

THE UNVEILING OF GOD IN YOU

By: Joel S. Goldsmith

1964 London Studio Class Tape 562 - Side 1 (1 of 2)

Good afternoon. Just 6 months I guess, or 7 since we were here, London. And many of us experienced together that night of the 6th London Tape, "*The Unveiling*," and knew the experience of witnessing the veil torn apart, torn away.

And we saw God revealed as Spirit. Not God as a Christian, or a Christian God, or a Hebrew God, or any other God. But God as Spirit, as the Spirit of the Universe, the Spirit of all Mankind, the Spirit of the animal world and vegetable world and mineral world, the Principle and the Life.

We saw God as the animating force in all Consciousness—yours and mine, and his and hers, and the enemy and the friend. And this night of The Unveiling was the beginning of a new era on earth.

In many parts of the world, changes have taken place in human consciousness since that night, a great deal of fruitage has come forth. God was revealed as your soul and mine, the Christ incarnate in you and in me.

And on April 9th, Pope Paul visited a prison in Rome, said to the men that: "I am not here out of any reason, out of any romantic reason or humanitarian reason, I'm here to tell you that I behold Christ incarnate in you."

Just think of the difference between that and: "You are a sinner,

and you are consigned to eternal damnation, or for thousands of years in purgatory."

Just think of the difference of the teaching that has ruled this world for centuries, calling man "a sinner". . . even the good men and the good women, even the very pure and very spiritual. And all of a sudden announcing to what would be considered the dregs of humanity, the inmates of prison: "I behold in you Christ incarnate." This ushers in a new world to the Roman Catholic world, and eventually to the entire world.

In The Oxford Book of Mystical English Verse, there is a passage to which I have called your attention year after year: "Before God was, I AM." And recently a minister said that "We will discover, some day, that we can get along without God."

And the week before last, your now well known Bishop of Woolwich announced in the United States that we will probably discover soon that we can get along without the Bible.

Of course, if you were to accept any of these statements that I have quoted as being statements of literal Truth—you would be mistaken. Doesn't mean we can get along without God, it doesn't mean I existed before God existed, it doesn't mean we will ever get along without a Bible.

What it really means is that

through spiritual discernment you will learn that before there was a mortal concept of God, a limited concept of God, a finite concept of God in the mind of man. . . "I" was.

In other words, "I" in the beginning had all the Glory of God, with God, in God. And therefore, I had no need to create in my mind a God to worship. I already was, in the beginning, endowed from on high with HIS Grace, with HIS Spirit, robed in HIS Spirit, clothed in HIS Immortality. And so there was no sin, no disease, no death—therefore no need to invent a god to get rid of these.

God is only needed in the mind of man, when he has some lack or limitation, some error or evil. The little child doesn't need a god, because the little child is living in all of the innocence of being, of already being all that a child should be. Nothing need be added to the child, and it knows it.

And in many children it is discovered that they are virtually born with an understanding of the nature of the true God, because many children have announced to their parents that they commune inwardly with God.

And thus it is that they have discovered the God that is not an idea or thought in the mind of a human—but is rather an experience of consciousness, an inner communion in the Soul.

When God is unveiled for you...

so that you behold God as the Soul of all mankind, that you can actually feel within you that Christ is incarnate in me, in you, your neighbor, friendly neighbor, enemy neighbor, Christian neighbor, Jewish neighbor, pagan neighbor, atheistic neighbor. Then and then only have you experienced God.

When God is unveiled in your consciousness as Omnipresence, as that Spirit which is in you and you never again ask God, plead with God, tell God, but abide always in the Consciousness of God Presence—then God is unveiled for you.

Even Scripture is unveiled and you spiritually discern. Not that you can get along without a Bible, but that you can very well get along without the fundamental concept or theological concept of the Truths of the Bible. You can very well get along without man's interpretation of the Bible, and begin to read the Bible as it was revealed through the consciousness of the writers.

Every book of the Bible emanated from the consciousness of an individual. It isn't always known who those individuals were. Some of them are ascribed to writers who did not write them, who could not possibly have written them. Others, writers are still unknown.

As you know, at the present time there is a great difference of opinion as to who wrote many of the books ascribed to Paul. And it seems almost definite that some of them that we have accepted as Paul's writings, never were.

For many years the world has wondered—the world of scholars—whether or not Jesus taught from any books, from any scripture, because it is so evident that he used

very, very little out of the Old Testament, out of what we know as the Old Testament. And of course, he denied a great deal of that which is in the Old Testament. Therefore, it has caused wonder as to whether he was inventing a new teaching, revealing a new teaching.

Of course now, the book that he actually used as his textbook has been discovered, and the Truth that he taught had been found in them. So we know that the actual book that Jesus used as his Bible was not included in the Bible as we have it today.

Will only be a few years, it will be entirely translated and available to everybody. And then you will recognize Truths which you already know, and which you will identify through the meanings which have been imparted to you. And you will see that we do not get along without a Bible, but rather we get along without the human concept of Bible.

We do not get along without a God, but we do get along, very well, without the human concept of God, the human presentation of God—an almighty being to which we lesser beings hovel, bow and scrape and plead, and make ourselves abject with sack cloth and ashes, hoping for a crumb from God's table.

When all of the time it has been revealed that: "*all that the Father hath is yours and mine; that we are heirs of God, to all the heavenly riches*". . . not crumbs, **all**; that we are in fact Children of God, not beggars at God's gate.

The unveiling takes place within you when you realize that it is the "I" in the midst of you that is God, closer to you than breathing, in

whom you can relax—without words and without thoughts, relax and receive the Word; rest and receive **HIS** Spirit, rest in **HIS** Grace, with no concern for tomorrow, no regrets about yesterday, for these have been erased.

Yesterday is just as much a part of the past as yesterday's newspaper. We don't read our newspapers over, day after day after day in order to live in the past, nor should we live over the yesterdays in our memory. Because it is just like reading yesterday's newspaper, trying to make yesterday's news live today.

When God is unveiled in you, you begin to live in the "nowness of life." It is as if you awakened each morning and realized: "God has given us a new day, a day that must be filled." A day that we can chose to fill with **HIS** Presence, with **HIS** Spirit, with **HIS** Love; or a day which we can fill with human belief, material laws, mental laws—if so be we ignore the Presence of the Spirit of God in us.

Scripture cannot be fulfilled yesterday, and Scripture will not be fulfilled tomorrow. Scripture is fulfilled in me this day, if so be I accept the unveiling: and let the Spirit of God teach me; let the Spirit of God feed me, inspire me; let the Spirit of God walk with me through every minute of every day, and never attempt to walk through a minute alone.

I seem to remember at this moment a hymn, I guess from The Unity Hymn Book. . . "*I Will Walk With **HIM** and I Will Talk With **HIM**.*"

But the unveiling comes actually in that moment of our decision to awaken in the morning with God,

to fall asleep at night with God, and to determine that every minute of every day we will walk with God, and let God walk in us and through us.

And the means of this, is of course, is “the attentive ear,” “the listening ear.” We are only walking with God and living with God and in God as we learn “to keep an open ear,” throughout our waking and sleeping hours.

For a while it may be necessary, the very last thing at night in bed, to open the ears and say: “*Speak Lord, Thy servant heareth,*” and then sleep. When you fall asleep this way, your body and mind are at rest, but you yourself are awake.

You will be just as consciously receiving thought throughout your sleeping night as you do throughout the day. You will be just as aware of the events taking place in the spiritual Kingdom and sometimes their relationship to you in your earthly affairs.

Because, “I” never slumber nor sleep. Consciousness never sleeps, never lapses into unconsciousness, and consciousness is what I am. The mind and body are what I use, but consciousness is what I am.

Before there was ever a concept of God, you can be assured there was “I AM”. . . and “I” was there, and “I” am there, and “I” ever will be there.

In our Manchester Class, which took place last week, we touched the subject of “motherhood” and of “patriotism.” And it was brought out, the selfish nature of “motherhood” and “mother love,” as we understand it humanly. And how that, when God is unveiled within us, we receive the true idea of motherhood and of mother love.

Because then, that love embraces not only my children, but the children of the world.

And just as we are concerned now with feeding and clothing and housing and educating our children, so never again could we be guilty of not setting aside something from that which the Father has given to us to provide for the feeding or the clothing or the housing or the education of other children out in the world. It is no longer possible to see our own children as something separate and apart from the children of the world.

And this of course leads up to the “universal” idea of life. And it shows us the word “patriotism” in a new form, one in which we no longer say “my country, right or wrong, my country,” nor do we pray that “my country” be prospered or saved. But we are so risen above the narrow, finite, limited sense of patriotism, that our patriotism includes a love of—the lands of the world, the peoples of the world, of all nations, all colors, all religions.

Only the unveiling of God in you can bring this about. Because humanly, finitely, your vision can never rise higher than your own circle. The Master saw this and cautioned us: “*it profiteth you nothing to pray for your friends, to be Children of God you must pray for your enemies.*”

It doesn’t omit praying for your friends. But there is no real benefit to you, until your vision has grown, until God has been unveiled in you—and you have begun to pray for your enemies, feed your enemies, and their children.

Those who have worked with the message of The Infinite Way

for any length of time have received benefits of one nature or another. Not always in accord with that which they were at first seeking.

Sometimes we come to a spiritual work with the idea of quickly gaining health, and probably find that health is the very last thing we attain. Others may come in hopes of happiness, prosperity, and they discover that these are the very last of the blessings that come to them.

But each one does discover that it does not take long before blessings in some form or other begin to appear in one’s experience. And so they cling to the message, and cling until eventually they do perceive the fullness of Grace.

But no one who has ever received benefits through the understanding and practice of this message, can even begin to know the blessings of it—until they have come into association with other students.

And especially as you have been witnessing in these latter years, coming into association with students from many parts of the world, “friendly countries” so-called, and “enemy countries” so-called. And have for yourself discovered the oneness, the bond of oneness that exists between the students of this work.

And not by virtue of any human relationship or human tie, for there isn’t any. Not by virtue of any common membership, for there isn’t any. But by virtue of the common Spirit, the ONE Spirit that you discover to be present in all of us.

Now there is a secret that must be known to you in order to complete the unveiling of God in you. And that is this: this that you feel

among students of The Infinite Way, those from near and those from far, this fellowship, this love that you experience, this joy and companionship—is not based on any human values. It is entirely because “*I and my Father are ONE,*” and each one of us have recognized this. It is because “*my conscious ONENESS with God constitutes my oneness with you.*”

And so you discover that there is no need for a human tie, or a human obligation, or a human debt between us. Since “*I and my Father are ONE, and all that the Father hath is mine*”. . . I look entirely within myself for God’s Grace.

And so my relationship with you is not one of expecting anything of you, wanting anything of you, desiring anything of you. But rather, out of the abundance of God’s Grace—sharing with you that which has been given me.

And so, you discover that your relationship with all Infinite Way students is exactly the same. That you have the feeling that they are not with you to get anything “from” you or “of” you, they are not with you to benefit “from” you. They come in the free association of love to share **with** you, and that you may have the opportunity of sharing with them, of the heavenly Gifts.

You notice that in our entire relationship there is nothing of a material nature that enters into this relationship as a duty, as an obligation, as a necessity.

Only in this way can this bond remain established between us, as it is established in our consciousness. Because God is unveiled in our consciousness—as our Identity, as

that which supports and sustains and feeds us.

And as we give recognition to the unveiling of God in the consciousness of every student and realize that they too know the source of their good, therefore the joy—not of getting, not of seeking, not acquiring—but sharing.

You begin **then** and only then, to perceive what a spiritual relationship will eventually do on earth among men. Because remember that just as this unveiling of Truth and of our true relationship has taken place in us, some day it will take place in all of human consciousness.

Because God does not bestow **HIS** favors on you or on me. God does not select a personal you or a personal me, anymore than sunshine bestows itself on one plant in your garden, or one tree in your garden—the sun shines, and it is available to your entire garden.

And so God’s Grace is unveiled that it may shine and be shared among all mankind. It comes only into the consciousness prepared for it, but: “*where two or more are gathered together, and even ONE with God is a majority, and ten righteous men can save a city.*” So, as more and more consciousness is opened to this unveiling of Truth—the entire world will be embraced in this same relationship that we are now experiencing in The Infinite Way.

In these last few years, students have come to us wherever teaching was taking place: from all parts of the United States and Canada, from all parts of England and the Continent of Europe, from Africa, Australia, New Zealand, South America. All drawn by what?

The Spirit of God that has been unveiled in my human consciousness. All drawn by the Spirit of God that has been unveiled in the consciousness of those of you who live in each of these cities, and each of these countries. Drawing all men from all parts of the globe unto you, and then raising them up to the level of your consciousness—your Christ Consciousness, your level of Spiritual Consciousness.

As they go home, as they go back to their countries and their cities, these students carry the Grace that they attained in our united consciousness. And they impart this Grace to the students of The Infinite Way in their cities, in their lands, drawing them into this universal brotherhood—fulfilling the Circle of Christ that is revealed in the book Living the Infinite Way.

It was revealed to me then, and you may like to know that that chapter was written in London, in the Washington Hotel. . . *The Circle of Christhood*. And it reveals that there is such a Circle on the inner plane, those with whom we tabernacle who have access to the Divine Consciousness of the illumined of all ages. There is a Circle of Christhood in which we walk and live, and through which we receive marvelous revelation and inspiration.

And it was this that enabled me to write that this Circle of Christhood would be revealed on earth, that it would be revealed in this Circle of Infinite Way students.

And as you know, it was given unto me to travel this universe and form this invisible Circle of Christhood on earth. And it is

done!

And you are witnessing here in London, as we witnessed in Manchester last week—this Circle in its operation. That has drawn to us students from all parts of the earth, students who will return to their homes carrying the consciousness of this Circle; carrying with them the memory of you, of me, of each one of you, and the joy of your Spirit, and the inspiration of your presence. And this will be carried in their consciousness and imparted to others. And so our Circle of Christhood spreads!

But it spreads not merely within the Circle of Infinite Way students. Because, as you so well know, the unveiling revealed—the unveiling of God last fall in London—revealed that this Spirit of God is the Spirit of God unto all men. And so the Circle of Christhood, is to embrace all mankind!

Whether or not they ever become students of our particular books, they will nevertheless be drawn into the Circle of Christhood, so that like Pope Paul they will acknowledge: “I behold in you, whether you are saint or sinner, in prison or hospital, I behold in you the risen Christ; I lift up in you the Son of God, and behold Christ incarnate in you.”

You will be living in two worlds, or between two worlds. You will be living in this world, but not of it. You will be of the Spiritual Kingdom, you will be of the Circle of Christhood. But you will be living in the world of business, art, literature, government, religion: in order that this Light may shine, in order that you may continue to lift up the Son of God

in all men! And you lift it up there, you lift it up by beholding Christ in individual consciousness, *as* individual consciousness.

It isn't that you do something. There's nothing for you to do, you don't have to go out on any good-will missions, or save-the-world missions. There's nothing that you do, there is no place that you go.

But wherever you are, and whomever you meet, there will be the flicker of an eyelash, a second of recognition. And you will have lifted up the Son of God in Man, you will have perceived, you will have discerned Christ incarnate—in all the saints and all the sinners whom you meet, all the friends and all the enemies whom you meet.

And you will not only be more solidly embodied in the Circle of Christhood, but you will be drawing into that Circle, those who have been outside. . . *“the branch of a tree that is cut off, and withers and dies.”*

The human mind and its activities may be likened to a swamp in the wilderness, in the forests—a swamp that is cut off from sunshine, and the moon, and the stars, and the fresh air. And is dark and dank, miserable, and abounds in all kinds of inferior creatures.

And you will recognize these creatures, they are those of whom Paul speaks: *“the natural man, who knoweth not God, who receiveth not the things of the Spirit of God, who is not under the Law of God, neither indeed can be.”* This is the human mind, and the activities of the human mind, and the creatures of the human mind—before God has entered in.

Do you remember our book The World is New, based on that very

quotation: “The world is new to every soul, when Christ has entered in.” This is the theme.

And now just remember that the human mind is this swamp. But it is made new, as the swamp would be made new, if the blocking trees and foliage were cut away, and the sun were allowed through.

So, when the mist clears from us, and Christ enters into our Soul—the world becomes new. We are no longer a room full or a world full of separate people. We have now become a Circle of Christhood, each sharing with each other that which has unfolded within us from the Kingdom of God.

Since we are a world of individuals, I am receiving Graces of God, which I may share with you. Those of you who are artists, or writers, or ministers, or business people, or lawyers, you are receiving Graces of God in different forms, and you may share these with us. This completes the Circle of Christhood when we understand this.

But remember not to confine our sharing just to those who have acknowledged their presence in the Circle, but let us draw into this Circle the entire world, by our recognition and acknowledgment of Christ in them, by lifting up the Son of God in them. This draws them into the Circle of Light.

Oh, it may take a week, a month, a year, or ten before they consciously enter the Circle, and acknowledge that they are in and of it, but that is no concern of ours. Once we have lifted up the Son of God in them, they have entered our Circle of Christhood.

Then it is just a matter of time, circumstance, experience, when

they will open their eyes and say: “*whereas I was blind, now I see; whereas I was dead, now I am awake, alive.*”

Now remember, we are that swamp, until consciously we have let the Light shine within us, and learn to walk with God and talk with God and sleep with God, consciously realizing: “Thou art my day, Thou art my night; Thou art the Wisdom that guides and governs me; Thou art the Soul that purifies my every thought and deed—and motive, motive, motive! Thou art the Spirit that purifies every motive, and makes of me a giving-ness.”

Recently we have found a passage which we have been passing on to all of our students. You will meet it many times: “*the vine consumeth not its own grapes.*” And you see, “*I am the vine.*” And over-and-over you will say this too: “*I am the vine.*”

And then you will realize that God’s Grace, God’s fruitage, is not given to you to consume upon yourself, or upon your lusts—but that God’s fruitage is given to you to share. Whether it comes in the form of money, or beauty, harmony, peace—it is yours to share.

We have been mistaken in believing that we can turn to God for something for ourselves. When we turn within to the Spirit of God, it is only that we may receive a Grace

that we may share; that we may receive a Light that we may share; that we may receive a Wisdom that we may share.

“*When the Spirit of the Lord God is upon me, I am ordained.*” But I am not ordained to be set apart. I am ordained to heal the sick, to comfort, to feed, to forgive.

That is the purpose of ordination! Not that I may be glorified, but that I may be better equipped to give more abundantly, to share more freely, to understand more universally: that it isn’t only the children of my flesh that are my children, but that all of the children of this world are my children, and I have an equal responsibility to share with them.

Not only that my human brother and my human sister are my relations. But that all men and all women are my brothers and my sisters. Therefore, I must love my neighbor as myself, share with my neighbor liberally, freely—as if he were my blood family.

It isn’t my human father who is really my father. There is but **ONE** Father: the Spirit of God in you is my Father, and the Spirit of God in me is your Father. And therefore, the Spirit of God in me is meant to share and care for you, just as well as with my human family.

Remember this: “the Spirit of God in me is your Father, and you may look to the Spirit of God in me

as you would look to your own Father—for the Spirit of God in me is in Truth your own Father.”

And I may look to the Spirit of God in you as my Father, and you must permit the Spirit of God in you to care for me—even as you expect the Father to care for you and for yours. And this must be a universal relationship!

You must be able to look out upon this world and say unto it: “The Spirit of God in me is your Father.” You may look to the Father within me for substance and sustenance. You may look to the Spirit of God in me, the Fatherhood of God in me, for your care—friend or so-called foe.

Then you will understand this relationship which has been kept secret from the world, that of the invisible bond that exists between all of the mystics, the visible and invisible mystics of the world—in which they are eternally united in consciousness, sharing with each other.

I could not receive this spiritual message from the brain of man. It must come from the illumined consciousness, of those who are Illumined.

As our subject on tape 6, London 1963 was: “The Unveiling of God.” So our subject today is “The Unveiling of God In You.”

Thank you.