

**Goldsmith Global Online Tape Group – April 2 and 9, 2016**  
**1953 First Portland Class, given by Joel S. Goldsmith**  
**Tape 38, Side 2: “Temple Meditation, continued”**

*(This class was used in Chapter 14, “The Tabernacle of God,” and in Chapter 10, “The Place Whereon Thou Standest,” in The Art of Meditation.)*

**Summary**

We must practice that meditation on the sacrifice of our material good and material sense of existence, and tonight I will say more about this temple worship and how we approach the presence of God. We cannot come into the presence of God carrying our burdens.

The courtyard of the ancient Hebrew temple [also called the “tabernacle”] was rectangular-shaped. Just inside the entrance to the courtyard was the burning brazier for offering a sacrifice. In ancient days, animals were sacrificed, but for us today, the sacrifice is whatever seems of value to us. Really, the sacrifice demanded of us is our material concepts. For example, we don’t throw our money away, but we consign to the fire our **belief** that money is supply. Unless we discard that belief, we cannot come into the realization of our Self-completeness in God, which tells us that our supply is already complete within us. At no time are we ever in lack or in limitation – except in proportion as we accept the material concept that we must have money in order to have supply. No. If we have supply, we will have money. **Supply is our consciousness of truth**; our awareness of the relationship between the branch, the vine, and the Godhead, and supply is the substance of which money is formed.

To have a clay figure, you first must have the clay, for clay is the substance of the figure. Likewise, you can’t have money without first having the substance of money, and the substance of money is Christ, Spirit, Soul, Truth. The substance of money is the truth of our relationship to God, and that substance appears as form. It may appear as money, cars, houses, or any form, but first there must be a substance. So the knowledge of our relationship to God; the awareness of our oneness with God through the vine; the understanding of the relationship of the tree, branch, vine, and ground is the substance of our supply that appears as form.

We also have to throw our concept of health into the fire. Our concept of good health says that properly functioning organs constitute health. We have to sacrifice that belief because it isn’t true. Healthy organs and functions do not constitute health. **Health is the realization of God as the source of all activity, the substance of all form, and the law unto its own creation.** That realization becomes visible as the health of our body. Here again, there is no health of body without a foundational substance, and the foundational substance is that spiritual wisdom. When you have that spiritual wisdom, it will appear as health. So you give up your mortal, material sense of wealth and health without ever giving up your wealth or your health.

We all have material concepts of family, friends, and neighbors. We must give them up, too. Often we accept as friends only those of our own families or communities, and we see those of a different color, race, or creed as a stranger or an enemy. So we give up this material concept of human relationships for the spiritually real understanding of the tree – **all** branches united in one Christ, with all good flowing to all from God. Once again, you are sacrificing that which is worthless to you and receiving in exchange that which is divinely Real.

So go back in your mind and see what you are entertaining that is mortal, material, human, limited, or finite, and throw that into the fire. Give it up and receive in exchange a spiritual counterpart, a spiritual Reality. That is the first step of this temple meditation. Now, even when

you are convinced that you have dug out all of your material concepts, I assure you that there will be more tomorrow. It takes a long time to get to the bottom of all the erroneous concepts we have been entertaining.

In the next step, we walk across the courtyard a short distance from the brazier to the laver, a large round bowl filled with water. Here we perform the rite of purification, bathing ourselves internally and externally. Each one knows better than anyone else the things in his heart and mind that need to be purified. As we figuratively stand before the laver in this meditation, we have the opportunity to cleanse ourselves within and without. Of course, this cleansing is no more physical than was throwing a sacrifice into the fire. It all takes place as an activity within our consciousness. In our cleansing, we purify ourselves of whatever needs to be cleansed.

Having purified ourselves, next we metaphorically enter the Holy Place in the courtyard. On the right is a table with twelve loaves of shewbread [or "showbread"]. This bread is not to be eaten, but to remind you of the omnipresence of supply, of all good. So you stand at that table and contemplate the shewbread. You realize within your own being, "Just as this shewbread is always here, so is the bread of life; so is Self-completeness here and now – eternal and omnipresent. Right where I stand is the omnipresence of the substance of life, the staff of life, the harmony of life, the good of life, the gift of God." We fill our consciousness with the realization of this omnipresence of infinite good within our own being, right where I stand.

On the left, opposite the table of shewbread, is a candelabra with seven candles that are always lit. The candles symbolize the ever-presence of spiritual light, and of course, seven always symbolizes completeness or allness. As we stand in the presence of these candles, we fill ourselves with the realization of the omnipresence of spiritual light, the presence of God, and the activity of Christ. We realize that right now we stand in the omnipresence of spiritual Light, in the omnipresence of the Allness, the complete spiritual illumination. Whether or not you are manifesting it is not the point. That would be judging by appearances. Remember that Self-completeness in God reveals that the full Light of God, the full spiritual illumination is complete within you right here and right now. **We don't have to attain it; we already have it.** "*When you pray, believe that ye have received.*" In the presence of the lit candles, we are in the presence of our complete spiritual illumination, and we let It pour forth into expression.

Next, we go a little ways further to the incense burner. This is a place of devotion, worship, sanctity, and sacredness. In the presence of the incense, we have our thanksgiving, praise, and acknowledgment for the All-presence. Inwardly, we express our gratitude for the revelation of our Self-completeness in God. All that we have found in this temple is a revelation of what is **already** established within our being. We are not seeking it or praying for it. We are finding everything **already here within us**, and for this we give praise, thanksgiving and devotion.

Just in back of the incense burner there is a curtain, like a mist, separating us from the Holy of Holies. If our meditation has brought us into the realization of our God-being, now the curtain is pulled back and the Ark of the Covenant stands before us. No one may approach the Ark unless they have come through each of these steps and at each step, received an inner assurance that all is well so that there is no more mental or spiritual darkness.

You receive from within a divine impulsion that lets you know that now you are standing in the presence of God. You have come from the front of the courtyard, cluttered with material concepts, all the way to the Holy of Holies. You have divested yourself of all impurities and false trusts. Now the presence of God announces Itself: "I am ever with you. I was with you in the beginning when you were cluttered up with material things and material concepts, but you

could not behold Me. A mist was across your awareness and your consciousness, and it could not be dispersed until all the things that were the substance of the mist had been dispelled."

This temple meditation is without doubt the highest form of meditation that has yet presented itself to us. Each time you do it, you will find yourself in the presence of the Lord. The Hebrew leaders and teachers knew that no one could enter the presence of the Lord except in holiness, in true spirituality, so only the priests ever got to the Holy of Holies. Today we understand that "priest" means "spiritualized man." The realization of our spiritual identity makes us a priest.

We cannot feel the divine Presence when we are filled with mortal, material concepts. Nobody has ever been a spiritual healer whose faith and trust was in the outer world. They became spiritual healers and teachers only in proportion as they overcame their faith, hope, and trust in the external. All there is to spiritual healing and teaching is a revelation of the great truth that one's substance, supply, health, harmony, wholeness, and completeness are flowing from within. Likewise, only those who have divested themselves from mortal, material concepts ever reach the end of the meditation where they find themselves in the presence of God.

When you do this temple meditation, remember that you can't skip any part of it. You will not reach the Holy of Holies unless you perform each step thoroughly and well. Now, if you do this meditation and find that you can't work yourself all the way to the end, do not despair. There is always a next time. Ultimately, with persistence, practice, and an earnest desire to be free of the mortal concepts of existence, you will come to the Holy of Holies, where you are consciously present with the Lord. From then on, that word "I" sings within your being. It is so sacred that you never voice it. You only hear it, and you hear it right from that Holy of Holies.

When you find yourself standing at the Holy of Holies and feel the presence of God, you make a natural transition. You are no longer a branch on the tree. Even when you are standing by the shewbread, realizing the omnipresence of divine supply within your own being, or looking at the lighted candles, realizing the omnipresence of spiritual wisdom, you are no longer a branch. You are now that place through which this shewbread and light are flowing. You are now the vine, and you take on a new relationship to the entire world. The "branches" are those who do not yet know their true identity or their Self-completeness in God, and you now stand in relationship to them as the Christ, the vine, because now you are filled with the divine bread of Life and the Light of truth. Your realization of the omnipresence of good and the omnipresence of spiritual wisdom makes you the Christ, able to feed and heal the multitudes. You can now say, "I have meat, bread, and water that the world knows not." You have come into the realization of the omnipresence of spiritual light and spiritual substance. Now you realize that you are the Christ, and that the Godhead is flowing through you. This truth that you know becomes the bread and the light unto the world, and you can say, "I am the light of the world. The light in me flows out to the world. The bread of life in me flows out to feed, support, maintain and heal the world. This is not of myself. I am rooted and grounded in God, in the realization of the Omnipresence, which constitutes my Christhood."

What made Jesus the Christ? His realization of the omnipresence of good; of the bread of life and the spiritual light; his realization that his own consciousness was illumined. Before that, he was a carpenter and a rabbi, but now he is the Savior of the world. That realization made him the Christ, and that same realization makes you the Christ. It makes you the avenue through which spiritual wisdom, love, life, and truth flow to all the branches – those who do not yet know the source of all good. You are only a branch until you come to that realization of omnipresence within you, which constitutes your Christhood and makes you the practitioner, the teacher, the helper, the guide to all those who now turn to you.

This meditation is the most important work that we have had to date. When it is consciously practiced, it leads right to the Temple of God, the Ark of the Covenant, and becomes a daily source of inspiration. When we divest ourselves of our mortal and material concepts, and when we stand before the shewbread and the candles and realize "Here and now, within me, is the kingdom of God," we have established our Christhood, our sonship in God.

*Joel continues with a short talk, recorded after the class from his apartment in Honolulu.*

In this temple meditation, the entire point is raising one's consciousness until one reaches an elevation from which they look out on this universe and behold only what God beholds; know only what God knows. *"I look unto the hills from whence cometh my help."* I look up to the consciousness of the Most High. Just as this temple meditation lifts us in consciousness into the very atmosphere of God, so as we look to the hills or take silent walks, in our aloneness we reach the heights, those very mountains "from whence cometh our help."

Our help comes from the height of our spiritual vision. Anything that lifts us in consciousness above the clamor of the senses and the noise of "this world" brings us into an atmosphere of peace. When we touch the center of our being and reach the divine heights of inspiration, we find God – but not a God of battle, power or vengeance. God is not a power, but a deep silence, a stillness of all that is human, a deep well of peace. In quietness and in confidence we find our strength. In God we find our strength, for God is quietness, confidence, and peace. As we attain the heights of revelation, we find no great powers destroying the evil forces of the world. We find there are no evil forces of the world. There is only one Being – Spirit; one cause – Spirit; one activity – Spirit; one Life – the Soul of you and the Soul of me. There is nothing in that Soul that argues, battles, or rises above. There is a deep-seated peace, a joy, a harmony. As we attain the atmosphere of God through the temple meditation or by taking a quiet walk, always we find a sense of peace, stillness, and joy.

No doubt, you have personal problems to meet, and in trying to meet them, you may have called to mind all the truths that you know, and declared all you have found in Scripture and in the writings. Now it may be time to lift yourself above might and power, and rest more in the atmosphere of Spirit, in that deep well of contentment. Try it. Go through the temple meditation again, or take a walk and find a quiet place to sit and meditate. In quietness and confidence, sit and wait. Be still and listen for the voice. You do not need a power to meet any problem. You only need stillness, quietness, confidence, assurance. These things come to you from within as a *"Peace, be still."* In this holy atmosphere of God, you behold the meaning of one: *"Hear, Oh Israel, the Lord our God is one"* – one Being, one Law, one Life. The time is coming when students of The Infinite Way will understand God as one and no longer attempt to use God.

In ancient days, only the priests were allowed to enter the Holy of Holies. But today we know that as one attains spiritual consciousness, he or she is a priest, one who serves God and is supported by God. The very robe of the priest – that attained state of spiritual consciousness and the emblem of office – is also the source of supply and health. These unfold from that invisible robe, from that attained state of spiritual consciousness. *"Not by might, nor by power;"* not by a struggle out in the world; but by the invisible robe you now wear that signifies your attained priesthood, the spiritual state of consciousness from which all good unfolds.

It is so beautiful to come to a place where there is no struggle or strife; a place in consciousness from which we behold the good of God revealing Itself in our experience. We come to this place because we look to "the hills" – our own enlightened state of consciousness – for our help. From the deep within, we watch the beauties of God unfold as our experience without.