

IMPERSONALIZING GOD, IMPERSONALIZING ERROR

By: Joel S. Goldsmith

1963 London Work Tape 532 - Side 1 (8 of 8)

Good evening. We have been shown now, the two men that we are, and the two worlds that we inhabit. So that we know that one is that natural man, *“the man not under the Law of God, that man who receiveth not the things of God.”*

And we know that other man, *“that we become the Son of God, Heir of God, joint-Heir, that man who has his being in Christ, that man who has become the Child of God, that man who is under the Law of God, and receiveth the things of God.”*

And we know the difference between these two men. We know that one, the natural man: *“has not been ordained of God, does not have the Spirit of God dwelling in him, is a branch of a tree that is cut off, and withers and dies.”* And we know the reason for this man: he entertains a sense of separation from his Source.

Now he is not separated from his Source, no man is ever separated from his Source. *“I and my Father are ONE, since before Abraham was, I am HE.”* But we may entertain a sense of separation from God.

In the same way, we are never separated from our health, we are never separated from our wholeness. We may entertain a sense of

separation, and this is “the natural man.”

Now... *“ye shall know the Truth and the Truth shall make you free.”* And the Truth is: *“I am the Truth.”*

And therefore, watch this carefully—there is no Truth that you can know with your mind that will ever set you free. You could read all of the Truth books that have ever been written, and yet not be made free. You could read all of the Bibles of the world, and not be set free.

Because there is no Truth that can be known, that will ever set you free, except the Truth that “I” is the Truth; “I” that miracle word “I”. . . the “I” that I am is the Truth.

And it is for this reason that all of our work in Hawaii this year led up to the unfoldment that this year, our students must go beyond words and thoughts.

You can use the words and thoughts as a ladder on which to climb, but you won’t enter the Kingdom of Heaven with ’em. Moses could lead his children to the entrance to the Promised Land, but he couldn’t take them in—they had to go in.

And the reason is, everything (that) takes place in your experience, must take place in your consciousness. What takes place in my consciousness frees me or impris-

ons me. What takes place in your consciousness frees you or imprisons you. And a teacher and a teaching can lead you to the Promised Land—but it cannot take you in.

The New Testament has been in existence, available to all men, for over 400 years. And it has not taken them into the Kingdom of God, in spite of its great revelation of “I”. . . the ultimate Truth. The reason is, it can only present the message to your consciousness—you must take the message *into* your consciousness—and then it can set you free.

Now, we have had revealed to us on this London trip: “the nature of the veil” that separates man—or produces that sense of separation from God. The nature of the veil is: personalizing I, personalizing God.

And the longer we believe there is a God out there, the longer we personalize it. Because regardless of how we use the word “God,” it sets up the picture of entity or identity, or a being. God is BEing, but not “a being”. . . God is BEing you and me.

But even to set up a God produces the sense of separation that keeps us in ignorance—that’s the veil! Or, personalizing God, and accepting Buddha as the only

Christ, or Jesus as the only Christ—this is the veil. Personalization of Spirit is the veil!

Impersonalization is the unveiling. And the moment you know God is BEing—then God is my being, God is thy being. “*Call no man on earth your Father*”. . . Spirit is your Creator and your BEing. And you see that this breaks the further personalization.

The Hebrews say they are the children of God. Or the Catholics say they have the only true God. The Episcopalians are sure that they are about the highest of the—so it goes! This is personalization, for there is no such thing as highest or lowest, there is no such thing as best.

Because all is vanity, and every church is vanity if it sets itself up as being spiritual—because only God is Spirit. And only “I,” the Spirit of God in you—am the Son of God.

And that “I” is so impersonal, that unless you can look at Jew and Greek, Catholic and Protestant, white and black, and say “*we have but one Father, we are of the household of God*”. . . you cannot enter in.

Now, until the time of Pope John, and now Pope Paul, you know the vast sense of separation that was set up between Catholics and non-Catholics. Going so far, a few years ago, as a ruling in Rome: that Catholics could not even be members of the Rotary Club, or any of the business men’s clubs, just to sit at a luncheon with Protestants and Hebrews—they were so exclusive.

Now see what happens since Pope John and Pope Paul, when it is recognized that Protestants are

not all going to go to hell—when it is recognized that there must be a brotherhood between Catholic and Protestant and Hebrew. Even going so far—and whoever would have dreamed this even a month ago—as an official paper from the Pope, absolving the Hebrews from all blame of the crucifixion of Jesus. Who would believe this? And yet it has come about.

And never again—well of course, those of this generation will not all be healed of their hatred. But just think of the new generation that will grow up, knowing that the crucifixion of Jesus was the result of a universal antichrist, for which all men were responsible—instead of concentrating their hatred on the Hebrew race.

Now, this means that the Roman Catholic Church is recognizing “impersonalization.” They are even impersonalizing the Pope to the extent that instead of making him absolute ruler, they’re going to divide authority with the bishops. Do you see this? This is the direction in which we are going, “the unveiling”. . . which means “impersonalization.”

Now The Infinite Way, from the beginning, has revealed to you that harmony can only be established. In fact, we had one whole year of class instruction on this subject of “impersonalization.” So that you might know that harmony can only be established through impersonalization.

You have to impersonalize God so that you do not believe that God is gonna send a healing to Mrs. Jones because you asked HIM to. You have to impersonalize God so that you know that God is not operating because of your religion or

lack of religion. You have to impersonalize God so that you know that “*HIS rain falls on the just and on the unjust*” and “*that there is neither Greek nor Jew, bond nor free, in the sight of God.*”

But you see... here you have the two major principles of our work: the nature of God, and the nature of error. And do you see now that until you know God so thoroughly that you don’t pray to HIM, until you know God so thoroughly that you can rest in “IS”. . . you don’t know God aright.

You must impersonalize God so that you understand “God is BEing.” But God is the BEing of your cats and of your dogs, God is the BEing of your crops—because God is Life, and there is only ONE Life. There is not a human life and an animal life and a vegetable life. There is only ONE Life, at different levels of consciousness.

Now when you impersonalize God and know that God is the BEing of Jesus Christ, and that he showed this forth so that you would know that this is not only my Father but your Father. Then your prayers will not be a mental activity. And you see, this also has separated you, in belief, from God.

Your prayers have been mental, you have tried with the mind to reach God, influence God, channelize God. Whereas the mind must be still in the assurance of “Is-ness.” God IS, I am, and “*I and the Father are ONE.*” Therefore, I must make no mental effort to reach God, for “*I and the Father are already ONE.*”

I must certainly not try with my mind to channel God in your direction. Do you not see that that was the church’s sin in all of our wars:

that it permitted chaplains to go out and pray for our side. If this isn't trying to channel God, I don't know what is. If this isn't trying to claim God for our side, I don't know what is.

If you would be a Child of God, you must pray for your enemy. It doesn't mean you must pray for your enemy to destroy you, not that it would make any difference if you did. But you must pray that your enemy be set free from the carnal mind, just as you want your friends to be set free from the carnal mind. But, if you set yourself up as being "God's pet," and the other side is "carnal mind". . . you have again set yourself in bondage.

Pray for your enemy, which means know the Truth about your enemy: that so far as his carnal mind is concerned, it's not power; and so far as his true identity is concerned, it's as much God as is my identity.

Now, when you have thoroughly impersonalized God, you will know the meaning of "Omnipresence." Again, we ourselves have set up a sense of separation with God by declaring that God is Omnipresence.

Well then, where am I? Well, if God is Omnipresence, I must be that Presence. But if I'm gonna have "a God" and "a me". . . I'm not impersonalizing, and I'm setting up a sense of separation. I only have God as Omnipresence if I am Omnipresent.

Now, in this last few years, and in this particular year 1963, more of our students are having spiritual experiences than have ever had before. In fact, the amount of 'em who are having it, are really multiplying many, many times over.

And, I will show you the reason. You see, Truth is so radical that it must be imparted as "milk to the babes," and "meat to the adult."

In my early days in this work, when as you know, because of a problem of supply, the "I" was revealed to me—IT ended my days of lack and limitation. But it did something more, it revealed to me that I am not man. . . I am "I," and I am not in this body.

You will find the whole exercise in one of the "Princess Kaiulani Sunday Tapes." We went for a whole hour, through this exercise, to bring the students to the realization that they are not inside the body, but outside. Just as when you're at the seat of your, the wheel of your automobile—you are not in your automobile. You are never a part of your automobile, and you are never in it—you're always something separate and apart from it, governing it. And it is a tool that you are directing.

So with your body. Once you realize "I," you will know that this body has the same relationship to you that your automobile has—it is an instrument for your use. And, when you're through with it, you'll just get a new one.

But, you are not in it! And the reason is that "I" is consciousness, Infinite-Divine Consciousness, and it is Omnipresence. If "*I and the Father are ONE*". . . then I am as Omnipresence as God. Otherwise there's two—one Infinite and one finite. But if "*I and the Father are ONE*". . . I am Omnipresence.

Now since I have known this, it brought my work from all over the world. So that at one time I was one of the travelingest practitioners you ever saw... much to many peo-

ple's amazement. And that is how our *Letters* developed. People in far places who wrote to me for help, and I would write them "letters of instruction" and so forth. And then when they were healed they'd say, "Oh, am I not gonna have your letters any more?" And eventually I had to start making copies, and send out a dozen copies, and eventually 200 copies every week. So that my work really proved to be Omnipresence, it was all over the world.

And then as this Infinite Way work began, as you have seen, it spread quickly. And certainly has become Omnipresence, hasn't it? You would say, "Infinite Way is Omnipresence," it's on six continents and most of the islands. At least it's getting close to where it is Omnipresence.

But, could Infinite Way be Omnipresence if I first weren't Omnipresence to reveal it "as Omnipresence?" No!

Therefore, I personally have known "my Omnipresence," the spiritual nature of my being—ever since those earliest years. And for that reason, those reaching out for spiritual help could find me. No matter what part of the world they were in, they managed eventually to find me where I am.

Then, as one here and one there began to catch this principle, they realized that sometimes they wrote me for help and got the help before the letter left the letterbox; or they sent a cable and they received their help before I could possibly receive the cable.

And that is the normal, natural thing, because the "I" of me is the "I" of you; my consciousness is your consciousness; Christ Con-

sciousness is my consciousness, and Christ Consciousness is your consciousness—there is but ONE.

And so, when you lift up your eyes and say “Joel, give me help.” You know right well it isn’t a human personality that has the power to give it to you—it is the Christ Consciousness. But where is Christ Consciousness, if not Omnipresent where you are? Therefore you have lifted yourself, your thought right up to where you are. Then there’s no reason why the answer shouldn’t be instantaneous.

The strange thing is, to see those who are not awake to this, and who tell me that: “I know the moment you receive my letter, because I got my healing that moment.” Well, in their mind they were sitting back after they wrote the letter, counting the hours until the letter reached Hawaii. And then when they knew it got there, they could accept their healing.

But that consciousness that brought the healing was right where they were—because “I” is Omnipresent. And they could just as well have experienced it in that minute before Joel ever heard of it. Because why does Joel have to be told that you have a foot ache? Can Joel do anything about it, with his mentality? No!

It is “I” the Christ, to which you are reaching, and “I” the Christ is where you are. Otherwise, it wouldn’t be—“*the place whereon thou standest*” wouldn’t be holy ground. But it is!

And so, you may say, “Then why reach out to Joel?” Ahh, because, you have not yet developed and come into the realization of your own Christhood. And therefore, you must reach out to one

who has realized their Christhood. “*I if I be lifted up, will lift all men unto me.*”

And therefore, if Jesus passes by, be assured somebody is going to be healed. . . because of his realized Christhood. And be assured that when the woman taken in adultery or the thief on the cross receive healing—it is because of their recognition of his Christhood.

If they had merely seen him as a man, they would not have been healed. But because. Or the woman who pressed through the throng. He didn’t know she was there, but she was healed. Her recognition of his Christhood did it.

And so it is, if he hadn’t first realized his own Christhood—then they could not have recognized his Christhood.

And so we come right back to the work of this summer, “without words and thoughts.” If I-Joel attain a realization of my Christhood, of the spiritual nature of my being that God has planted—at the Son of God in me; that “*I and my Father are ONE, and all that the Father hath is mine.*” I can sit locked up in a room and the world will find its way to my doorstep. And I assure you, it has been doing it for over 30 years.

Now, I don’t have to advertise it, I don’t have to proselyte, I don’t have to tell anyone, I don’t have to give any public exhibition of what I know. No! Because, the more I do that, the more I hide my Christhood. I’m exalting my humanhood, I’m exalting my ego. The more I talk about myself, the more I reveal myself, the more I try to impress somebody—the more I hide my Christhood.

But if, in my own life, I live

inwardly in the secret place of the Most High, then those who are spiritually attuned will find me and recognize me. It is only in teaching that we have to reveal our Identity. And only then when students are ready for it. In the earliest years of our work no mention was ever made of Identity.

Now, the same experience was with Jesus. It was late in his ministry before he said to the disciples: “*Whom do men say that I am?*” and then, “*Whom sayest thou that I am?*”

And when Peter says “*Thou art the Christ,*” he acknowledges it. And he says, “*Flesh and blood hath not taught you this.*” In other words, you didn’t learn this with your mind. There was an inner discernment in you, because up to this moment I have never told you that I am the Christ, but now I can reveal it. So it is!

In the teaching of Truth, you are faced with a situation comparable to Pandora’s Box. You see, Pandora’s Box was supposed to have hidden a great treasure. But when it was opened, only evil jumped out.

And so it is, that Truth is a great treasure. But if you open it to the unprepared thought, evil will jump out. Because the truth is: “*I am the Truth.*” And if you open that door to the unprepared thought, they’ll flap their wings and start a movement, and say “I am God, I am God.” And the first thing you know, they’ll be trying to be God unto you.

In Tibet there were White Brotherhoods, and later Black Brotherhoods. The Black Brotherhoods were made up of men who originally were in the White

Brotherhoods, but who learned the nature of “I,” and then, because they weren’t prepared for it, they said “Ah ha, oh, what I can do now, I know I am ‘I.’”

The moment you personalize “I,” you are in the Black Brotherhood. The minute you try to think of “I” as bringing you name, fame, fortune—you’re in the Black Brotherhood. You’re using, or trying to use God or Truth for your personal, or someone else’s personal good—and that’s all the Black Brotherhood is.

Now, in the same way—to the unprepared thought, a revelation of “I” can be destructive. Because it gives them the false sense of “I” that makes them believe that an individual has power. But you see the truth is that no individual has power—because “I” am All-power, “I” am Omnipotence. Therefore, an individual has no power.

And therefore, when you are about your healing work—you are never directing power, you are never using power. God forbid! When you know the secret of “I”. . . you abide in stillness, and let “I” do ITS work. Not Joel, “I”. . . “I” that is in the midst of you.

And therefore, you need no words and you need no thoughts—because you cannot enlighten God, and you need not enlighten God. The very fact that you have reached out to me is the connecting link between you and God. Then all I have to do is to abide in God, and God meets your need.

The part that I played was in having awakened, in having had the unveiling enough to know that the “I” of me and the “I” of you is God. So that I don’t have to trans-

fer thought to you, I don’t have to transfer power to you, I don’t have to use God-Power for you—I have to do nothing but abide in stillness. “*It is my Father’s good pleasure to give you the Kingdom.*” “*It is thy Father’s good pleasure*”. . . thy Father, the “I” in the midst of you.

I’m not declaring this in treatment, I’m showing you what takes place. “I” in the midst of me is mighty, but the “I” in the midst of me is in the midst of you—because of Omnipresence.

Therefore, I do not have to project my thought across the miles—I only have to abide in the stillness. And because the “I” has been unveiled, the Truth has been unveiled: “I” is God. . . “I” in the midst of me, “I” in the midst of you, “I” in the midst of the garden, “I” in the lion’s den.

“I” is God. There’s no projection of thought, there’s no use of power, there is an abiding in stillness. “*In quietness and in confidence, be still and know that I am God.*”

Oh, well if I know “I,” why do I have to reach out—isn’t there an “I” in you? Of course, I hear you say “I” all the time, and “I” is God. Therefore, I abide in stillness.

Then in your meditation, it may be revealed to you who I am, how this Truth came to me, why it came to me, the source of it, the reason for it, the reason why I am the one carrying it—that may all come to you in meditation. But in the end you’ll see the main reason is that the “I,” the Truth has been unveiled.

I know the secret of “I,” and I know that I do not have to influence “I,” I do not have to enlighten “I.” I do not have to push it as if it

were a power, I do not have to direct it or channelize it—because it is Omnipresence.

Ah yes, but it is also Omniscience, it is the All-knowing. Can you imagine me telling it who should win the next election? Can you imagine anybody going into prayer with a desire for who should be elected? Would not that be usurping the prerogative of Omniscience?

When you settle down to realize that you are facing an election in this country next year, and we are facing an election our country next year. While it is natural for us humanly to believe we know who we would like elected, certainly [humility] the humility ought to reveal to us that we could be wrong, and that maybe it would be better to leave it to Omniscience.

And then to settle back in prayer and realize: “I” is not only the I of me, “I” is the I of all mankind. And that “I” will do the voting! Oh, you lift the election right out of the hands of “*man whose breath is in his nostril.*”

Let “I” do the voting, and you might see miracles performed. And even if the election doesn’t come out the way you think it should, watch and you will see that it did.

Now... in opening this Pandora’s Box: While Pandora’s Box contains the treasure, it will prove to be evil if it comes to the awareness of the unilluminated: those who think that a personal sense of “i” is God; or that “i” can wield God-Power; or that Joel is the special pet, and therefore he can do better for you than one of the other practitioners. All of this can be evil, because personalizing.

You only impersonalized when: if you are giving the help, you get still inside and let “I” do the work. And not think that it’s the “I” of you. Remember, there’s an “I” in your patient as well, which is the same “I”. . . let **IT** do the work. And without words and without thoughts, and then the personal sense of “i” will not get in the way.

And so, we worked as you will see in the tapes, on “healing work”. . . without words or thoughts. That is how we worked with all of those who came to Hawaii: “healing work” without words or thoughts—abiding in the silence, in the realization of “I.”

Now this came to light too this week. A student wrote me that they were having a problem of lack, and would I do some work for supply?

And my answer was: The problem isn’t really lack. And if you’ll only open your eyes, you’ll realize that there’s just as much grass in the gardens as there ever were, just as many trees, just as much fruit, just as many cattle, just as many fish, just as many birds, just as many diamonds in the earth, just as much gold, platinum, just as many pearls in the sea. So where do you find this lack?”

So the problem can’t be lack, the world is full of abundance. Ahh, “personalizing”. . . I haven’t got it. Uh huh. Well, as long as you personalize that way, and set up a selfhood apart from God—you won’t have it.

But when you realize “*the earth is the Lord’s and the fullness thereof, and Son all that I have is thine.*” There you are!

Or go up on the mountaintop and look out, and the earth as far as

your eyes can see it. . . “*give I unto thee.*” Do you hear that word “I” again? “I”!

Now where have you been looking for supply, outside? Surely, surely, personalizing, instead of realizing: supply is of “I,” it’s embodied in “I”. . . “*Son, all that I have is thine.*” All that’s embodied in the infinite “I” that I am, is thine. All the land as far as you can see it, the earth and all that is therein is thine—give I unto thee. “*It is MY good pleasure to give you the Kingdom.*”

But if you personalize, oh well—then there are those that have and those who have not. But in the moment that you impersonalize yourself, and see that you’re not this person that you see in the mirror, that’s a body. What you are is “I”. . . “*and all that I has is thine.*”

Now you’ve impersonalized yourself, you’ve impersonalized God, and you’ve impersonalized supply—because there is no such thing as supply that is meant for “you” or “me.”

Think, think for a moment. Is there a God who can give? Wouldn’t that indicate a God who is withholding? Now what kind of a God have you? A man-made God, a God made in the image and likeness of man? Surely, man can give and man can withhold, but can God?

The moment you see that God has no more power to withhold sunshine or a moon or stars or oceans or fish or—you know right well that there’s no God withholding, so you can’t have a problem of lack. You have a problem of a sense of separation from God, and you have set up a selfhood apart

from God.

In other words, you’re not declaring that “I am I,” you’re declaring that “I’m a person. And circumstances are depriving me, or lack of education, or lack of opportunity, or—” You’re doing all this, you’re making your own prison.

But, this trip. Ohh, as you read the writings now, all the way back from The Infinite Way up, you’ll find that not one new word has been added to you this trip. Not one new principle has been added to you, it’s in every one of the writings.

In the original textbook The Infinite Way it says, “That which I am seeking, I am.” That sentence should be enough to save the world without any more books being written. But you see, who can accept it? With the intellect, it cannot be accepted.

Therefore, it takes years and years and years of hearing it and hearing it, and living with it. Until eventually you say “Yes, I, I. Now I get the meaning of I.” You cannot personalize “I,” “I” is the Identity of each of us.

And that’s what makes us brothers and sisters, that’s what makes it possible for us to meet without envy, jealousy, malice. Because, no matter how much abundance of this one may have, or how much lack another may have, it’ll equalize itself—as we come into the awareness of this “I.”

You see, it cannot be given out to those who have not come through sufficient study and meditation. Because, they will turn the treasure of Pandora’s Box into evil, they will turn that very “I” into something destructive. Destructive to themselves, not to others. That

is one blessing we learn [in this week] in this work—we never destroy others, we only destroy ourselves. And, we can do that through personalization, misinterpretation.

Now, our second principle was “impersonalizing evil.” And so, you must work just as faithfully with that principle. So that you do not ever feel a temptation to try to get God to do something to some error. If you do, you will lose the way.

That is why the teaching of Jesus alone was not sufficient to save the world. Probably it would have been, if we’d have had access to all his early manuscripts, or the manuscripts that might have been made, or teaching. Because, he did give the world this “I.”

But, in spite of a few statements like “*resist not evil*,” he does not reveal the nonpower of error, or the universal nature of it as carnal mind or mortal mind. And therefore, there had to be this second part of the revelation.

And strangely enough, this second part was given to the world 500 years before Jesus, by Gautama the Buddha. And that is the nature of error as “*Maya*,” or “*illusion*.”

And, if you once understand “I” as God, and then look out at this world and see all of the evil appearances as illusion, you will not resist evil, and you will not try to use a God-power to heal somebody or reform somebody. You will abide in the awareness of the nonpower of appearances!

Of course, you will see then that Jesus knew the Truth: “*Judge not after appearances, judge righteous judgment.*” But he did not make this principle clear enough. At

least we have no manuscripts of his that make it clear enough. But now we have the message.

There is no such thing as good and evil, only thinking makes it so. The things you call “evil,” somewhere else are “very good.” Some of the things you call “very good,” somewhere else are “evil.” Nothing in and of itself can be good or evil, because we empower it. We empower it!

You take a lot of money here, and we empower it to do good. Oh, we go out and get drunk and gamble it, and do evil. Oh, how can money be evil? Oh yes, we all know how very evil it can be.

Now, it isn’t the money that’s evil, it’s those who empower it—who make it good, or who make it evil. There is no such thing in the world as an absolute good or evil. We, we determine. You might say the universal mind, Adam, called things good and call them bad, gave them names. So the universal mind determines it.

Just as, for the past century the medical world termed sitting in a draft or getting your feet wet, “evil”. . . because it gave you a cold. Now all of a sudden it decides it is not evil, and it cannot give you a cold. And in the future it won’t.

But you see, sitting in a draft or getting your feet wet, never were evil. But the human mind, giving it that power, made it so. So you will find either—oh yes, in former days, the worst fate that could come upon anybody in this world was leprosy. And it was so feared that people were immediately rushed off to Leprosariums, and hidden away from the world.

Well, last month we read an

article of a married woman whose husband was a leper, and was in a Leprosarium. And she didn’t want to be separated from him, so she decided to stay there and get leprosy, so she’d be confined. She’s been there months and months and months, and she can’t get leprosy. And they find now that it is not a communicable disease.

Do you see that “thinking made so?” The very man who ministered to them died of leprosy, and it wasn’t a communicable disease. Try to see that—that the evils of this world, in themselves are not evil, just as the good is not evil.

You take “benevolence.” You say “Oh, benevolence is good.” Now, it can be very evil if the person giving the benevolence thinks that there’s some virtue in it—that they’re gonna get some reward for. It can be very evil, because they’re gonna be disappointed.

There is no reward in being benevolent, benevolence is a thing in and of itself—for joy, for rightness. Some people indulge benevolence for fame, to become known—that’s an evil. Not to the world, as it ends up as an evil to them—because frustration and disappointment are the ends of it.

Now, when you learn to impersonalize evil, you do not have to call upon a God-power. You can accept God as Omnipotence—but only if you can see evil, so-called “evil,” evil appearances. If you can see them as *Maya*, illusion, and not try to get a God to do something to them—then you are in spiritual Wisdom.

Then you can say with the Master, to the blind man “*open thine eyes.*” But the moment you try to get a God-power to do something

for the blind—you've lost the demonstration.

If you can look at the paralyzed and say, "*What did hinder you? Pick up your bed and walk*". . . you can help them. But the moment you turn to a God to do something for them, you're in the same dream that they're in.

I've told this in a previous class. I had the case years ago, of a woman in delivery. And the doctors found that it was a breach case, the baby was turned wrong-end-to. And they did everything in their medical skill to turn that baby around, and they couldn't. They used all the strength of their arms until they had the mother's pulse dropping.

Then one of the doctors turned around to the nurse and said, "You better go out and phone Joel Goldsmith, and ask him for some help." And before the nurse got back to the room, the baby turned around itself, and burst itself.

Well, there was no God-power there, there was no projection of thought there. There was only one thing, only one thing. . . "the non-power of appearances." Because God is Omnipotence, so there's no need to call on God to do anything. There is only a need to realize the unreal nature of appearances.

And you see, that is what constitutes the spiritually illumined. The spiritually illumined know that there's no need to call on God for anything, because God is always

about **HIS** own business—**HE** doesn't have to be reminded or directed or pleaded with.

God, if you want to honor God, just know that "God is always **BE**-ing God, God is always maintaining and sustaining **HIS** spiritual universe."

And then, in your release of God, you realize then: This appearance? Ah, what power is there apart from God? What presence is there apart from God? I must not be deceived by appearances. Then you see, rightness reveals itself.

No God-power is used, God-power was there in the beginning. But the *recognition* of Omnipotence and Omniscience brings it into instant manifestation.

I m p e r s o n a l i z e God, impersonalize evil. Know the nature of "I". . . as "universal being," "universal life." Do not allow the veil to be put back on, that personalizes God.

In other words, go back to Moses, "*Make no images of God, not even a mental image.*" Not only, don't make a wood carving, don't make an ivory carving, or a gold carving, don't even make a mental image of God—and then you will not be personalizing God.

The minute you have an image of God in your thought, you are personalizing. And then you are expecting that concept to be God. And a concept can't be God, only "I" can be God.

And you see, you can't have a mental image of "I," that's the one word that defies you. Try as you will, you cannot make a mental image of "I." An impossibility!

So you see that this trip has brought to a climax, all of the work of this summer. And, while those of you who have been here during this work should have this experience, others will have to go through that Hawaiian work, and then up through the London and Manchester work to attain it.

And some of you perhaps will be wise, if you go all the way, take step-by-step with us—from the beginning of our Hawaiian work, August 18th, and then up through London and Manchester. And see how we've been coming up and up and up, to the unveiling.

And the unveiling is the crux. Because, once it's been unveiled for you, it'll never be veiled for you again. You'll never again be able to go back to making concepts of God, or looking for a God to do something. Always, that smile will come to your lips, and the word "I" will come in there, and you'll be at peace, you'll be at rest.

And then in quietness and in confidence, you can be a beholder of God in action. You don't impel it, you don't empower it, you don't send it forth—in quietness and confidence you become a beholder, watching **IT** at work.

Thank you.