

1963 Kailua Private Class

Joel S. Goldsmith

Summary of Recording 522B – “Above and Beyond the Pairs of Opposites, continued”

Joel begins by saying that supply of every nature is just as infinite as the words and messages that come through him, as long as you do not depend on yesterday's manna, and as long as you are developing the habit of going within to draw forth fresh supply from your own consciousness. This is the way to approach financial supply, too. We experience lack in proportion as we think of yesterday's supply as being today's supply, and we draw forth God's grace in new and more abundant forms *only* as we learn to turn within for a fresh supply.

God's grace is within our own consciousness, so the only reason for classes, tapes, and books is to remind us to go back to the kingdom of God within ourselves, where there is the infinity of any form of supply you may ever need. Regardless of what form you are to bring forth—whether it is to appear outwardly as words, ideas, architectural designs, food, or transportation—its abiding place is within your consciousness now. That is why every word of The Infinite Way message is meant to drive you back into your consciousness to draw forth the infinite supply that is there.

There are no forms of architecture, or forms of money, or plots for plays in the kingdom of God. The only thing that the kingdom of God has is grace, and as you turn within only for grace, that grace will appear as the form necessary to your experience. It is something like having dough appear as different forms when you put it into shaped tins. It is the same dough, but appears as a fish, an elephant, or a bird. So you do not go to God for forms. You go to God only for grace, because grace is the substance of the form. To an architect, grace might appear as an idea for a building design. To an artist, it might appear as artistic skill.

*“Thy grace is my sufficiency in all things.”*¹ Whether we need health, wealth, ideas, or healings, we go within only for grace, and grace appears outwardly as the form necessary to your experience. If the need is food, grace comes forth as food. If the need is for an idea, grace comes forth as an idea. But always remember that God knows nothing of the forms! God knows only grace, so go within *only* for the realization of grace. If you seek health from God, you are making a mistake, because you are seeking something of which God has no awareness. God is Spirit, and the kingdom of God is spiritual. In God there is neither health nor sickness. There are no opposites in God; there is only the perfection of God's being.

When you turn within, forget goodness and badness and just remember *being*—I am being. Regardless of whether to human sense I appear to be good being or bad being, I forget my humanhood and remember that in my divine being, all that God is, I am, and all that the

¹ 2 Corinthians 12:9

Father hath is mine. When you are receptive and the word of God comes to you, you have no awareness of being either good or bad. You will just remember that you are *being*; that God is being you. Then you will not judge your fellow man, who may be bad out of ignorance, or good because he is afraid to be bad. So let us be neither good nor bad, but just spiritual, of the household and kingdom of God. Then, as we develop the inner capacity to listen, our actions are guided by God, and they are neither good nor bad. They are just whatever God meant them to be.

Once I recognize that there is only one Being, I see that my being is your being. God has only one child, one offspring, one life, and so the grace of God is not different in one individual than another. God is the same to all. The degree to which we know this truth is the degree of harmony in our experience.

When I realize God as my life, as my soul, I realize that neither the goodness nor the badness of my human life means anything. Ultimately, we have to say, "*Why callest thou me good? There is but one good, the Father in heaven.*"² That "one good" is the good that is flowing, healing, enriching, and forgiving. It does not come from you or me but flows from the Father as the Son. If you persist in remembering some evil that found an outlet through you or some good that has come through you, you will keep yourself out of the kingdom of heaven. You become an instrument for the grace of God only when you realize that evil was a part of your experience simply through ignorance, and goodness was a part of your experience just by the grace of God. Then you are a blessing to yourself and to everyone.

When you recognize that the whole kingdom of God is within you, and that it makes no difference whether at this moment you appear to be a saint or a sinner, that very recognition will be the purifying experience, and you will see what happens in the realm of supply. In the realm of supply, there is only lack and abundance as long as we are dealing with the human realm. In the spiritual realm, there is neither lack nor abundance, even though many people believe there is abundance in the spiritual realm. They believe the kingdom of heaven is overflowing with gold, silver, and diamonds. But this is not true. It is all consciousness unfolding, and it unfolds as the need appears.

Supply does not come because you are good, and lack does not come because you are bad. Lack comes because of the belief that supply is something tangible. Under that belief, we struggle for supply and try to store it up. But supply is Omnipresence, and when a sinner recognizes Omnipresence, he becomes a saint without even thinking of wanting to be one. We have been held in bondage to sinfulness by believing we would get everything when we became good, but that is not true. Whether I am a saint or a sinner, I and my Father are one, and all that the Father hath is mine. I may not experience it while I am a sinner, but it is true. Knowing this truth when I'm a sinner will make me a saint. Why? Because most of the evil in the world comes because we are trying to get something we think we haven't got and we

² Matthew 19:17

want. When you realize that you always have everything that you can possibly want by virtue of your oneness with God, the struggle to get something automatically disappears.

God has two great facets: life and love. The life of the Father is my life. The love of the Father is my love. I can demonstrate this through my recognition, my inner attunement, and by letting the flow take place—not by trying to change my outer conduct. We must simply become the instruments as which God is living on earth. So if we think we are bad or good, don't be concerned. Above all, realize that until I stop being *either* bad or good, I am not going to show forth the Son of God which I am. The Son of God which I am is not good, and there is no bad. Goodness and badness are an illusion brought on by human sense.

When you face yourself with the truth that you are neither good nor evil, you are at an important place in the spiritual life. Any evil you have done came from the ignorance into which you were born, and any good you think you have done came from the ignorant religion into which you were born. You could not be good or evil, for you are of the household of God, and by the grace of God, the qualities and the activities of God are manifest as you. You cannot take pride in your goodness, your virtue, or your health. You can only recognize that the grace of God is upon you. Even prosperity is the gift of God, and those who know that do not lack. Lack comes from a belief that supply is personal—mine, yours, his, or hers.

Outwardly, we should live as others do, but inwardly, we live by grace. Don't preach, or try to appear different from others, or use language that makes people think you are some kind of a saint. Preaching only reaches the human mind. If you attain a degree of saintliness, keep it hidden. Appear outwardly as others do, yet do not act like others. Act from within, from the saintliness that has developed. *Living* a spiritual message is what reaches the soul of others, and those ready for the Word are attracted by what they sense in you.

Preaching has not changed mankind. We must stop telling others how to live. Keep the nature of God as your identity locked up within yourself and let it shine out. Then feed it slowly, gradually, to those who seek it. Do not work by *appearing* different than others, but by *being* different, to the degree of the spiritual awareness that has unfolded within you. Do not try to be better than you have realized or use higher language than you have attained.

When you realize that you have never been evil or good, rich or poor, sick or well, because the grace of God is your life and it never changes, you know that I am *I*. That word *I* is our secret. The Infinite Way must ultimately lead you to the revelation that I am *I*, and all that God is, *I* am. All that the Father hath is mine and is showing forth through me. I will always be *I*, and I will always be showing forth the *I*-ness, which is God appearing as the Son. I will claim no qualities for myself. The only thing I need to show this forth on earth is the willingness to share it with those who seek. If I lose the willingness to share, I dam it up and lose it. When you can look at everyone in this world and see the saintliness of their soul with no judgment as to their human evil or human good, you have entered the Christ ministry, and you are about your Father's business—and *not until then*.