

# ACTIVITY OF THE CHRIST AS TEACHER-PRACTITIONER

*By: Joel S. Goldsmith*

1963 London Work    Tape 528 - Side 2    (4 of 8)

**G**ood evening. Teachers and practitioners must be very careful at all times, because they have accepted a responsibility which no one should take lightly. When we are called upon for help, someone is trusting us with their sense of health, or their sense of supply, or their sense of happiness. And we should not lightly treat such responsibilities.

It is for this reason that a teacher or practitioner should have arrived at the consciousness where they know that all of the Truth in all of the books, all of the Truth in all of the Scriptures are not really going to help much in the solving of this particular problem or case, and that only the Spirit of God is going to meet the need.

Not something that someone wrote in a book, that we can now call to remembrance. Not something in Scripture that we can too glibly quote. But that when we are called upon for help, only the activity of the Spirit of God is going to meet it.

It may be something as simple as a headache, it may be something as complicated as a horrible family situation or health problem, it may even be a national problem. But you may be assured of this, that anyone who attempts to act as a

teacher or practitioner in such cases, without having recourse to the Spirit of God—is taking upon their shoulders a very serious responsibility—too lightly.

The Master gave us this, *“the Spirit of the Lord God is upon me, and I am ordained to heal the sick.”* Then when he departed he said, *“remain in this city, until you are embued from on high.”*

From the beginning of this work, from the very beginning of my own work, in the very earliest days—attention has been centered on “the Christ.” I have often sought for another word or term to use in place of “the Christ.” Because that term is identified in human thought with a man, rather than with the Spirit of God that animated that man.

Also, it is identified with the Christian faith. Whereas, the Spirit of God was just as much an activity in the consciousness of Moses as it was in Jesus, or Paul, or any of those who later called themselves “Christians.”

As a matter of fact, Jesus certainly never recognized himself as a Christian. Therefore, “the Christ” should not be identified with or as a part of any religious belief, but as that which it actually is. . . the Spirit of God.

Now the Spirit of God was be-

fore Abraham was, the Spirit of God was before Krishna was, the Spirit of God was before there was a universe.

And so, since the entire message of The Infinite Way has to do with this “Spirit of God,” it becomes necessary for our teachers and practitioners—not only to understand it more thoroughly—but to come to that place in their experience when they are actually more and more imbued with it.

Let us see if I can clarify that. In one moment we are a businessman or we are a housewife. In the next minute, something happens to us. And without our even realizing the extent or the nature of what has happened, somebody comes to us and says “Will you pray for me?”

What is the difference between us when we were the businessman or the housewife, and now, that someone for some unknown reason, has asked us to pray for them?

The answer is, that in that split second, something happened to us: the Spirit of the Lord God came upon us; or the Christ was born in our consciousness; or we attained illumination; or we were Divinely touched.

You can find a thousand different ways in as many different teachings, to account for that which happens. Which changes our na-

ture and reveals that at least to some extent, we have died to the state of consciousness we were—and we have been reborn into a higher state.

It doesn't necessarily mean that all of our human traits have left us. It merely means that many of them have disappeared, or have been subdued—and that more of the Divine Nature is made manifest in us and through us.

Doesn't necessarily mean that we have entirely become Saints, it doesn't mean that we have fully attained. It merely means that the Spirit of the Lord God has touched us, and in the degree that it has touched us—it has wiped out some of our human failings. And, it has replaced these with some measure of Divine inspiration.

Now this Spirit of God which we call "the Christ," is a very tangible something. There is no way to describe it, you can't see it or hear it or taste it or touch it or smell it—and yet it is real.

Sometimes it has been pictured as "angels flying around," sometimes as "a cloud." Either of these could describe some of the results of the Christ. It sometimes is as if there were a very fleecy cloud over one's head and down in back of the head, across the shoulders—almost into which one could lean, rest.

And there are angels! Not as the artists picture them, that represents their concept of something Divine, angelic, perfect, pure. But there are angels in the sense that there are presences which are felt. Probably not identified, sometimes speaking in audible voices, and sometimes revealing themselves only as impressions—but there are angels!

The Spirit of God is like an an-

gel imparting **ITSELF**. Without the awareness of this Spirit of God, we are "*the natural man, who knoweth not the things of God, who receiveth not the things of God, and who is not under the Law of God.*"

But, when spiritual impartation touches us in any form, and we become aware of events taking place in our life, for which we could not possibly be humanly responsible—when we become aware of relationships that heretofore could never have developed—we are aware then, that something of a transcendental nature has taken place within us, that something of a transcendental presence is with us.

We even at times think of it as "a power." And the reason is, that the discords in our experience begin to fade. And so, we believe that this power has overcome them or removed them. Actually, it is the presence of this Presence or Power, that reveals the nonpower of what had appeared to us as error, destruction, evil. It isn't that this spiritual power actually destroyed or overcame evil. It merely revealed the nonpower of that which we had accepted as evil.

It is for this reason that the teacher, the practitioner, accepting the problems of patients and students, must be very certain that they have the power to retire within themselves—to commune with this Spirit which has imparted **ITSELF** to them, to listen for **ITS** impartation. Because **IT**, "**IT**" the Spirit **ITSELF**—is all that will reveal harmony, where the discord had claimed presence and power.

It isn't any knowledge that a teacher or practitioner has, it isn't

the statements of Truth that we have learned—this is not the healing agency. Why did we ever bother to learn them? Ah ha, it was through them that we developed this consciousness that eventuated in our attaining the realization of the Christ.

In other words, these statements of Truth with which we live, and practice, these are the very tools that sharpen ourselves, our consciousness—to the point of apprehension of the Christ. But when we sit down to meet the need of someone, it isn't the books that we study that will meet the need, it isn't the Bible that will meet the need, it isn't some remembered metaphysical Truth that will meet the need—it is the Spirit of the Lord God that is upon us that will meet the need!

It is for this reason that the study of a spiritual message to which we have been led is the means toward an end—but the end is the attaining of the Spirit of God, the attaining of "*THAT Mind that was also in Christ Jesus.*"

Then when the problems of the world confront us, we do not sit down and make statements of Truth, we do not sit down and repeat passages of metaphysics or of Scripture. When we are confronted with a problem, we sit down to retire into "*the secret place of the Most High,*" the inner sanctuary, the Temple of our being. And there to commune with the Spirit within us—until something within gives us the assurance that "*all is well,*" or that "*I will never leave thee nor forsake thee.*" Or any message of any nature, that enables us to turn over and go to sleep again.

You see, as long as the mind is at work—it is dealing only with “concepts.” It is for this reason that some people go to Mecca to find God, some to Jerusalem, and some to Rome, some to Lourdes. Oh, there are so many places where one may go to find God, to find peace, to find Christ, to find healing. Why so many places? Each one represents somebody’s concept.

So it is that some are taught that if they fast one day a year, all their sins will be forgiven them. Others have to sit on nails, others must carry a crucifix, a set of beads—all of this represents concepts.

Now the truth is that God is Spirit. And therefore, God is not in holy mountains or holy temples, to be found. Nor in crucifixes, nor in beads, nor in fasting, nor in feasting—because the Kingdom of God is within you.

Now, when you make an admission of this kind—and I know how many people there are who make it very lightly, “*the Kingdom of God is within me.*” Well to say the least, you have said a book full. Since nobody knows what God is, or what the Kingdom of God is, do you not see that when you go within yourself, it is never going to be revealed to you—as long as your mind is dealing with concepts, thoughts, opinion, theories. Therefore, be still! “*Be still, in quietness and in confidence.*”

Now tell me, as I sit here with my eyes closed... what good will it do me to think any thoughts? Will that tell me what the Kingdom of God is like? What good will it do me to repeat passages, will that reveal God to me? Or, will any nature of thinking be a healing

power since. . . “*God’s Thoughts are not my thoughts, my thoughts are not God’s Thoughts, God’s Ways are not my ways, my ways are not God’s Ways.*”

How then can my thinking heal anybody—even if I do right thinking? Is that God power? Of course not, how can my thoughts be God’s Thoughts?

Therefore, that which is the Thought of God, the Power of God—must impart **ITSELF** to me. Therefore, I must be receptive, responsive, and quiet, within myself—and develop this “listening ear,” this inner ability to dwell in the Silence, at peace, at rest, not having to think thoughts.

Just think, if there were a sentence even, one sentence that would heal one headache, just think that that sentence would be God. Think, if there were just one prayer that anyone could evolve. Just one prayer that could stop two dogs fighting—that prayer would be God.

But there is no such thing. There is no sentence ever evolved, there is no prayer that’s ever been written that has power. The power comes from the consciousness that wrote the sentence, created the sentence or the prayer. You can tear the prayer up and the sentence up the next minute, because it won’t do anything.

The consciousness from which it evolved will do the same thing over and over and over again. And it will write more sentences and it will write more prayers, but only for the purpose of tearing them up again—so as to make room for still more.

Because there is no power in the thought of a man, no spiritual

power. There is no spiritual power in the sentences that have been written by a man, or the prayers that have been evolved by man. Because the power is in the consciousness of man.

And that consciousness being infinite, with every problem that is brought to us, we learn to turn within to our consciousness, and let that consciousness send forth to us—another sentence, or another prayer, or another thought, or another word, or a feeling.

It really doesn’t make any difference how the Presence and Power of God announces **ITSELF** to us. As long as we remember—not to try to live on it tomorrow, not to try to heal with it tomorrow.

Yes, certain basic principles have revealed themselves to us, which, if we abide with them, they will eventually bring about a change of consciousness in us. For instance... one of the reasons that very few mystics have ever attained spiritual demonstration is that: the revelations that they received rarely disturbed their former religious beliefs. And therefore, they kept right on believing in God as a great power over the other powers, and they kept right on praying to this great power.

It was only really the few, like: Moses and Elijah, Jesus, John, Buddha, Bodhisattva, Shankara. These are really among the few, the very few, whose revelations were so intense—that they enabled them to realize “God as **ONE** Power, only Power.”

You’ll find that most of the others kept right on praying to God to remove the errors of the world, and praying to God to do this, that, and the other thing.

Therefore, those who come seeking spiritual Light and are given a principle, like “ONE Power.” And who work with it faithfully, by recognizing throughout their day’s activities, whenever they are faced with the appearance of evil, instantly, quickly realize: this is not a power, this is a temptation to believe that there is a power. If they keep working faithfully with a principle like that, they will arrive at the consciousness of “ONE Power”. . . and thereby make room for the Christ to enter.

In the same way, if we work with a principle like, “*MY Kingdom is not of this world.*” And therefore, actually compel ourselves never to seek even from God, anything of this world. Actually practice, every single day, resisting the temptation to turn to God for anything of a material nature, of a human nature. This too will so open our consciousness, that it will eventually make room for the entrance of the Christ.

Oh, we could take any of our principles revealed in The Infinite Way, and work with them, and develop our consciousness. But, when someone comes to us with a problem, let us not believe that reciting these statements is going to prove to be a healing power. . . because it isn’t. It is only going to deceive us, give us a false faith.

Because the actual healing power or Grace comes from the Spirit of God within our consciousness. And it comes through the ability to turn within with that listening ear, until we receive some assurance that God is on the scene.

You see, always in The Infinite Way there have been these two phases of our work: the Letter of

Truth; the Spirit of Truth. And we have worked with the Letter of Truth to develop our consciousness. But then, when we face the problems of the world, we do not rely on these statements of Truth, we rely on the Presence and Power of God **ITSELF**—and this is made manifest only through consciousness.

In other words, in our meditations, where we have developed this listening ear, where we have developed this ability to realize “I” at the center of our being. . . “*we open out a way for that imprisoned splendor to escape,*” that Spirit of God, that Christ. And then the patient or the student says “I feel better” or “I’m healed.”

We are apt to say very often, “Well you see, I had nothing to do with it, God did it.” That isn’t quite correct. If there had not been a Jesus, the Christ would not have found entrance into the Holy Land. If there had not been a Gautama the Buddha, the Christ, or Buddha, or the Light, enlightenment would not have entered India.

Always, God is manifest as individual being. Therefore always an individual is the inlet and the outlet through which the Presence of God is made manifest on earth.

I have spoken many times of the chaplains in both wars, who brought forth healings and miracles that have been written about, and whole books have been written about them. And if those particular chaplains had not been there, those particular works would not have been accomplished.

It wasn’t all chaplains, it was these specific ones. And in each case, there were chaplains who knew that the Presence, the Power

of God is made manifest through individual consciousness—the consciousness which I am.

You see, the sad thing about the word “God” is—that we have the power to speak it, and we shouldn’t have that power. If only we didn’t have the power to speak the word “God” or to think the word “God,” and could just be still without that word—and let God speak **ITS** own name, **ITS** own Identity. God would speak with power, **HE** would utter **HIS** Voice and the earth would melt.

Every time you hold the word “God” in your mind—you have a graven image, you are indulging idolatry. Or any time you have a synonym for the word of “God” in your mind—you are indulging idolatry. You are believing in a God that doesn’t exist, you have just taken a word made up of letters—and try to make a God out of it.

And no word can be God, whether it’s spoken or thought. For only “I” am God, and “I” is not a word. . . “I” is an identity. “I” is not a word, “I” is an identity, and “I” is God. Not when it is spoken. And therefore, over and over and over again, you have it in the message of The Infinite Way: do not ever say “I am God,” because then you have no God.

“*Be still and know!*” And then when the Voice utters **ITSELF** and says, “*know ye not I am God, I in the midst of thee.*” When you hear it: the Voice of God is speaking, the Presence of God has announced **ITSELF**, the Power of God is on the scene. When you voice it, all you’ve done is create a lot of vibrations, air vibrations in your throat—that isn’t God! (short

pause)

It is for this reason Infinite Way teachers and practitioners must arrive at that place in consciousness where they can give up the use of words and thoughts in their treatments, in their prayers, in their meditations, in their communion. And listen, listen—until an announcement comes from within. Then they'll have every assurance that "*God is on the scene.*"

God is the consciousness of man. But that Consciousness is only in spiritual expression—when man himself learns to be still. In other words, men's speech and men's thoughts blot out, act as barriers to the Presence and Power of God. "*In stillness, in quietness, in confidence, God IS*". . . and God is manifest, God is here, and God is now.

You will have this come up in your practice many, many times: that people will ask you about the Bible promises. They may have been reading these Bible promises for years, and none of them ever come true.

We have it asked over and over again, about the statement "*I have never seen the righteous begging bread.*" And then they'll tell us how many good people, and how many religious people, and even how many ministers they've seen, who didn't have enough bread.

Or the Master's "*I will never leave thee nor forsake thee.*" And then they tell us how many people have been forsaken. And all because they were not taught that God never made those promises to the human race. God never made such promises to human beings.

I'm afraid if God ever had made them to human beings, **HE'd** with-

draw them—when **HE** found us throwing bombs at each other, or refusing to sell our wheat to each other because we didn't like each others' political ideology. I'm afraid God would get kind of disgusted with us.

But as a matter of fact, God never uttered any of those promises to "*man whose breath is in his nostril.*" Those promises are addressed to the Children of God, to those who are living in the Light.

And, that doesn't mean to good people, because good people are not living in the Light, necessarily. Just their being good does not mean that they are living in Light.

There is something that transcends human goodness, and that something is: when the Spirit of God has touched an individual. And when it has, then, then it becomes literally true, "*look out from the top of this mountain, and all the land that you can see, I give you.*" Then it's literally true that the Christ never leaves nor forsakes. But only then is it true, after "*that the Spirit of God has come upon you.*"

This has never been taught before, therefore people have been in darkness, and they have had no means of attaining the Light. And the sad part is, that when a person receives the Light, they forget that they are talking to those who are not in the Light, and they are apt to voice those same things to them. And, thereby grows this metaphysical cliché business, like: "you are spiritual, and you are God's perfect child". . . and, which is a lot of nonsense.

In the beginning, the revelator who said that, may have been looking at a human being—but they

were addressing their Christhood. In other words, they were unaware of the humanness, and they were completely aware of the Christliness.

And when an illumined individual says to you, "you are the Child of God". . . they not only are addressing your Christhood, but they are lifting you up into it. And they are alright when they do it.

But then the moment the human student goes out of the room and goes home and says to their family, "Oh, do you know you are children of God?" They are addressing human beings who perhaps two minutes before pulling each others' hair out. It was all wrong!

And so, eventually we came to the days of the metaphysical cliché. "Oh, you're the Child of God, you're joint-Heir to all the heavenly riches." Well, at least lend me enough for a sandwich right now.

As a teacher and as a practitioner, if you make the statement, orally or in writing to your patient or student, to the effect that "you are spiritual, that you are the Christ, that you are joint-Heir, that you are perfect"—be sure that you are speaking through your Christhood, to their Christhood. That you are unaware of their humanhood, and that you are not referring to their humanhood. Then you will be speaking the Truth, and lifting up the Son of God in them, lifting up the Christ in them.

Be sure that you're not addressing their humanhood and trying to spiritualize them—because you'll fail. You cannot spiritualize humanhood, you can only die to it, destroy it, remove it. And you do this, not by trying to die, not by trying to remove—but by recogniz-

ing Christhood.

And you see, you cannot do this through your human mind. Because here again, you get back into the days of the cliché. The moment you, through the human mind, try to tell anyone they're spiritual, you're as foolish as they would be if they believed you.

You can only make that statement through whatever measure of illumination has been given to you. Otherwise, well, then all the people who have these books would just go around saying "you are spiritual, and you are perfect, and you are free." But you see, it doesn't happen that way.

It's in the same way, that. Again, it's the subject of metaphysical clichés: error isn't power; oh, disease isn't power; oh, there is no lack and limitation. Then what happens? Just nothing, just nothing!

Whereas, if that same statement is made by one of spiritual illumination, something does happen: error is proved of nonpower. It definitely is!

If the Master says, "*rise, pick up your bed and walk*". . . it happens. If the next Hebrew Rabbi says, "oh, I think I'll try that," and he says "rise, pick up thy bed and walk," and then he looks to—nothing happened.

Well now that's strange, here's one Hebrew Rabbi can say it, and look what miracles happen. And here's another Hebrew Rabbi says it, and nothing happens. Now what is the difference?

Well you see, it wasn't the statement that had any power—it was the consciousness behind the statement that had the power. And if the consciousness wasn't behind

the statement, the statement would have been of no effect.

And so it is, when you hear metaphysicians, as you often do, voicing their nonsensical "you are spiritual, and error has no power," and all the rest of these things—it must sadden you to see such self-deception. Because they really believe it. But those statements aren't power, they aren't Truth. The only thing that is Truth is the consciousness from which such statements should emanate. That consciousness is the Truth, not the words.

Therefore, the teacher, the practitioner, should be very careful of the words they speak or write to the student or patient. They should weigh carefully whether they are just voicing or writing something they've read, or something that has come to them from inner conviction.

You see, healing work doesn't take a lot of statements of Truth, it only takes one little, one tiny little sentence—if behind it is the Consciousness. And it is far better to limit our conversation and our letters to a statement of which we have received some measure of conviction.

Probably the patient or student is expecting a nice long letter, with a lot of wonderful Truths in it. But it's far better to disappoint them and let them have one tiny sentence out of our inner conviction—because that will carry with it the power of healing.

It is even better—if we can—to say nothing. And that is why I have instructed practitioners everywhere, that it is far better when asked for help, just to say: "I will give it to you," and nothing further,

and then go within and give it to 'em. Than to rehearse long lessons in metaphysics, which can only prove in the end to be mental exercises, mental gymnastics.

There is a time for teaching, ah yes. There is a time for revealing principles. But as a rule, that time isn't when people are very ill, or in great pain, or in great marital unhappiness, or family unhappiness, or national distress—that isn't the time to go around giving sermons.

Usually, that is the time to be still and just say "I will give you help, relax, rest, leave this with me." And then go back into the silence, and let the Spirit of God bear witness with your Spirit. This is prayer, "*I know not how to pray, how to go out or how to come in, or what things to pray for.*" Therefore, "*let the Spirit of God bear witness with my Spirit.*" And, let this be the prayer, let this be the treatment.

If I am still enough, the Spirit of God will mingle with my Spirit, the two will become **ONE**—and then out of that silence will come a healing. And that's far better than speech!

Sometimes in voicing a lot of Truths, we're merely feeding our own egos, we're letting the patient and student know how much we know. And really, we shouldn't care whether they believe we know a lot, or don't know a lot.

As a matter of fact, they don't really care. What they really care is "do we know enough to bring out the healing?" And we don't have to convince them of that, with speech. Let the healing be the proof of our consciousness.

In teaching, we teach "principles" primarily, or we should. And

if you will notice carefully, any of the monthly *Letters*, pick up any you like—any tape you like, any book you like. You will discover that I have merely presented certain spiritual principles and elaborated on them—sometimes for a page, and sometimes for a chapter.

Pick up any of my lectures and you will see that all I have done is taken 1, 2 or 3 principles—and elaborated on them for an hour. To me, that is the essence of teaching The Infinite Way, merely taking 1, 2 or 3 principles—and presenting them in a dozen different ways.

Because sometimes you present it in one way, and it isn't grasped. You present it in another way, it isn't grasped. And you present at the third way, and "ah, that registers." Or one way registers with one, and another one with another.

But notice this! That actually, in all of The Infinite Way literature, there isn't any such thing as what you'd call "a book." That's why the publishers wouldn't publish them at first, they really weren't books. The only reason they began to publish them because there was a demand for them. And the publisher themselves don't understand why that demand exists, except one here in England who knows very well why.

But, the others don't know why. Because they look at it, and it isn't a book. Of course it isn't, there are no books. As you read them again you'll notice there are just certain principles. And a principle is presented, it's explained: how to practice it, how to think of it, how to utilize it. Then we go on, do another principle, and another principle—and that's all it is. About the time we're through, we call it

"a book." It isn't, it's just the same principles presented, and presented each time in different form.

And so should teachings be. We have no right to make speeches, we have no right to give sermons, there are no right to give rules for how anybody should live. Our only right as teachers or practitioners in The Infinite Way is to present to those students who desire it, certain specific principles, which if they take into their consciousness, live with and work with—will bring them into the preparedness to receive the Grace of God.

You see, the Spirit of God that comes upon us—comes by Grace. There's nothing in your life that you can do, that will earn it for you, or [or deserve] make you deserving of it. No one is ever deserving of Grace, and no one ever can earn Grace—Grace is a Gift of God. The only thing we can do is prepare ourselves for it.

And, as we abide in these principles and work with them, we prepare our consciousness to receive that Grace. Because, we prepare our consciousness to become a state of silence. And it is only in that silence that the Grace descends upon us.

*"Absent from the body and present with the Lord."* Absent from the world, absent from things, absent from thoughts, and then in that inner silence—the Spirit of God comes upon us.

Then, understand this. The Grace of God is a tangible thing. Just as the Spirit of God or the Christ—is a tangible thing. Not tangible in the sense of touching, tasting, smelling, seeing, hearing. But tangible in that the Word al-

ways is made flesh.

Therefore, to experience this Grace, there must be an absence of "self." And that really explains the spiritual life—there must be an absence of "self."

The moment I am not thinking thoughts, the moment I am not entertaining concepts, the moment I am having no desires—in that moment I am absent from the body, I am absent from the body of human self. And then in that instant, Christhood is there—and that is spiritual Presence, spiritual Power, and it is Grace.

Therefore, always remember, when faced with any problem—well, right now we have the problem in England of a coming government. And that's a major problem. And, it isn't going to be a question of who is going to be the new government or which is going to be the new government. . . that doesn't enter into it from our angle.

Our angle is this, "can we bring Christ into the government?" And then it will not make any difference who is Prime Minister, or who is the government. What difference will it make, what man's bodies are walking around—if we have realized Christ as government?

So it is, we are not to concern ourselves with who is elected. Even though when we vote, we will vote our highest conviction of that moment. But in our spiritual work, we are certainly not to be concerned about the human aspects.

Our attitude should be. . . the activity of the Spirit of God as the consciousness of man. And when we realize that, we will have Christ in government.

Thank you.