

THE UNVEILING

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1963 London Work Tape 530 - Side 2 (6 of 8)

Good afternoon. On the first side of this tape there is the message of Tuesday night, which I have called “The Unveiling.” The unveiling of what? The unveiling of God, the unveiling of Truth.

By this you might imagine that there is a God or a Truth that could be unveiled and set before you. Such is not the case, because the unveiling reveals nothing that can be seen, heard, tasted, touched, or smelled; nothing that can be thought or reasoned.

And therefore, when we say “*to know HIM aright is life eternal,*” it does seem strange that in order to know HIM aright, we must come to a place in consciousness where we know nothing—the place, rather, of unknowing.

So it is that from the start of this message, from the very first book, you have it revealed to you that God is not to be known, but to be experienced. And only when God is experienced do we have signs following, fruitage.

We can talk about God, we can even discuss God, we can even decide to change the image of God. We can discover more synonyms for God, all of which is in the realm of play toys, it’s a game, an intellectual game.

Actually, it is a form of idolatry, making of graven images. Only instead of making these images out of gold or wood, we build them out

of the substance of thought. And so we exchange one concept of God for another concept of God. And what we end up with is—a concept of God, a thought of God. Then you can see why prayer cannot be fruitful as long as prayer is addressed to a thought of God, an image of God, a concept of God.

What possible difference could it make if you had a Christian concept, Jewish concept, Vedantic concept, Buddhist concept—as long as all you have is a concept? How can a concept answer prayer? How can a thought in your mind answer prayer?

That is why, when you go back to the early days of modern metaphysics, I mean in the 19th and 20th Centuries, and finding expressions like “use Truth.” And think of Truth as a synonym for God, and then remember you’re saying “use God.” That must make us greater than God, if we can use God.

Or when “Mind” is a synonym for God, and then we use Mind—making us greater than Mind. Or when thought is power, and then thought is greater than we are—and yet we are the creators of thought.

You see, terminology can get us into a lot of trouble, and changing terminology can get us into more trouble. “*To know God aright is life eternal.*” But there is no use of saying “Oh, this isn’t God, but this is”. . . because this is just changing

terminology.

There is just no use of believing that one concept of a God is of any greater spiritual significance than another concept of God. Moses, in teaching “*that God is beyond knowing,*” revealed of course what must forever stand. That is, “*that God is incorporeal, spiritual.*” And therefore, God cannot be known with the mind.

How then are we to know God aright? One wonderful answer in the Bible is, “*that God is in the still small Voice,*” or “*God is revealed through the still small Voice.*” And this would at least give us a cue! In the moment that we have no concept of God, nothing to pray to, when our mind is completely in a listening attitude. Now the vessel is emptied of all of its conceptions. Then what is revealed to us through the *still small Voice*, becomes visible to us AS the harmony of spiritual living.

This however, demands of us a great price. Not only that we permit ourselves to be emptied of all concepts of God, but that we also permit ourselves to be emptied of all beliefs that we know God’s plan for us, God’s Laws for us, God’s Ways for us.

If we can pray, “I know not how to pray, or what things to pray for, but let Thy Spirit bear intercession with my spirit,” we are coming into the highest possible attitude and altitude of prayer, receptivity, and

demonstration.

You see, we have Scriptural passages like these: “*in Thy Presence is fullness,*” or as we translate it “*fulfillment;*” or, “*Thy Grace is my sufficiency in all things.*” Then do you not see that the goal of life has to be “attaining God’s Presence” . . . because only in that Presence is fulfillment.

There is no way to get **things** separate and apart from the Presence of God, not spiritual things. There is no way to live harmoniously except by Grace, and Grace isn’t a word; Grace is an experience. Just like God is an actual Presence, so Grace is an actual experience.

Then this brings you to the transition from “the metaphysical life” of taking thought, of demonstrating peace or safety or security or prosperity or happiness—to “the mystical consciousness,” of demonstrating the Presence of God, the Grace of God—these are the only legitimate demonstrations on the spiritual Path.

Now, since I have no way of knowing God through the mind, no one has ever described God. With all the books on God that have ever been written, none of them describes God. Too many of them try to name God. Well, if you could name it, it isn’t that at all.

And so, number one. “Release God,” first from the responsibility of doing our will. Release God from fulfilling our desires. Release God from changing or improving any phase of our humanhood. Regardless of how difficult the problem may seem, release God. And, you will really not be releasing God, you will be releasing your concepts of God which never, to

begin with, had any possibility of fulfilling your desires.

Since you cannot know God with the mind, since you do know “*that the Kingdom of God is within you, closer than breathing,*” then wherever you are, in the prison of the body, in the prison of sin, in the prison of disease, in the prison of poverty—go within right where you are, and adopt this listening attitude. Then you are in the position to receive the Presence of God, and the Grace of God.

Remember that as long as you have an image of God in thought, remember that as long as you have a desire for God to fulfill—you yourself are setting up the barrier to your demonstration.

Because it isn’t as if there were a God and me. It isn’t as if we had to go somewhere to find God, or even be good, to deserve God. All of this belongs to the superstitious past. “*Right where I am,*” in any hell of sin or disease or lack, “*the Presence of God is where I am, for I and that Presence is ONE,*” **not two.** “I” is that Presence!

Therefore in silence, being “I”. . . I am in the Presence. The moment I think, and the moment I have a desire, I set up a selfhood apart from God—therefore a barrier to receiving the Grace of God. “*I and the Father are ONE*” . . . if I am listening to the “I” that I am. That very “I” is the Presence of God.

And you see, this leaves no image in thought, because I have no picture of “me.” I do not know what I look like, there is no use going to a mirror—because that will not show “me,” that merely shows me my body. That’s all I can see in the mirror, is my body. But you see, I who am looking at

the body, I am invisible, so I cannot even see myself.

I, then, only know that I am that self, that self is I—for we are **ONE** and not two. I have no image of it, nor do I know its needs. Just think on that passage for a moment: “*I do not know the needs of the I that I am.*”

Oh, I may at the moment know some needs, but they’re not my needs. They are the needs of somebody I have built up in my own mind... somebody living a so-called “human life.” But I have passed the stage of praying for anything of a human nature, knowing that sometimes if I get it I’ll get into trouble with it. Or, other times if I get it, it will prove unsatisfying after it has arrived.

Just think, “*I and my Father are ONE.*” I do not know what the Father is, I do not know what I am—but I do know **that** I am. And then in that I that I am is included, through Grace, all of which I shall have need unto eternity.

Now, “*I and my Father being ONE*” . . . “I” is the very God. But not the God to whom I pray for things, but rather, “*the God who knoweth what things I have need of.*”

Now close your eyes for a moment. Imagine yourself going into prayer, and that the first statement of your prayer is: *I and the Father are ONE; and “I” knoweth what things I have need of; and it is “I’s” good pleasure to give me the Kingdom.*

Now, what words could follow that in prayer? How could you go any further than that in prayer? “*I in the midst of me is God; “I” in the midst of me is Omniscience, and knoweth all things of which I*

have need; “I” in the midst of me is Omnipotence, and has the power to decree it; “I” is the Omnipresence, love; and it is the good pleasure of this “I” in the midst of me to give me that which *IT* already knows is my need. Can I pray any further than that? The moment I would pray for any **thing** or any **condition**, I would be making a laughing-stock of my God.

“I” in the midst of me, then, is the fulfillment of all of my dreams. Never forget, not because Joel is such a wonder. Ah no! But because, “*I and the Father are ONE*”. . . that in that ONENESS is the fulfillment. There is not I the Father and I the son. I the Father and I the Son is ONE. And therefore, in the Presence of the “I” that I am, is my fulfillment.

In all of our works you read that all discord, all inharmony, all error, is experienced because of a sense of separation from God. Now this sense of separation from God is not your personal property, and it is not your personal fault. It is “a universal belief,” that comes down to us from the mythological experience of Adam and Eve, being cast out of the Garden of Eden. Nevertheless, this universal sense of separation from God is responsible for our sins, diseases, death, lack, and limitation.

Therefore, immortality, infinity, can only be returned to you as you return to the Father’s house. And this means, as you acknowledge: I am not what you are looking at with your eyes, I am invisible, I am Omnipresence, I am Omnipotence, I am Omniscience. And I prove this, **by not taking thought!** I prove this by being still, and letting the Omniscience that I am—reveal

to me whatever wisdom, guidance or direction is necessary at this moment.

I prove this by being still in the listening attitude, and letting Omnipotence prove **ITSELF** to be the only power. I prove this by being still, **taking no thought for my life**, or anything that concerns my life—and letting Omnipresence prove Omnipresence.

I cannot do this intellectually. I can only do it through **unknowing**, through **silence**. Silence is my resting place, silence is my abiding place, my living place. I live and move and have my being in “silence”. . . and then the *still small Voice utters ITSELF*, and **lives my life**.

The moment I take thought, I am living my own life. And then my life is limited—to education, environment, circumstance, condition. As long as I have no graven image of God in my thought, as long as I am not praying to a God, as long as I am abiding in “I,” I-Omniscience, I-Omnipresence, I-Omnipotence—then by the Grace of God my needs are met.

The danger is, now as of old, that we will pray for **physical** things, or **desire** physical things. Which means that we would like God’s Spirit to fulfill our concepts, rather than to express God’s Way and God’s Will.

To pray and have in mind anything or any condition that you wish of God—is to create the barrier separating you from it. First, because there is no God separate and apart from you, and that “you” has no problem.

I and my Father have no problems. I and my Father are incorporeal, spiritual. I and my Father is

Truth. In this right identity, I find that: **HIS** Word goes before me to make the crooked places straight; **HIS** Word that knoweth my need, fulfills it.

Do you see how setting up an “i” with some problem, with some desire, with some need to be fulfilled—is setting up a selfhood apart from God? And this is a denial of the Master’s teaching: “*that I and the Father are ONE; thou seest me, thou seest the Father that sent me.*”

“I and the Father” have no problems. “I and the Father” is not immature, nor aged—but I and my Father is ageless. “*Before Abraham was, I am; I will never leave thee, unto the end of the world, I will be with thee*”. . . “I.” But don’t have any pictures in your mind when you say “I,” because we’re not speaking of a man, not of a man of 2000 years ago or of a man of today.

We’re not speaking of a man, we’re speaking of “I,” and you cannot possibly know what “I” look like. You do not know what I-Joel looks like, and you do not know what I-Emma looks like, and you do not know what I-William looks like, you do not know what I-Mary looks like—because it’s the same “I.”

But be assured “*I and my Father are ONE*” and not two. That ONE is hid with Christ in God, lives and moves and has its being in the Divine. I live and move and have my being in the Divine. “*I in the midst of thee am mighty.*”

But the moment that you create an image, you have “I” and an image. Therefore, do not have any I but the “I” that you declare. . . “I.” Be satisfied with the word “I,” and

some day you will hear the Voice say to you. . . “I.”

When it does, you will know that you have come face-to-face with God, you have come to know God aright. But you will not be able to tell your neighbor about it, or you child about it, or your husband or your wife or your parent. Because that would be trying to bring “I” down to the intellect again, down to the mind.

If I am imparting “I” to you, in this work—if I accomplish it, it will only be for two reasons. First, that I have realized that I am not a man or a teacher, but I am divine Presence; and secondly, because you have been drawn here by “I” to receive “I,” to receive the **unveiling** of the “I” which you are.

Both of these are necessary! That is why you cannot impart this to your friend or neighbor, until both conditions have been met. First, that you have come into the realization—that I in the midst of me am God, and I and that God is **ONE**. And then secondly, that the one to whom you impart it, has come prepared to receive it. Not out of curiosity, not because it is gonna make them healthy, wealthy, and wise—but because they are on a spiritual Path, seeking enlightenment.

The Master rebukes those who come “looking for loaves and fishes.” *“Ye seek me only for loaves and fishes, seek me for MY sake, the loaves and fishes will be added unto you.”* Ah, but that is the difficult thing in the human picture, to release ourselves from the desire to have our human needs met.

Find God as our very self, and then **let** this realization of Omni-

presence fulfill **ITSELF**. This is what the Master revealed when he said, *“if you love mother, brother, and sister, more than ME.”*

Well, you can see that, from our own experience, some right now and perhaps all of us in the past, have loved mother, brother, or child—more than **ME**, more than Truth. This has been a barrier. Why? Because that mother, brother, sister, child that we were clinging to, **wasn’t** mother, brother, sister, child—**but an image that we were carrying in our mind, that we believed needed us.**

Once you recognize “I” **AS** the identity of yourself, you recognize it **AS** the identity of mother, brother, and sister, and child. Then you have no fear of releasing them into God, into their God-Identity.

Then you’ll know the Master never meant for you to abandon your family, but merely to come up higher in your awareness of what constitutes your family, and ultimately to realize: God is my only family. God is my mother, brother, sister, father; God is my husband, God is my wife, God is my child—the one “I,” the one Life.

Then all fear for them goes, and when fear for them goes—you have released them into their true Identity, into God. Your love for them is greater, their love for you is greater, **the bond is greater, the need is less**—because each finds fulfillment from the Divine center within.

The question is, is I and my Father **two**, or is I and my Father **ONE**? And am I that **ONE**? And then can I rest in the “I” that I am? Or do I seek another, do I seek some other God to do something for the “I” that is already God?

At this stage of elevation of consciousness, can there be any other prayer than silence, listening? Is not this the highest attitude and altitude of prayer, when we abide at the center of our being, **knowing** that the *still small Voice* within us, the Voice of “I” . . . is Omniscience, Omnipotence, Omnipresence?

You see, it has been so easy for us to accept God **AS** Omnipotence, Omniscience, Omnipresence—not knowing that we were leaving ourselves locked out in the blizzard. “I” is Omnipotence, “I” is Omniscience, “I” is Omnipresence. And abide in this word: let “I” abide **AS** you, then watch the difference in the nature of your life.

When we say “God is Omniscience,” “God is Omnipotence,” “God is Omnipresence,” you can understand why it really doesn’t make any difference if you were to say “Jesus is Omnipotence,” or “Jesus is Omniscience,” or “Jesus is Omnipresence” . . . you’re being deluded in either case. Because, you have set both of these up as separate and apart from the “Self” which I am, the “I” which I am.

When, however, you bring it all down to *“I and the Father are ONE”*. . . therefore I is Omniscience, I is Omnipotence, I is Omnipresence. In this **ONENESS**, I am infinite in **BEING**. In this **ONENESS**, I am immortality. Then you will see the difference in the nature of your daily life.

True, it means overcoming superstition, it means overcoming ignorance, it means **“unveiling the Truth.”** Take that veil from in front of Truth, and realize “I am the Truth.” Take that veil away from God, and find “I,” because *“I and the Father are ONE, and I am THAT*

I AM.” That “I” in the midst of me is God, **IT** is the **ALL**-knowing, “and it is *ITS* good pleasure to give me the Kingdom”. . . this “I” that I am.

Whither shall I flee from Thy Presence? If I mount up to heaven “Thou” art there, if I make my bed in hell “Thou” art there, if I walk through the valley of the shadow of death “I” am there. Certainly, “*for I and the Father are ONE.*” (short pause)

You are demonstrating the Presence of God—every time that you say “I,” close your eyes, turn within with a listening ear—you are demonstrating the Presence of God. And God will reveal **ITSELF**, God will reveal God’s Presence in the midst of you!

But you must empty out a way, you must empty the vessels already full. You must enter into the silence with no conceptions.

It is as if you were asked to draw a picture of Mars. You say “how can I, I’ve never seen Mars?” Good, then turn within. Because you may be assured that Omniscience, the Mind of God, knows what Mars is like and will reveal it to you, if there should be any occasion for it.

Nothing is hidden from the Mind of God, which is the Mind of man. . . “*for I and the Father are ONE.*” The Mind of God and the mind of man is **ONE**.

Any legitimate need of any nature that ever appears in your experience can be immediately fulfilled—as long as you don’t think of it in “material forms.” Think of it as “the Grace of God,” “the Omniscience of God,” “the Omnipotence of God,” “the Omnipresence of God,” “the Spirit of God in

man”. . . then, let it take whatever form it will.

Just as having “a concept of God” prevents the demonstration of God, so having “the concept of demonstration” prevents the demonstration. “*For MY ways are not your ways*” saith the Lord, “*MY thoughts are not your thoughts*” saith the Lord.

Therefore, do away with “thy will,” and turn to “The Father’s Will.” Do away with “thy thoughts,” and listen to this from within—because it is always “*closer to you than breathing, and nearer than hands and feet.*”

You are only separated from God in the belief that “I and the Father are two, instead of **ONE.**” This, this sense of separation creates all of the sins and diseases and lacks in the world—this belief “that I and the Father are not one.”

Now you cannot intellectually say, “*I and the Father are ONE,*” and expect miracles. You can only accept that statement of Truth and go within, until the Father confirms it within you and says “Yes indeed, I am you, I am the only you there is, I am all there is to you, for you are nothing but I.”

And if you’ll think how many times you use the word “I” in a day, you’ll know that it’s absolutely true—all there is to you is “I.” Only, not the limited sense of “i” that you entertain of yourself, but the “I” that you really are: Child of God, **ONE** with the Father.

Probably the very fact that the Master was a Hebrew helped to set up this sense of separation between the Father and Child. Because, he used the Hebrew imagery of “father and child.” And that always makes us think of a great big wise parent,

and a little immature child—and that’s two. And that’s very bad. That’s very bad, that old Hebrew imagery of God as a father, and of us as children. It’s very bad at times, because we can’t conceive of a parent and child being one—because we see the parent and the child, and we know they’re two.

Even while the child is being carried, it’s still two. It’s still something separate and apart from the mother, even if temporarily it is within the mother’s body. So this very imagery that was used in ancient Hebrew teachings can be a barrier. Sometimes you have to get away from that image of father and child, and cling to I, I, I, I. . . “I” and infinity is **ONE**, “I” and Truth is **ONE**, “I” and life is **ONE**.

There is a passage in The Bhagavad Gita that of course is rarely understood, and sometimes is very harshly commented on. And that is to the effect that, “he who thinks he is slain is wrong, and he who thinks he has slain someone else is wrong.” Almost seems like we’re excusing murder, but it doesn’t mean that. It mean literally what it says: “that I cannot be slain, and I cannot slay.”

And you say, “What about the person who is killed, or does the killing?” Ah no, they don’t. No, no, no, they don’t. Life is never slain, and there is where identity comes in. I am not the body that is buried, I is the life that is continuous. That life which I am, is never slain. That “life which I am,” even as the one I slay, isn’t slain. . . it’s identity.

We look at the fallen body, and we say “oh!” And we forget that “I” is not the body, and the body is

not “I”. . . “I” is infinite, incorporeal, spiritual being. Regardless of what you do or do not do to the body. . . “I” remain forever and forever and forever. There is no end to the “I” that I am. . . *“I will never leave thee nor forsake thee.”* Never! Even unto the end of the world, “I” will be with thee—and that is the “I” that you declare.

If you think for a minute that you are listening to Jesus speak to you, or any other mystic—you are in error. Because the Master said “I,” and he meant “I”. . . “I” that you declare, “I” in the midst of you. (short pause)

And that gives fullness, completeness, to the greatest passage of Scripture ever revealed: *“I am come that you might have life, and that you might have it more abundantly.”* If you will remember that passage, and remember that you are talking about “I” in the midst of you—never again can you fear for your life, for your supply, for your happiness, for your security. For it is to this “I” that is in the midst of you that you must always look—and to no other!

When you walk this world, dwelling in the realization that “I” am come in the midst of me, that I might have life, and that I might have it more abundantly, eternally, immortally, infinitely, richly, fruitfully. . . “I,” “I” am come, “I” in the midst of me is come, that I.

Do you see why Paul could say, *“I live yet not I, Christ, that I liveth my life.”* I live, not this personal sense of “i,” it is the Divine “I” that lives my life. And in proportion as you can **let** the Divine “I” live your life, **by living consciously:** “I” in the midst of me, the “I” that I declare is come, that I might have life, and that I might have life infinitely, abundantly, immortally, eternally.

Scripture says *“HE hangeth the world on nothing.”* Do you see why? “I”. . . you can’t see it, you don’t know what it is, might just as well be nothing as far as you know. It isn’t anything tangible that you can tie yourself to in the outer world. **“I!”** “I,” I live by the Grace of “I,” without taking thought for my life. . . *“what I shall eat, what I shall drink, wherewithal I shall be*

clothed.” For “I” is in the midst of me for one purpose—that I might live more abundantly, joyously.

When I realize this, remember that I must look, not only all around the room, but as I walk up and down the streets, as I look out of the hotel window, I must remember that that “I” is in the midst of each one, awaiting recognition. It won’t do anything for anyone until recognition comes.

“Ye shall know the Truth, and the Truth shall make you free.” When **you** know the Truth about “I”. . . “I” will live your life. When you do not know the Truth about “I”. . . you are living a personal sense of life, you are living in ignorance, limitation, fear, superstition. And, it can do nothing for you.

It is only when you awaken to the fact that “I” in the midst of me is not a limited personality; “I” in the midst of me is God, Omniscience, Omnipotence, Omnipresence. Then you rest back in the “I” that I am, and your whole life is a constant “Thank you Father.”

Thank you, thank you.