

1964 San Francisco Special Class
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543B - Opening the Door to Me, Part 2

All right. *I stand at the door and knock.* I stand at the door of your consciousness and knock.

As you approach work in The Infinite Way, do not start out with any idea of first trying to be more spiritual or trying to be more honest or trying to be more moral or trying to be better in any way, because we're really not interested in self-improvement, and we're not interested at all in human improvement or human betterment. Our work is not dedicated to making bad humans good or necessarily merely making sick humans well or unhappy humans happy.

The message of The Infinite Way is completely dedicated to admitting that presence of God, that Christ, into consciousness and letting It transform our lives from the material sense to the spiritual, not merely from the bad human sense to the good human sense. Our interest is not in that direction. Our interest is in surrendering the whole of the material sense, even when it's good, and receiving in exchange our divine Sonship.

In other words, our object, our goal is to become the son of God. Not merely to become a healthy human or a good human or a wealthy human, but rather to show forth in our daily experience our spiritual nature, that which actually was given to us in the beginning. *The glory that I had with thee in the beginning*, the spiritual glory—that is what we are turning to this Presence for.

So as we close our eyes and realize, *I stand at the door and knock*—that means the presence of God, the power of God, the Christ of God, the Son of God stands at the door of my consciousness seeking admittance, and my function, Joel's function, is to say,

Enter, Lord. *Speak, Lord, thy servant heareth.* I am opening the door of my consciousness that the Christ, the Son of God, may enter, that the Spirit of God may be upon me, that I may be ordained.

Thy grace is my sufficiency; therefore, I am not here seeking health or wealth or harmony, peace; I am seeking Thy grace, willing to let It take whatever form It will in my experience. Thy grace is my sufficiency in all things, and it is only Thy grace that I bid to enter, Thy glory, that Thy Spirit may be upon me, within me, shining through me.

The presence of God is here where I am, "closer than breathing, nearer than hands and feet." Closer than breathing, the poet says, is the presence of God. *The place whereon thou standest is holy ground*, because the presence of God is here, but in our human experience we have missed it. The presence of God has done nothing for us. But now we open consciousness specifically that the Spirit of God may enter, may perform Its will within us.

This is prayer, or communion, or meditation—call it what you will; it is a little of each. Actually, I think we would call this, in our work, contemplative meditation; we are contemplating truth. We are acknowledging, closer than breathing, the presence and power of God. We are acknowledging that It all is here, standing at the door awaiting our invitation to enter and to transform our lives, not as we would have it transformed, but as the Spirit of God would transform us into Its image and likeness.

We might here take another passage of Scripture: *He performeth that which is appointed for me to do.* He performeth, but He does not perform that which I would like God to do for me. The promise isn't there. It doesn't say that God will do that which I would like to have done. The promise is that God will perform that which He has appointed for me.

Since I am not a reader of the mind of God, I must turn within and say, "*Not my will be done, but thine.* Whatever it is that I am ordained to do, whatever it is that Thou hast for me, Thou performest for me, within me, through me," and then I take a period each day for listening, so that that Spirit may be upon me and continue to perform Its work through me.

If I go to God outlining what I want or when I want it or how I want it, I miss the whole secret of prayer. Prayer is a form of self-surrender in which we acknowledge that God is Omniscience, the All-knowing, the All-wise, and therefore we do not set up our wisdom against God, but we go to God surrendering our wisdom, our desires, our hopes, that God's will may be done in us.

Without an understanding that God is Omniscience, the All-wisdom, the All-knowledge, there is no way to pray demonstrably. Just as we can with physical force accomplish a lot that we would like to do, so can we with mental force accomplish a lot that we would like to do, but if we wish to be under the law of God and the grace of God, it is necessary that we accept God as the divine Intelligence of this universe and not to seek to inform It, tell It, advise It, but rather to listen:

Be still and know that *I* at the center of your being am God, and then let My will be done in thee. Be still. Do not pray with words. Do not pray with thoughts. Be still. Let the Christ enter and purify, redeem, wash clean, restore the lost years of the locust. Let Christ do it. Don't try to help or inform or instruct. Be still.

I stood at the door and knocked, but now you have opened, and *I* am within. *I* am "closer to you than breathing, nearer than hands and feet"...

And that *I*, remember, is the very presence and power of God, the very Spirit of God, and It is within, and It is the All-knowing.

Do you know why It is there? Do you know what Its function is—this Christ, this Spirit of God? The Master tells you: *I am come that you might have life, and life more abundant.*

Think, for one moment. *I*, that was standing at the door and knocking; *I*, whom you have admitted into your consciousness; *I*, the presence of God am come here, within you, that you might have life, life more abundant. Your function is to rest in this truth, relax in this truth: that the presence of God within you is there for one purpose, that you might have life and life more abundant.

Now, it makes no difference what your past life has been or your present life up to the moment of admitting the Christ. Do not be concerned for your past mistakes, errors or sins. They are not counted against you. The woman taken in adultery was forgiven in the very instant that she opened her eyes and admitted the Christ. The thief on the cross was admitted to heaven, regardless of his past sins, in the moment that he admitted the Christ.

To each one, as the Christ enters, the past exits, and the past sins are forgiven, wiped out and the penalty for them, and the new start begins. *Though your sins were scarlet, you are white as snow.* Therefore, carry around no guilt complexes, insofar as may be possible. Of course make any form of restitution or expression of regret for past offenses, but drop it; drop it.

You cannot live yesterday again. You cannot even live an hour ago, and all you can do is torture yourself by bringing yesterday into your memory today. If you do not bring it there, it never can get there, because yesterday is gone, and it can only be revived in memory, and no one can do that but you, and no one can drop it but you.

Yesterday is gone, and the capacity for sin, for error has gone in the moment that you admit the Christ, because in Thy presence is fulfillment; in Thy presence is peace; in Thy presence is harmony. There cannot be the presence of God in you and the capacity for error. There cannot be. You either exclude Me, the Spirit of God, the Christ of God, or you admit Me.

I stand at the door and knock; choose ye this day whom you will serve. Open your consciousness. *Speak, Lord, thy servant heareth.* Live in that consciousness constantly. Pray without ceasing. Open consciousness consciously. Enter, Lord. *Speak, Lord, thy servant heareth.*

Let this be repeated a dozen and twenty and thirty times a day, until the Christ so fulfills you and so fills every nook and cranny of your consciousness that there isn't any room there even to remember yesterday.

Then the Christ, which you have admitted and which restores the lost years of the locust, which restores to you whatever it is that you have lost of peace, of harmony, of health, of abundance, of happiness, of companionships, all of this is restored and in a more marvelous way than you had before, because before you had these things only materially. Now you have them spiritually, and that means without limit, without harm or destruction to another.

When I am fulfilled through the presence and power of God and God's grace, it is not at anyone else's loss or destruction, but rather what benefits me, benefits all who come within range of my consciousness. We do not take from each other. We share with each other, and what we share is that presence of the Christ, of the Son of God within us. *Son, all that I have is thine*, and now the Christ within says, *My peace give I unto thee*. That voice within speaks to you, to me, and says to us, *My peace*—that is, spiritual peace—*give I unto thee*, not the peace that the world gives.

If you're looking for that, don't come to the Christ, because the peace that *I* give you is a peace that the world cannot give. The world might flood you with money or honors or fame. It will still leave you hollow inside, unsatisfied, incomplete. But *My peace*, when you receive it, you receive it abundantly, permanently, joyously, a peace that passeth human understanding. Then you will understand why *My grace*, the Christ-grace is thy sufficiency in all things. There's no lack where God's grace is. There is no lack where the grace of the Christ is, the presence of the Christ. In Thy presence, when Thou art present, there is fulfillment, fullness of joy, abundance of joy, twelve basketsful to share.

My peace give I unto thee is spoken from within you to you, from the center of your being to the circumference. *My grace is thy sufficiency* is spoken the same way. "My wholeness give I unto thee. My immortality give I unto thee. My infinity give I unto thee. Nothing do I withhold. Allness is thine." Allness is the measure of God's gift to individual you and me as we open ourselves to receive it.

Can you not realize that when the grace of God is upon us, within us, that we are a light unto all those who are in darkness. We are safety to those who are in danger. We are healing and health unto those who are sick. We are prosperity unto those who are poor. Not by virtue of yourself or myself—of myself I am nothing. *If I speak of myself, I bear witness to a lie*. But by the grace of God which is within me, by the Spirit of God that is upon me, I am ordained to heal the sick, to raise the dead, to prosper the poor, by the virtue of the Christ, the Spirit of God, the Son of God to which we have opened ourselves, and then all those who reach to our consciousness receive that same spiritual blessing in proportion to their receptivity.

The question of receptivity comes up very often in this work. "How can I become more receptive to God, to the Christ, to the spiritual influence?" And the answer to that is by increasing your givingness. Receptivity is attained only through giving.

What you have to give is an individual matter with you. The Master has told us some of the things we must give. We must give forgiveness seventy times seven. That means forever and forever and forever and for everyone and for everyone and for everyone. We must learn to give forgiveness over and over and over again to our friends and to our enemies.

Another thing he tells us we must give: we must pray; but it profiteth us nothing to pray for our friends. We must pray for our enemies. This is another form of giving—praying for our

enemies; praying that they be released from penalty, praying that their consciousness be opened to the light, praying that their sins be forgiven them, even as we would have our sins forgiven us.

In that wonderful chapter in Matthew 25 he tells you of a lot of things we have to give: visiting the prisoner in prison, comforting those needing comfort, feeding the hungry, serving those requiring service; and we are assured that, *Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me*, the Christ, but *inasmuch as ye have not done it unto the least of these my brethren, ye have not done it unto me*.

Therefore, receptivity is found only in giving, givingness, a pouring out from the center of our being, and the more we give, the more receptive we are to the grace, the presence and the healing power of God.

Love we must give; forgiveness we must give; charity we must give; service we must give; comfort we must give. And the question comes, "How? Out of what? I have so little." And the answer is: that is a lie. You have so much. You have the grace of God. You have all that God has, for God has given you all of Himself. *Son, all that I have is thine*.

If, if you had never heard of spiritual healing before you came into this room, and if you leave this room and the first person you meet says, "Will you heal me spiritually?" say yes. You have all that God has, for he has given you all, and you can pass that on. You lack for nothing on the first day of your study, and you have no more of God on last day of your study. Those who have studied 20 years have no more of God than those who have studied one day.

They may be more aware of it. Ah yes, as time goes on, we become more and more aware of the Divinity that is within us—It is our true identity—but we all had It in the beginning, even when we were sinners.

You know, if a question were to be asked of this world, "What is the greatest event of the 20th century up to now, there would be many thousands of answers; but if that question were asked of me, I have only one answer that I could truthfully make, as to what I believe is the greatest event of the 20th century, up to this moment. And that is the Easter Encyclical of the Pope of Rome, who wrote in it that no longer must we condemn the sinner or hold him in his sin, but remember that even in the moment of his greatest degradation, he has the full stature of humanhood, of manhood, and he may awaken at any moment to know it and to express it.

Do you know what makes that of such importance? It changes the entire nature of the Rome Catholic teaching and brings it into line with the latest and earliest revelations of the metaphysical world—that right now, even in your sins, you are children of God and need only awaken to it.

I remember one time when someone said to me that it was the function of the practitioner to realize every day that those who need him will find him, and this struck me as very strange, because I had already been told that when they came to me, I was to tell them they were already spiritual. Then why did they need me?

No, my function really was to know every day that no one in this world needs me, for everyone is the child of God and may awaken to the realization of it at any moment, and that was the manner of my working daily, and is the manner of my working daily—that no one in all of this world needs me, for God created man in his own image and likeness, and what I behold of sin, disease, death, lack and limitation in this world is an illusion.

I am the only one, really, who must know the truth, and the truth is: anything that I behold that is not of God, just is not. It exists only in an illusionary sense of this universe, and I am the one who must know that it is illusion, and then I am free; and when I am free, all those who

come within range of my consciousness find their freedom, because I am no longer holding them in bondage to the illusion.

So it is, the Pope has set his whole world free of condemnation for sin, and that's what we in the metaphysical world have been doing for many, many years, setting each other free from condemnation, because this was the teaching of the Master: *Neither do I condemn thee; neither do I condemn thee; thy sins be forgiven thee.* This is another form of givingness.

Each one of us must, throughout the days and the nights, set each other free. I may know some very wrong things about you, and you may discover some wrong things about me, but let's start off by acknowledging that if this is so, it is part of that vast mortal illusion and not a part of man, and I can forgive thee, knowing thy true identity and knowing that thou art seeking the awareness of thy true identity.

Even those who do not yet know that they are seeking spiritual wisdom, even those who think they're going to find happiness through the millions of dollars or being President or some other form of name or fame, even they are really seeking God without knowing it. They're merely seeking God in a wrong direction. After they have found all that they have sought and discovered that they still haven't found peace, they too will awaken to their true identity, because each one of us is the prodigal son finding our way back to God. In our early experience, we think we'll find God by finding health or wealth and then seeking God. Later on we'll discover we must first find God and then discover that our health and wealth has been added.

Receptivity is the secret of spiritual attainment, and receptivity is attained through givingness.

If we have a little change or more to give, let us give and share where we will, but remember that the givingness of which we speak is not as material as it is mental and spiritual. The real givingness must be forgiving, benevolence, peace, good will toward men. This is the givingness—good will toward men, setting free, holding no one in condemnation. It doesn't mean that we're not aware of the sins that are going on around us, but let us not hold man in condemnation to it.

Now, in opening consciousness, a Presence comes in. You may not at first be aware of It as an actual Presence, but eventually you will, because it is a Presence. It is a Spirit. You don't see It, hear It, taste It, touch It or smell It, but you experience It; and as It comes, as It floods you, It brings healing of mind and body. It brings purification of morals or moral sense. It brings with It a greater integrity. It washes us clean of the negative thoughts and feelings that none of us enjoy having, even when we have them. Even when we thought we were enjoying them, we didn't enjoy having them or experiencing them.

But now we know definitely as the Spirit comes upon us and washes us inside, we can tell it by the fact that we are not as interested in the front page of the newspaper as we were. We're not as interested in the scandals or the horrors or the accidents. We are not as interested in many of the forms of pleasure that we were before, and yet it does not take from us the joy of life, but rather increases it, because it gives us a greater measure of satisfaction in each other.

You know, it's the most wonderful thing to discover that each one of us is infinite, that each one of us has infinite capacities, so that as we learn to enjoy each other, we are not merely enjoying each other because of looks or appearances or even of education, but we begin to find, to discover things in each other that we never knew were there, because they're spiritual things; and as we discover them in each other, we develop that love of our neighbor which is, of course, in the great commandment.

It isn't possible really to love our neighbor as a human being. The human race just doesn't have enough good qualities to go around loving it very much. On the contrary, the more you get to know the human race, the more you're apt to want to take a bath and retire to the mountains. But once you begin to discover the spiritual capacities and qualities in every individual, the more you will discover how easy it is to love our neighbor, all of our neighbors.

I know I've said to students so often that one of the great opportunities that I've had in life is travel. From my earliest days I was a world traveler, and I've come to know the people in all parts of the world, and for me that is the outstanding experience. It only takes one or two trips to know all the scenery; and a few more trips, you to get to know the best restaurants to go to. After that there's nothing left in travel unless you begin to find something worthwhile in the people you meet, and when you know and when you begin to tabernacle with people, knowing this spiritual thing that lies at the center of their being, I don't know how anyone ever stops traveling.

I find it very difficult to stop, but it's really because of people. I've seen the scenery so often; but the people—they're always new; they're always fresh; they're always different; and not because of their humanhood, but because of something that you find in them that many do not know themselves that they possess. Until they've had a spiritual awakening, they don't even know it's there, but the rest of us can enjoy it, because it is there. It is in each and every person.

All of that is a part of receptivity—the ability to perceive, to discern the spiritual good in man, the ability to discern the spiritual good that is embodied in all parts of this universe. This is all receptivity, because the more of the Christ that you discern in another, the more of the Christ comes to light in you. The Master revealed this to Peter. The moment that Peter was able to discern the Christ of Jesus, the Master knew that Peter had it; he had attained, because, “Your education or lack of it didn't tell you this; your humanhood didn't tell you this. Only that spiritual discernment within you enabled you to discern the Christ in me.”

Therefore, the moment that you can discern the Christ in others, be assured, the Christ has been awakened in you, because without that spiritual faculty, you will never discover the Christ in this world. Scenery doesn't have the Christ; a room doesn't have the Christ; a temple doesn't have the Christ. It is the consciousness of mankind that has the Christ, and I can illustrate that in no better way than this very temple we're in.

If you had an opportunity to visit it or to see it, you'll know that it is a beautiful structure, a wonderful edifice. It says that it is a memorial to the brethren of the Craft who have died in wars, but it isn't that at all. You can't build a memorial to the dead. We think we can. They've tried it all over the world.

No, a memorial that is built is to the living, to those who conceived the idea of a memorial. It is in their consciousness that the Christ has operated to bring forth; and so the individual who conceived the idea of this edifice, it is his consciousness that first gave birth to this edifice—not the consciousness of the dead, but the consciousness of the one who conceived it, and then the consciousness of all those who said, “Yes, yes, yes,” and united to bring this forth, and then the consciousness of all of those who contributed to making this a physical reality. This edifice is dedicated to their consciousness, and it is in their consciousness you will find the Christ.

This edifice was not built for any selfish purpose. It doesn't glorify the name of any individual or group of individuals. Therefore, this came forth from the Christ. And so it shall be with church edifices; so it shall be with the temple of your being, the temple of your body. This is dedicated. Your Soul is dedicated. Your consciousness is dedicated, dedicated in proportion as you wish to bring forth some living good, as you wish to bring forth peace on Earth.

Your consciousness is consecrated. Your consciousness is dedicated. Your consciousness is filled with the Spirit of God when you begin to discern the Christ and wish to see edifices raised up to it. Not necessarily buildings, but the edifice of peace on Earth, the edifice of peace with your neighbor, the edifice of prosperity with your neighbor. These are all edifices. These are all temples, and the greatest of these is the temple which man is.

A mortal cannot be the temple of God. The temple of God is your individual consciousness or mine in the moment that we have dedicated our consciousness to beholding, to raising up the Son of God on Earth. In that moment we pass from what Paul called *the man of earth* to *that man who has his being in Christ*. In that moment when our individual consciousness is opened to the Christ and dedicated to beholding the Christ and erecting the Christ on Earth, in that moment we have passed from mortality into immortality. We have passed from the walking dead into the eternally living.

Again, it all has its word “givingness.” Give to the Christ and give the Christ to the world. You have It. God planted It in you in the beginning, *before Abraham was*. In the beginning God breathed His own Spirit, His own life, His own presence into you and me, and we have to give it, not get it. We have already gotten it. “Open out a way for the imprisoned splendor to escape.” *The kingdom of God is within you*, and when we begin to share it, give it, bestow it, open out a way for it to flow, when we begin to recognize in each other that hidden Spirit, we begin to live the life of the Son of God, and not before. Before that we are the walking dead, the creature.

Be ye transformed. Of course, every mortal must be transformed by dying, dying to mortality and being reborn of the Spirit, and it’s only done through givingness. First acknowledge: “The kingdom of God is within me. The Son of God dwelleth in me. *I*, the presence of God, am present within me, that I might have life, that I might have life more abundantly, and then *My peace*—which I have now found—*give I unto you*.

You see, as human beings, we have nothing to give to each other. Many have believed that because they had money to give they were doing something great. Some have awakened to find out that it wasn’t so great, but if that’s all one has, I guess it’s better than giving nothing. But that isn’t really the true giving. The true giving is self. When, when we have opened our consciousness to this presence of God and received It within us, then our function on Earth is the giving of It, the imparting of It to this world. *My peace give I unto thee*.

To be able to walk up and down marketing, shopping, in the household and outside the household, consciously remembering, never declaring, *My peace give I unto thee*; to walk up and down the Earth, just to have the privilege of saying, *My peace give I unto thee* and witnessing the miracles that take place out in the world—it’s worth living for.

I know there are so many who have discovered that there’s nothing left to live for, there’s nothing much worthwhile—but there is. There is. If you ever have a day of walking around in shops, markets, on the streets, in your household and out, secretly, silently declaring, “*My peace give I unto thee*; the presence of this Christ which has come to me, give I unto thee, share I with thee,” and watch the miracle that takes place in your world, you will know that you have a function on Earth, and that is to be a world traveler and carry the Christ everywhere, even if you have to travel back and forth from one room to another in your own home and embrace the world in your consciousness. You don’t have to go there physically, but you have to travel this globe in consciousness and let the peace of Christ rest in Russia or China or wherever else appearances may testify to Its absence, or up and down our own land.

There are those out in the world trying to make the world a better place by doing something humanly. Countless thousands gave their lives in World War I that we may have peace forever

on Earth and countless thousands more in World War II and countless thousands in the Korean War and now countless thousands in many other wars, but peace hasn't come yet.

Now, the world doesn't know this: it never is going to come by those means. But some few do know that peace will come through prayer, through carrying the Christ to human consciousness.

The Civil War was fought to give freedom to the Negro, but it didn't; so they're fighting the war all over again now. In all parts of the country and in many parts of Africa, they are still fighting the war to give the freedom to the Negro that he was supposed to have gotten in the middle of the last century. But he won't get it that way; he won't get it that way. Freedom will come to the Negro, to the Hebrew, to the Catholic, to the Oriental in only one way: through the grace of God, through peace of God which all those who have received the Christ bestow.

If you would try it out, try it in your home. Silently, sacredly, secretly bring the Christ, the peace of Christ into your home. Don't speak of it. Don't ask anyone else to give peace. You give the peace within yourself, and watch how peace is restored in your household, in your business, and then soon you'll understand why there is an obligation.

Open your consciousness and give that Christ-peace to this world, to any part of it and every part of it where there is unrest, because you have it. You have the grace of God. You have the Christ of God. Give It, share It secretly, sacredly, and then you will discover that all the things the wars have been fought for will now come upon us.

Peace has never come through war. Prosperity has never come through war. Health has never come through war. Neighborliness has never come through war. *Love thy neighbor* has never come through war. *Love the Lord thy God* has never come through war. These come only through the consciousness of men, and then they embrace the outer activity of men.

The idea of spiritual healing is born in an individual, and then it is made manifest out in the world. The idea of such a temple is born in the consciousness of an individual, and then it becomes evident on Earth as a symbol, as a symbol. Just think of what this temple stands for. It is a symbol that was built to the idea of God and brotherly love. This is a symbol, because in the consciousness of the Masons there is that instruction, there is that teaching, and there is that living. All that counts is the acknowledgement of God and the activity of brotherly love, and when you have that, you have a symbol, a temple.

When we have that same love of God and that same love of our neighbor in our Soul, we also have an edifice out here, a temple of a home, a temple of a business, a temple of a community and ultimately a temple of peace that embraces the entire universe.

Thank you for this opportunity of being with you again. Thank you.