not at all a good way to be. But if we mean that we recognize that the life or truth or love that flows from the Father is available to all – impersonally, impartially, and universally, then everyone must be impersonal in that sense.

Question: Does healing come more quickly if the practitioner is with the patient rather than at a distance?

Answer: As a general rule, no. Distance has nothing to do with it. **The determining factor in healing is the state of the practitioner's consciousness and their response to the call when it comes.** Chances are that the healing would occur more quickly if the practitioner never saw the patient because the personal element does not enter in. The more the practitioner can abide in the consciousness of the Spirit, the less they come down to the human level, and the better the healing would be. Yet there are some people who respond better when they can be with a practitioner, state their case simply and quickly, and then meditate with the practitioner.

Question: Would one be more certain of a quick healing if the practitioner concentrated all his attention on one case over a period of many hours or several days?

Answer: Not necessarily. Most cases would not respond to continuous treatment because they yield to the practitioner's quick realization of true being. It is the exception to bring out a result through standing by for hours or days, but it might happen in the case of an acute claim. There is no general rule. It depends on how the practitioner is led. Only the practitioner can determine whether or not they require a longer or shorter time, or whether to stay up all night or go away for the weekend and stay in meditation. Only the practitioner can determine what is right, and their word must be law. Once the practitioner has had the realization of truth, it can be a grave error to give more thought to the case. The practitioner must know when they have found their at-one-ment with God, and they must learn to stand on that in faith.

Question: Have the Christian Science practitioners lost some of their original healing power?

Answer: Of course not. Those who have had healing power have healing power, and those who haven't had healing power, haven't healing power. It is an individual matter. Healing is the result of an uplifted state of consciousness. Nobody can gain it, and nobody can lose it by will. It just *is* through divine grace.

It is difficult to keep people interested in a metaphysical religion without producing results. Some people go to a church forever without results because they have not been taught to look for results until after they are dead. They expect no more than a little peace and comfort. But the metaphysical movement was founded on the revelation that God is omnipresent and available in our human affairs. So when people go to a metaphysical church, they expect healing and they expect the activity of the Spirit to be made manifest in their daily affairs. If it isn't, they move on. Since the Christian Science churches continue, they must have effective practitioners.

Question: Can more than one practitioner work for the same patient?

Answer: If I ask a practitioner for help, I believe that I can benefit from their developed state of spiritual consciousness. So there would be no reason to ask another practitioner for help. If I lose faith in the first practitioner, the best thing to do would be to give up that practitioner and work with another. That is why I tell you not to go to practitioners or teachers merely because they have a reputation. Before you go to a practitioner or teacher, go to the kingdom of God within you for guidance and direction, and you will be led to the practitioner for you.

I would say the same thing about metaphysical writings. If you are simply investigating, there is nothing wrong with reading several teachings until you feel some conviction in one of them. But then, abide with that teaching and drop all others. Of course, you may not stay with that one teaching forever. You may outgrow it or find that it does not meet the need of your particular state of consciousness. Here again, you should go within and be led. If you are led to The Infinite Way writings, abide in them and read them as long as you have a conviction of rightness. If you have a desire to read something else, put your Infinite Way writings aside and forget them. Be fair to the other teaching. Don't try to see how it differs from The Infinite Way. Get the most out of what you are reading, and if it meets your need, stay with it. If it doesn't, go within, pray again, and be led. At some point you will come to the conviction "This is for me," and you may abide in that teaching for the rest of your days.

Question: Is there such a thing as a right or wrong metaphysical teaching?

Answer: No. There are books that are as incorrect as anything can be, and they are a sad commentary on metaphysics, but they are not what we would call real metaphysical teaching. Some metaphysical teachings have stood the test of time for a lot of people. It is only a question of whether the teaching is for your stage of consciousness or not.

Except for the fringe of metaphysical literature that has no place at all in metaphysics, there is no such thing as right or wrong. There is only the metaphysical teaching for certain states and stages of consciousness. One teaching may meet your need this year, and next year you may have outgrown it. Even if you outgrow it, do not think of it as wrong. It isn't wrong; it is appropriate for a certain state and stage of consciousness.

It is the same with practitioners. If you find a practitioner and you have the conviction that this is the right practitioner, you have no need of a second one. If the desire ever comes to have a second one, give up the first, because you haven't enough faith and confidence in him or her. While the first may have met your need at the time, you may be divinely led away from that first practitioner to one who is more appropriate for your current stage of consciousness. Whether books, teachers, teachings, or practitioners, it comes down to the same thing. The kingdom of God is within you. It will reveal and fulfill itself at every stage of your consciousness.

Question: Please explain how the "click" comes.

Answer: That is impossible. The "click" takes place within. All I can say is that as we read, meditate, treat, and devote ourselves to studying the correct letter of truth, we get higher and higher in the Spirit of Truth, and eventually it happens. You can't make it happen. It happens, and when it does, you know it and understand it. One thing is certain – there are only two ways to attain that click, or at-one-ment. One is constant study, meditation, abiding in the letter and spirit of Truth until it comes, and the other is to have the help of a practitioner or teacher who has attained conscious union with God and can lift you to a measure of that. How quickly it happens depends on how often you can be with the teacher and how deep your desire is for the realization of God.

Question: I would like to have your interpretation of the Lord's Prayer.

Answer: I am sorry, but The Lord's Prayer has not defined itself to me, except for a few lines. When the Master said, "*Give us this day our daily bread,*" he was not asking for material food. He was turning inward for the bread of life – for wisdom. Jesus knew that we do not live by bread alone, "*but by every word that proceedeth out of the mouth of God.*" So our prayer should be: "Give us this day the staff of life, the Word of God that is quick and sharp and powerful, the Word of God that is the very substance of life."

When Jesus said, "*Forgive us our debts as we forgive those,*" he was talking about praying for our enemies. He is telling us to forgive seventy times seven; to let love be the cement of our relationships; and to release ourselves and others from condemnation and criticism. From the standpoint of appearances, we are all sinners, and we hold ourselves and others in bondage to that state of consciousness. But if we behold the spiritual Sonship of every individual and see only the Christ as their true identity, we are no longer holding them in bondage and we are forgiving them. In the realization of true identity, I forgive and am forgiven.

Question: If we are reincarnated, why does the population increase?

Answer: You are looking at the manifest realm again. The population doesn't increase. It never has and it never will. You can't multiply God, and God is the only life there is. God is one, which means life is one, soul is one, spirit is one, law is one, body is one. When you look at this world from the standpoint of appearances, you find sin, disease, death, lack, and limitation, and you wonder what to do about it. Turn away from the appearances and start with the word "God." Then how many people do you find? Only one, and that one, God – infinitely expressed, but still one. The fact that to human sense, there are billions of people on Earth does not change the spiritual relationship that God has only one begotten Son, and I am that one, regardless of who says it or how many say it. None of this makes sense from the human standpoint. It takes spiritual intuition to perceive that God is one.

That is why the Hebrews were ridiculed for having only one God. At that time, nobody could understand how you could go to one God for many different things. King Amenhotep the IV of Egypt caught the vision of the one God from India, but his people believed that they needed more than one God, so the king was thrown out of Egypt. Abraham, the father of the Hebrew race, was a friend of King Amenhotep and had learned of this one God. When the uprising occurred, Abraham left to set up a religion based on the worship of one God. Abraham, Isaac, Jacob and Moses had difficulties teaching the people of the one God, for no one can know God with the human mind. It takes a degree of spiritual consciousness to know God.

If you know God, you know spiritual creation and spiritual man, and you do not have multitudes of people dying and being reborn. That is the appearance world. From the spiritual standpoint, there is no reincarnation, since God is one and Its creation is one. Reincarnation is on the human level, where we go from one state of consciousness to another. We die to our former self and are reborn to a new one, and we do this again and again until we achieve ascension.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."¹ "If you say you love God whom you have not seen and do not love your fellow man whom you have seen, you are a liar."²

The idea of love and of service is one of the most important factors in spiritual living. One facet in Christ Consciousness is our ability to behold the Christhood of every individual and disregard any trait of human character unlike the divine. In doing that, we are forgiving. When we behold spiritual man, we do not condemn, criticize, or judge. When we drop the personal sense of self, the Christ comes into active being. As we see all men, women, animals and plants as branches connected to the vine, rooted and grounded in God, we lose that personal sense of fear or doubt. We know that through their contact with the Christ of their being, each one is connected with God the Father and no one can lack. We also see that our sole dependence and reliance is on the Infinite Invisible, our spiritual identity. We realize that we are fed from within.

¹ Matthew 25:34-40

² 1 John 4:20