

Goldsmith Global Online Tape Group – February 6 and 13, 2016
1953 Second Seattle Class, given by Joel S. Goldsmith
Tape 36, Side 2: “Wholeness and Completeness in Christ, continued”
(This class is the basis for Chapter 10 in Leave Your Nets)

Summary

There is a reward that comes in the feeling of having served one's fellow man or having served God in service to one's fellow man. But we are apt to forget that the service we perform for each other is not really for each other at all. It isn't done just because we happen to be married, or we happen to be parents, or neighbors, or citizens of one nation. In serving each other, we are serving the Christ. We are serving God, and it makes no difference whether we are supporting our family or contributing to the Red Cross. We are not doing it unto human beings. We are doing it unto the Christ of their being. As long as you believe that you are serving man exclusively, or that you are merely sustaining your family, or cooperating with your business associates, you are missing the mark and opening yourself to betrayal and ingratitude. You are only serving in the manner of the Christ when you understand that any service you give to your fellow man is really your devotion to God made manifest in *“the least of these my brethren.”*

The moment that anyone serves you as a human being, they are subject to your estimate of gratitude, appreciation, reward, or lack of these. However, if they realize that they are not doing it as a service to man, but as a devotion to God, to the Christhood of man, you will respond to that individual with love, gratitude, appreciation, and reciprocity. We have made the mistake of serving man separate and apart from our service to God, instead of realizing that our service to man represents our devotion to God. *“If you do not love man whom you have seen, you are a liar.”* Why? Because there is no God separate and apart from man, so the only devotion you can ever pay to God is in your devotion to man.

It is not necessary to voice this to anyone. We realize within ourselves, “I am not doing this for you. This represents my devotion to God as you, to the divine Selfhood of you. I perform this lovingly, willingly, and generously, knowing that it is my recognition of God on earth.” The only way to achieve heaven on earth is to serve God on earth, and the only way to serve God on earth is to serve man in the realization of God as man's real being.

A miracle takes place when you stop serving man on the level of man and realize that you would serve with the same joy whether or not you knew the individual personally, because your sharing represents your devotion to God manifest as man. You could never give of your time, effort, or money to God without finding that there were twelve basketsful left over. You deplete yourself only if you think that you are giving out of your personal selfhood to some other personal selfhood, who may or may not be deserving. From that standpoint, if you gave money, you would have less. If you gave service, you would have less time or strength for yourself. But if you have the Christ approach that “I can of mine own self do nothing; all that the Father hath is mine, but it is the Father's, and whatever I share is of the Father,” you could give away the whole of the Father's kingdom and still have twelve baskets left for yourself. It is the same thing with strength and hours of service. If you think of them as yours, you will find they are limited and accomplish little good. But when you see that you are giving out of the infinite storehouse of God's strength or hours, you will find that you have twelve baskets left over.

Any sense of loss, lack, depletion, frustration, ingratitude, or misunderstanding represents our ignorance in serving man instead of serving God in man. A practitioner doesn't ask how many hours or how much effort they must give to you. It doesn't matter to them whether you are

going to pay them. They know that their devotion to God will never leave them without twelve baskets left over. They know that they are giving not of themselves, but of God, so they have the whole infinity to give. The practitioner never serves man, but always serves God-being.

In the new dimension, Christ, we draw our good from the depths of our being. A human being seeks his good from external sources. But in the Christ life, one never thinks of drawing their good from another person or from the outer realm, so meditation is the first and most vital work of those living in the fourth dimension. Whatever our work, if we are expecting success on the outer plane, we are the man of earth. But if we know that the outer expression is the reflection of the inner, before undertaking any work, we will turn within. We may recall a statement like *"Except the Lord build the house, they labor in vain that build it,"* meaning that unless God prospers an activity, it has no opportunity for success. Since the kingdom of God is within you, you must contact God to be sure that God is "building your house." So the first duty is a meditation to establish that contact. We might remember *"He performeth that which is given me to do,"* and find that we have put the responsibility on the shoulders of this Christ of our being. In serving or working for another, we also realize, "I am not doing it for them. This is my service to the Christ." Undertake nothing without acknowledging Him. This attitude will develop a state of consciousness in which it is automatic to realize that *"I of myself can do nothing."*

Your life will become a continuous turning within to be fed. No good thing is achieved permanently on the outer realm. It is only as we learn to make and maintain that contact within that our life becomes the spontaneous outflowing of God. This eliminates service and devotion to our fellow man as man, and even takes away our service to our families as family. We realize that for whomever we are doing it, we are really doing it for the Christ. Likewise, when we are served, we must realize that the Christ of *our* being is recognized and served. In realizing that service is to the Christ, the word "I" gradually disappears. It becomes impossible, for "me" to be injured in any way. Anything directed at me personally would be absorbed and responded to by the Christ. Likewise, none of us could be tempted to injure or harm another.

Within us there is a deep pool of Spirit, the source and the fountain of our good. So pray, knock, and ask, and you shall receive. But when you pray, be sure that you are at the door of Spirit, and you are asking for spiritual unfoldment. Do not attempt to mold spiritual unfoldment into any particular form. Spirit will interpret Itself on our level, and if the need is for a physical thing, the fulfillment will come as a physical thing. Feel the affluence, abundance, gentleness, and power of that deep pool of Spirit, and let It flow. But do not outline the way in which your need will be fulfilled. Go to this infinite pool of joyous substance and commune. Then the "things" are added, because It pours Itself forth, not as ephemeral nothingness, but in "molded form," which is always fulfillment. *"I am come that ye might be fulfilled"* – and with twelve baskets left over.

We are succeeding in living in the fourth dimension when our entire vision is on our devotion and service to the Christ; when our expectancy is of the Christ, not of man; and when we understand that only in Thy presence is there fullness of life – not in the presence of some person or material form. We are succeeding when we live, move, and have our being in that inner awareness that *"I will never leave thee nor forsake thee."* The whole kingdom of God is within you, in quality and in quantity. As you discipline yourselves to realize that truth, life, love, and abundance does not come to you, but must flow out from within you, you are fulfilling the fourth dimension of life, which is Christ. But remember that you block the activity of the Christ with every thought of "I," "me," or "mine;" with every thought of getting or accomplishing.

There is no God that withholds, and we are under no penalty for sin. The Father is not a withholding Presence, but an outpouring Presence. The Father says, "Neither do I condemn

you; go and sin no more. Never accept the belief of limitation or of adding to yourself from the external." When we seek our good from outside ourselves, we live in a world of division. We are asking for some of the good that is manifested "out here" on earth, but four billion others are doing the same thing. The moment you divide up what is already visible, you have depletion, lack, and limitation. In the spiritual way of life, we never think of drawing our good from what is already manifest "out here." We do not depend on yesterday's manna. We live as if God were flowing forth twenty-four hours a day forever. So the Christ life is one of looking within and realizing that I am not looking for a division of what is out in the world, but a multiplication of the loaves and fishes already established in my own consciousness. You are not seeking that which is already in the manifest realm; you are seeking the continuous flow from the Father within.

How do you open a way and let It flow into expression? Close the eyes, turn within, and realize, "Father, within me is the infinite limitless spiritual universe. Let it flow. Let me be the avenue for healing or helping the multitudes, but let that flow as a service unto Thee." Then you will know what it means to live in spiritual companionship, and what it means that *"the tabernacle of God is with men."* But you will know this only as you withdraw your attention from what is already manifest and do not try to divide it. We cannot be in the fourth dimension of life and draw from the outer realm, because the fourth dimension of life is the Source of that in the outer realm.

All truth teachings teach that Christ is your life, your sufficiency, your Being, and the only law unto you. So would you not feel foolish seeking supply instead of saying, "I can feed the whole community and have twelve baskets left over"? When we look to *"man whose breath is in his nostrils"* to divide up what he already has, we are not living as if Christ actually was our sufficiency. So how do we live as the Christ? Turn within and know that *"The kingdom of God is within you"* – the kingdom of Allness. If you wish an abundance of Allness, turn to the kingdom of God that is within you and stop looking to *"man whose breath is in his nostrils."*

You must learn that every practitioner and every teacher is a bridge for your temporary use, a bridge that ultimately must be torn down so that you say: "The kingdom of God is within me, too. My good flows forth from the temple of God, which I am. The tabernacle of God is with men – but I am that man. In the presence of this Christ-being is the fullness of life. I and the Father are one, and all that the Father hath is mine. Wither shall I flee from thy Spirit? If I go to heaven, You will be there. If I go into the depths of hell, You will be there. So what difference does it make whether at this moment I am in sin, poverty, disease, or at death's door, since Thou art also there? *"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art there."*

We would do well to memorize that great passage from Paul (Romans 8:35-39), so that we have it in times of trial and temptation: *"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through him that loved us [through the Christ of our being]. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord [our spiritual identity, which is the Christhood of us.]"*

[Note: The recording continues with a verbal "Across the Desk."]

When the voice first spoke to me of The Infinite Way, it told me that 1946 would be my year of transition. I believed this meant dying, but the voice laughed and said, "No, not that kind of transition – a transition to another state of consciousness." Since then I have understood that

each passing from one phase of existence to another in my life was but a transition from one state of consciousness to another. I have learned that each one on the spiritual path comes to a place in their development where it is no longer possible to die or pass on. This may sound strange, since no one seems to live more than 100 or 110 years, and it seems that everyone sooner or later must know the experience of death or passing on. I have learned that this is not true. At some time, we all pass from human sight, and with few exceptions, every one leaves – to human sight – a body to be buried or cremated. But I have learned that in the experience of those who pass from our sight, there is no body left for burial or cremation. That is a picture that remains only to those still on the material plane of consciousness. Those more highly illumined understand that even the body passes from human sight.

I have said that no one from the beginning of time has ever died, and no one ever will. I meant that no one has ever experienced death or passing on, and that the experience of death or passing on is one that takes place only in the consciousness of those left behind who still entertain the belief of death and passing on. It became clear to me that at a certain point of spiritual development, it is not even possible to pass on, even though to human sense, there is such an experience. Rather, the individual going through the transition is just exchanging one state or plane of consciousness for another, just as when a child becomes a youth, or a youth becomes an adult. These are different states, or planes, of consciousness, yet no death or passing on has taken place. There has been only a transition from one state of consciousness to another.

I have also said that in all the world there is no disease or old age, because the ultimate of both is death. Without disease or old age, there is no death. Therefore, if life is eternal, there can be no such thing as disease or old age. Scripture substantiates this. In the book "The Wisdom of Solomon" from the Apocrypha, Chapter 1, verses 13-16, it says: *"For God made not death: neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being: **and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth, for righteousness is immortal.**"* Since we have been taught to begin with God and follow out from there, surely you can find nothing of death or of "the poison of destruction," or of unhealthfulness upon the earth, and here it is in Scripture.

In the second chapter, verse 23, we read, *"For God created man to be immortal, and made him to be an image of His own eternity."* If God created man to be immortal and an image of His own eternity, there can be no presence or power in this entire universe of heaven or earth to end that eternity. When you grasp these points of Scripture, you begin to understand the impossibility of death for anyone. Does this mean that we are to remain on this plane forever, visible to human sight? Should there be any need for that, it is possible, since there is no power to thwart the will of God for life eternal. God made man in his own image and likeness, so in reflecting God, one would reflect the eternity of God.

Longevity is not immortality. Longevity is merely remaining on earth for a few hundred years. It is just a continuation of the present physical sense of existence. Immortality is the realization of one's God-being, God-identity, God-consciousness, and this permits one to pass gently from infancy to adulthood to maturity, and then on to whatever planes of consciousness are necessary for our unfoldment and whatever work God has for us. God has spiritual work for each one of us, and we have the God-capacity to perform it. So we will not be concerned with the span of our years on earth, but rather with the demonstration of our eternal Selfhood forever about the Father's business.