

CONSCIOUSNESS OF THE PRESENCE OF GOD IS THE FREEDOM

By: Joel S. Goldsmith

1964 London Special Class Tape 564 - Side 2 (1 of 1)

Good evening. In approaching the message of The Infinite Way, I would like to call to your attention the importance of emptying out vessels before attempting to work with these principles—because there can be barriers to your understanding and to your demonstration of this message, unless you do clear out some of your former concepts of metaphysical Truths.

The Infinite Way is not in agreement, for instance, with the teaching that mind is God; or that God is mind; or that Truth is a power over error. Nor does it attempt in any way to demonstrate health, or supply, or companionship, or happiness, as such.

And it is for this reason that if we are not careful, we bring with us some of our former concepts, and they act as barriers to the fruitage of our work.

This is more important than you believe, because I find in my mail that many students still write to me and ask me to help them attain supply, or employment, or companionship, or transportation. Many still write as if in our work, we were substituting health for disease.

The entire basis of our work is, first of all, attaining an understanding of the nature of God. Above all, this is important: *“To under-*

stand HIM aright, to know HIM aright is life eternal!” And this immediately stops all attempts to demonstrate in the realm of “effect.”

“To know HIM aright” is our goal. And of course, when we embark on this Path, we learn this: we do not attain our goal by becoming good, or becoming worthy, or by becoming charitable or benevolent; we do not attain our goal by tithing, or by giving up smoking, or drinking, or medicines.

We attain our goal, first of all, through gaining some measure of understanding of the nature of that which we call “God.” And then discovering that as the Spirit of God touches us: **IT** removes from us our false appetites, our evil nature, it removes from us the need for drugs or many artificial aids to comfort—and then only in proportion as this Spirit of God touches us.

Paul made it very clear that he had not fully attained. . . and therefore still found that some of the things that he would not, these he still did.

And I’m sure that it has been our experience on this Path, not only mine, but those of the students of The Infinite Way with whom I am acquainted—I have not yet found one ready to claim that they

have fully attained, any more than I am ready to make that claim. Therefore, our attainment of spiritual harmony is in proportion **only** to the degree of our attainment of God realization.

Now... Oh, very often you hear it referred to that we must be more loving, more patient, more gentle, more benevolent. My own experience has been that this is impossible, that it isn’t possible for any of us to be any more of those things, than our immediate understanding permits.

But, that as we attain more and more of the Spirit of God, we automatically become more loving or more just, more equitable. In other words, we make no effort to be loving or just, but rather ours is a continuous prayer that the Spirit of God may carry love, understanding, forgiveness, justice through us.

And therefore, not that we be more loving, but rather that we be more open that the Spirit of God may love through us. Not that we may be more benevolent—but that the Spirit of God through us may manifest benevolence.

Now, once you perceive this, you will grasp the most important point of the entire message of The Infinite Way. And that is this, we have only one demonstration to make: the demonstration of the

realization of the Presence of God; the demonstration of an understanding of the nature of God; the demonstration of the Presence of God. When God has been demonstrated, when God has been realized, *“the things are added unto us”*. . . not by any virtue of our own, but by the Grace of God.

Personally, I have never discovered how to heal anyone of anything, yet I have witnessed many healings. But these healings have all taken place in the same way—through some measure of the realization of God’s Presence, or of God’s Grace, or of God’s Love. It isn’t because anything I have done, it is not because of anything I have known—it is because what I have experienced.

Now in proportion as I can experience the Presence of God, the touch of God—and I do experience it sometimes as a touch on my shoulder, sometimes as a touch on my head, sometimes as a release within me, as if a release from strain. When that takes place and a peace descends upon me, then is when I bear witness to healings that have taken place—by those who have made contact with me.

Be assured it is not because of any power that I have, or that any of our teachers or practitioners have. I know this, we have no powers, no powers any other than the powers you have. It is only that through the realization of the Presence of God, that realization sets free a power—but a power that is not ours, a power that is of God.

When this takes place, miracles take place. When this does not take place, not even simple healings will take place. Because, as the Master clearly revealed: *“Of*

myself I can do nothing; if I speak of myself, I bear witness to a lie.”

And yet, look at the miracle healings that took place through Christ Jesus, who says, *“I of my own self can do nothing, it is the Spirit of God, the Father within me, that doeth the works.”*

Now, here we come to another very important revelation of this message of The Infinite Way, and the one that is responsible for it being in existence. Why is there any evil on earth? Why is there any sin, false appetites, diseases, or poverty? God never created these. God never chose anyone to be rich and anyone to be poor, God never chose anyone to be healthy and someone else to be diseased. *“God is too pure to behold iniquity.”*

If as the Master taught, *“The Kingdom of God is within you”*. . . this cannot possibly be true of his Hebrews alone, those to whom he spoke. But God must have been *“before Abraham was”*. . . which means *“before the beginning of the Hebrew race.”* And God must be *“unto the end of the world.”*

Now there may be a day—and as a matter of fact there are some very prominent Hebrews very concerned about this right now—that the day may not be far off when there will be no more Hebrews. Because throughout the world, there is so much intermarriage. And outside of the Holy Lands itself, outside of Jerusalem and the immediate surroundings—Judaism is falling away.

Forty years ago there were about five million Hebrews in the United States, when the population was a hundred million. Now there are a hundred and ninety million, and there is still only five million there.

And you’d find this proportion pretty much around the world.

Therefore, if Jesus were talking only to Hebrews... well you can prepare for God to disappear very soon if the Hebrews disappear! You know better than this, you know that the Master was talking to those who existed *“before Abraham was,”* and to those who will exist *“unto the end of the world.”*

You know that Paul proved this for all time, when he taught the Master’s disciples that the Word was not merely for Hebrews, that it was not merely circumcision that made this true, but: *“neither circumcision nor uncircumcision had anything to do with it; neither attending the Hebrew synagogue or not attending had anything to do with it; that it is a permanent dispensation for all time, that the Kingdom of God is within you—whoever you may be, wherever you may be, whenever you may be.”*

And... and mark this well, because this is a point of demarcation. This is true of you whether you are a saint or a sinner, this is true whether you are ready to take off for heaven right now, or whether you are in the most depraved state of humanity: **still** *“the Kingdom of God is within you”*. . . awaiting your recognition, and acknowledgment, and finally awaiting your demonstration.

That is why it was such a particular joy when Pope Paul went into a prison on April 9th, and said to these men: *“I behold Christ incarnate in you!”*

This is an acknowledgment of the original Jesus Christ message that enabled Jesus to say to the woman taken in adultery, *“Thy sins*

be forgiven thee;” and to the thief on the cross, *“I will take you with me into heaven this night.”* In the moment that you look up and recognize Christ incarnate in man, in saint and sinner, in the sick and the well, in those in the hospital, in those in the mental institute, in those in prison.

So it is then that we have discovered, through the message of The Infinite Way, why there is evil, error of any name or nature, in your life and in mine, and in the life of those of this world. And the reason is: “a sense of separation from God!”

Harmony is restored in the moment when you recognize your conscious **ONENESS** with your source. The Master revealed this in the 15th Chapter of John by telling us that: *“Unless we abide in the Word, and let ME the Christ abide in you, you will be as a branch of a tree that is cut off and withers and dies.”*

Now think of that for a moment. Unless you are acknowledging that the Spirit of God, the Son of God, the Christ of God “dwelleth in you.” Unless you are recognizing and acknowledging that the Son of God, the Spirit of God, the Christ of God “dwelleth in me.” And unless you are willing to acknowledge that this is actually the relationship existing between God and man, friend and foe. Because the Master further revealed that *“It profiteth you nothing to know this Truth about your friends, you must also know this Truth about your enemies.”*

Then, if you are *“abiding in this Truth”*. . . then you are a branch of a tree that bears fruit, and bears fruit richly. But if you are **not**

abiding in this awareness, you are *“a branch of a tree that is cut off and withers and dies.”* And as you so well know, mankind for 2000 years has not been consciously abiding in the Truth. . . “that Christ is incarnate in man.”

Rather, the world has been waiting for Christ to reappear, as if Christ had ever left us. Christ has never left the center of your being or mine, although we have left Christ, in turning our attention away—to a God supposedly in heaven, or a God who is only a God to us when we are good, according to some human standard of good-ness.

Now, in the measure that you become “separated from God” in your own belief—because real separation cannot take place. *“I and the Father are ONE”* is a universal relationship. And *“that which God hath joined together, no man can put asunder. . . and God joined “God the Father” and “God the Son,”* in a relationship of eternal **ONENESS**.

But, just as the prodigal could disinherit his father—and you notice, the father didn’t disinherit the son, it was the prodigal son who disinherited the father, and turned his back on him—so we can disinherit the Father, turn our backs on the Father, and look for some far-off God. Or accept some nonsensical belief that God doesn’t love us when we’re bad; and probably even that God doesn’t love us when we die; or God doesn’t love us when we’re sick. All of which is utter nonsense. Because the well man *“needeth not the Truth,”* and the pure man probably *“needeth not for God.”*

It is the sick man that *needeth*, it

is the sinner that *needeth*. And in the moment of our greatest problem is when we most need the realization that *“God has not forsaken us.”*

Please believe Scripture when it tells you that *“If you make your bed in heaven, you’ll find God there; if you make your bed in hell, you’ll find God there; if you walk through the valley of the shadow of death, you will find God there.”* Believe this Scripture, and claim Omnipresence: *“Here where I am, God is; all that God is, I am; all that the Father hath is mine.”*

And the worse the appearances are, the louder you must claim it. The firmer must be your conviction that this problem exists only because we have turned our backs on God—not that God has turned **HIS** back on us.

Now, we are all victims of a universal belief in two powers. And all religion throughout all centuries has tried to make God a power over evil, a power that heals disease, or a power that heals sin, or a power that heals poverty.

Back in the paganistic days, they invented that God, because in one season there weren’t enough fish running, another season there wasn’t enough cattle running, or birds, not enough rain or too much—and they had to invent some kind of a super power to supply their need. Unfortunately we have gone on with that mythical god, and still praying to it—to do for us what it hasn’t done for anyone in the past 4000 years, or 5.

Evil is not a condition that God changes. Evil is a condition that we change. And the Master gave us a formula: *“Ye shall know the Truth, and the Truth shall make*

you free.” And so, if we are in bondage to sin, disease, lack, limitation, unhappiness, injustice, the answer does not lie in praying to God to do something about it—but in “knowing the Truth.”

And the Truth is: “God in the midst of you,” is the answer to every problem. The realization of “God in the midst of you,” is the answer to every problem, because where the Presence of God is, there is liberty from that bondage, whatever its name or nature. Wherever God is realized, there is your freedom from whatever form of limitation or bondage previously existed.

This was the original revelation to me that set me on this Path: that where God is realized, freedom takes place; that where God is not realized, the bondage continues; individually and collectively. Individually, nationally and internationally, there is no God—except where God is realized.

I illustrate to our students in our classwork: that in this room there is neither good nor evil, there are no good powers, and there are no evil powers in this room—this room is just a room. If at this moment, there is good in this room, if there is a healing consciousness in this room, if there is a loving consciousness in this room—we brought it, I brought it and you brought it. And whatever degree of love, of life, of benevolence, of healing, of justice, of equality there is in this room—we brought it.

Some other group might come in here and bring evil, they might bring gambling, and they might bring liquor if it’s permitted, they might bring lust, they might bring hate, envy, jealousy—it wasn’t in this room, they brought it!

And so it is, we carry with us the Kingdom of God. . . “*if so be we will acknowledge God in the midst of us.*” At first it may be necessary that we agree that Moses attained God realization, that Buddha attained, that Gautama the Buddha attained God realization. It may be necessary that we acknowledge that Jesus acknowledged or attained God realization, John and Paul, and many other people.

If by acknowledging that they attained God realization, it brings to us the thought “Well if they, then why not me? Surely, they weren’t all born saints.” Meister Eckhart, Jakob Boehme, William Law, they weren’t all born saints. Then let us acknowledge that if they attained God realization, and if they taught it, it must mean that they meant that we could attain it, otherwise they would not have taught it.

None of them taught that they had an exclusive right to the Kingdom of God. Not one of these taught that they alone were holy men. I question if any of ’em taught that they were holy men at all. But they did teach that holiness was possible to us.

Then with that acknowledgment, we can take the next step and say “All right, I know my own limitations, I know my own faults, I know my own human errors—but at least I now have the hope of attaining some measure of God realization.” Then we go on from there.

Now, my first experience with “a spiritual experience,” was that my habits were changed—smoking dropped away, social drinking dropped away, card playing dropped away. Not that they were

sins, but that they were no part of spiritual being, they were no necessary part of a spiritual life. Then ills of the flesh began to drop away, then a whole change of nature took place.

And so I discovered that the more and more that I came into an inner meditation or communion with the Spirit of God—the more harmonious my outer life became. Not by might, not by doing anything, not by powers—just by this inner communion with the Spirit.

Then I discovered that others came to me and asked for prayers and healing, and received it. Now I never once prayed to a God to heal them. In fact, it never entered my mind that this was possible. I merely closed my eyes, went inside until I felt that Spirit move within me—and then discovered that they experienced healing.

And ever since then, over a period of 35 years, I have learned that as I feel this Presence stirring within me—healing and harmony and peace takes place out here, among those who look to me.

Now my experience has gone further, and I have discovered that those who have become our teachers and our practitioners are those in whom the Spirit of God has become awake. In other words, the Spirit of God was in them “*from in the beginning, before ever the earth began.*” But, like myself, they lived perfectly human lives. Not perfect human lives, I haven’t found one of us yet who was quite that, but they lived perfectly human lives with some good and some evil in it, some sickness and some disease, good human traits and bad human traits.

But through their studies and

meditation, they attained this awakened Spirit of God. And then as they did, they found their own lives becoming healthier and wealthier and more peaceful. And then gradually, others coming to them and finding that through their consciousness, healings took place.

Now this really is the secret of the message of The Infinite Way. This is not a teaching in which we have God over error, or mind over matter, or Truth over error. This is a revelation to the effect that when the Spirit of God comes awake within you, or when we become awake to the Spirit of God in us—that the discords evaporate, dissolve, and disappear; that the Presence of God realized in us is “liberty”. . . and all bonds fall away, all fetters fall away, all enslavements and limitations fall away.

So it is that as you read The Infinite Way writings or hear its message, please remember this. You are not going to bring your sins and diseases and ask us to get rid of them, you are going to bring yourself, and ask that you awaken to the Spirit of God in you. And in that awakening you will discover that the sins and the diseases and the lacks will begin to vanish.

In this way then, you will not pray that you become more loving, or that you become more just, or unbiased. But you will pray rather that the Spirit of God flow through you, and carry love, justice, equity, equality—to all those whom you meet.

You will not pray that you forgive your enemies. You will find this rather difficult, if you haven’t already. But pray rather that God forgive your enemies, that the

Spirit of God in you forgive, the Spirit of God in you love.

Your part is merely a recognition! Whether or not you see it with your eyes or hear it with your ears, acknowledge that “*The Spirit of God dwelleth in me.*” Then look around at each other, and acknowledge that “*The Spirit of God dwell in each and every one of you.*”

And then as you go out onto the street, do not look past anyone. Remember, you may not pass anyone on the road *on the other side.* You must look at every one you meet and consciously remember: “*The Spirit of God dwelleth in you.*”

And you may be setting them free from some sin, some disease, some lack—by your acknowledgment of “*the Spirit of God that dwelleth in them.*”

If you wish to behold a miracle, just for one week consciously practice this in every bus in which you travel, in every store that you enter, every office, every edifice. Look right at the individuals in your path, and acknowledge silently, secretly, sacredly: “*The Spirit of God dwelleth in you, and that Spirit of God in you is freedom from the fetters that bind you.*”

And watch, within a week, what a different reaction you get from the people you meet. Because of this I can assure you: the love that we express is the love that is expressed back to us; *the bread that we cast on the water* is the water that comes back to us; the love that you bring into this room is the love that you will carry out with you.

Be assured of this: what you haven’t brought into this room, you are not going to carry out with you. This is a spiritual law! “*The bread*

that you cast on the water, is the bread that will come back to you.”

And you need only read those wonderful passages in Matthew, words of the Master: “*Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me*”. . . the Christ; “*Inasmuch as ye have **not** done it unto the least of these my brethren, ye have **not** done it unto me.*”

There you have the entire recipe for spiritual living: what you give, this is what you have; what you withhold, is that which you do not have. And when you give the Christ to me, this is the Christ that you meet with; when you withhold the Christ from me, you withhold it from you—because there is but one “me,” and there is but one “you.” “*Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto your self*”. . . **for there is but one Self.**

And always remember—because this is the vision that stays with me. I have never lost sight of this vision for a moment—that this is an empty room until we come into it. Then, whatever we have brought with us, is that which we will find here.

Therefore, when you enter an edifice, any edifice, carry with you the recognition of the indwelling Christ in every individual. . . and you will meet the indwelling Christ in every individual you meet.

If you come in empty of the Christ, you will go out empty of the Christ—because no one can give you that which you yourself haven’t got. “*All the Father hath is thine,*” who could add to that? No one can add to that, it is a matter of your recognition, it is a matter of your claiming.

But, you cannot claim this virtue **merely** for Moses, or Buddha, or Jesus, or John. Ah no! You cannot claim this only for the holy ones, and you cannot claim it only for yourself, and you cannot claim it only for your friends. No. No, it's very clear that unless you pray for your enemies, you cannot become Children of God. And so it is!

Bring love, bring the Spirit of God into this room when you enter it, bring this Spirit of God into hospitals and prisons—and you will find the Spirit of God there.

“All that the Father hath is mine”. . . all of the love, all of the life, all of the joy is mine. And you know Paul gave us a remarkable revelation that he had: *“Neither life nor death can separate us from God;”* neither life nor death, neither sickness nor sin can ever separate us from the love of God. It is the **claiming of it** that makes it an experience of ours!

Nothing can enter your life except through your consciousness—what you cannot become conscious of, cannot take place in your experience. And if you do not become conscious of the Presence of the Christ in me, if you do not become conscious of the Presence of the Christ in you, if you do not become conscious of the Presence of the Christ in the sick and in the sinning—you cannot experience Christ. Only the Christ that enters your consciousness is the Christ that you experience!

So be sure, above all things, do not seek health, do not seek wealth, I'm speaking now spiritually, do not seek virtues. Seek the realization of the Presence of the Christ in man, all men! . . . and then all of **“the things”** will be added unto

you.

Do you not see... behind the wisdom of the world, there is one word that makes all wisdom come alive, and that word is **“consciousness.”** “Consciousness” is the secret word, and it is the secret behind every word. It is the secret behind the statement, *“ye shall know the Truth.”* Take that statement into your thought for a moment.

The Master did not say Truth will make you free. Just think of that, and think of the importance of that. He did not say Truth will make you free. *“Ye shall **know** the Truth, and the Truth will make you free”*. . . it is your **knowing**, your **consciousness**, your **conscious awareness**.

He did not say in the 15th Chapter of John, that God will make you bear fruit richly. He said, *“You must **abide in the Word and let the Word abide in you”***. . . you must be **conscious** of the Presence of God in you, you must be **conscious** of the Presence of God in the rest of us, you must **abide** in it!

And Paul confirmed it with, *“You must pray without ceasing”*. . . you must know the Truth without ceasing, **and then the Truth that is held in your consciousness** will make you free.

This is what the message of The Infinite Way revealed to me in the beginning: that God does not set us free, it is **the consciousness of God in us** that makes us free. Where the consciousness of the Presence of God is not—there is bondage, there is sin, false appetite, disease, lack, limitation, man's inhumanity to man.

But where the consciousness of

God is present—not where God is present, God is Omnipresence. **Where the consciousness of God is present—there is liberty, freedom, wholeness, completeness!**

So please remember, carry the consciousness of God with you. Carry **IT** up to heaven, if you mount there—because you will not find God in heaven unless you carry **HIM** there. Carry the consciousness of God to hell, if temporarily your pathway leads you there. Carry the consciousness of the Presence of God into disease, into death, into hospitals, into mental institutes. Carry the consciousness of the Presence of God into your buses.

Above all, carry it into your polling places when you go to vote, or you may not find the right man elected. Because *“man whose breath is in his nostril,”* has a very great habit of selecting the wrong man. But the Presence of God makes no mistake! And if we could all—oh just if 10 of us could carry the Presence of God with us into our polling places—we'd elect the right man in every country.

But you see, this is the secret: *“Where the Spirit of the Lord is, there is freedom; Where the consciousness of the Presence of God is, there is freedom.”*

Remember that, it is your consciousness of the Presence of God that would give you your freedom if you were in prison; it would give you your health if you were in disease. Your consciousness of the Presence of God!

And then, when you attain that, your consciousness of the Presence of God would give those of us in darkness—our health, or our freedom.

This you see, really constitutes

the very basis of our message of “You will not have to conduct this class.” . . . because you have.
The Infinite Way. And really, class next week; we already had the Thank you.
ought to enable you to say to Joel,