

1962 Manchester Closed Class
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491B - The New Man

Good evening.

The attention of the world has for many years been on the subject of “attaining one world.” A world in which all people can be at-one with each other, and in which all of their interests may be one. Behind this of course, is the fact that human history has divided us up into many peoples, many nations, many races, many religions.

But the basic truth of life is that there is only one God. Here you have the foundation of all relationships; here you have that which will determine the entire future of the world: the fact that there is only one God. In other words, there is no such thing as a Jewish God or a Christian God or an Oriental God. There is no such thing as an English God or French God or American God—there is only one God. Surely the human race worships many gods, and yet not quite many gods; rather, many concepts of God.

We may of course entertain or worship any concept of God that is presented to us. And this is actually what happens. When we are defenseless children, our parents and our churches present to us concepts of God, which we have no way of denying, no way of refuting. And because of the authority vested in them, concepts that they can really enforce upon us.

The history of the world shows how few there are able to overcome the early conditioning, and overthrow the concept of God to which they were introduced, and begin to seek and search for themselves for the true God. This remember happens in pagan countries, and in so called civilized countries—there is no exception to this. One generation passes on its concept of truth or its concept of God to the next. And then comes the struggle to overcome those early concepts, when we individually discover that the God we have been worshiping is not doing for us what the true God would be doing if we knew the true God and could make contact with the true God.

The history of the world is a testimony, a living testimony, to the failure of god, that is, to the failure of the gods that have been worshiped. Never believe that God has failed—mankind has failed to find God, and has been worshiping idols, mental images in thought, in one form or another.

Here and there throughout the ages, you discover that there are men who have discovered the God, the one and only God, and each of these has revealed this God to followers, disciples, apostles, students. Always however, the vision of God has been lost. It would take an entire encyclopedia to give you all of the reasons that it has been found necessary to hide this God from the people so that they may not be enlightened, awakened, and thereby be made free.

Moses discovered the true God, and Moses’ career shows forth what does happen when an individual discovers God. Moses not only was enabled to carve out for himself a life that has enabled him to come down through all of these centuries, known as the prophet, the man, the seer who took a whole nation out of slavery, without arms or ammunition. Took an entire people away from a nation well supplied with arms and ammunition; took them right out from under these weapons of flesh, and brought to them their first semblance of freedom. And we are told how he accomplished it. He accomplished it by his knowledge, his understanding of God—in no other way.

In one day he was just an ordinary man like everyone else, the next day he sets out to become a leader, an emancipator of an entire race of people. And he accomplishes his purpose, and he does

it because in the interval of that one day, God revealed Himself to Moses, and on the strength of that revelation these great works were done.

Elsewhere in human history, in the Hebrew human history, you find other Masters who had attained the same revelation as Moses, the same understanding of the nature of God. They too have come down to us, their names not lost, their works not lost, but preserved through all of these centuries, and only for one reason: because by their understanding of God, they not only carved out their own lives as prophets, seers, but did mighty works for their followers.

Christ Jesus comes to us, and in the light of what has been revealed now in the Dead Sea Scrolls, it must seem strange that a man who is an ordained Hebrew rabbi, teaching and preaching in the synagogues, should twenty centuries later, stand forth as the origin, the start of a whole new religious dispensation. The founder, you might say the “creator” of Christianity—the revelator.

It really sounds like an impossible story of from bootblack to President in one generation. But it is so; it is so that we have now spreading the world, at a far more rapid rate than ever before in history, the teachings of Christ Jesus being held up to a wider circle in the Occident than in the Orient.

You might say that at last Christianity is coming into its own and being recognized as a world religion, a universal religion. And so it will be that some day it will be the only religion. Not in its present form because forms change, but in its essence and teaching. And what is the essence of that teaching?—the name and nature of God. This is the discovery of Christ Jesus, or rediscovery, this is the revelation on which Christianity is based. This is the revelation that is taking hold of the entire world—the nature of God.

This God, that we find to be the foundation of Christianity and which is spreading and being accepted as the basis of other religions, has the same God that Moses had, the same God that Isaiah preached, the same God of Elijah and Elisha: the God revealed as “I Am.” This is the one God; this is the only God.

Men may build as many concepts of God as they will, but this will be nothing more nor less than idolatry. The moment that we move away from the God of “I Am,” we move away from the one true God and begin to entertain concepts of God, ideas about God, theories about God, opinions about God. But, pray to these concepts of God, pray to these theories of God, and where are the answers? Pray to all of these images of God that have been presented to us, not only externalized images in form, but the mental images that have been given to us as concepts of God—pray to these, and see what manner of answer comes forth. And you will discover no answer comes forth, because there can be no answer from an opinion, there can be no answer from a concept. Answers can only come from the actual Source, the actual Being, the actual God, which “I Am.” “I Am” alone is God.

No person is God; no man is God; no image is God. God is invisible. God is not only invisible, but indivisible. God is not only invisible and indivisible, but God is infinite. And when you take this word “infinite” into your thought, you will immediately know that you cannot know God, and that no image or thought of God can be correct because you cannot bring infinity into your limited intellect or mind. You with your mind cannot embrace God. Therefore, no concept of God you have ever entertained is God. No belief you have ever had about God is God. No concept of God, no belief about God, no theory about God, no image of God, none of these can be correct because God is Spirit, God is infinite; therefore, anything that you believe to be God cannot be God. Once you release your concepts, you will have the one God that eventually will be understood.

In and out of Christianity, in and out of every religion, one God will be acknowledged—the God that cannot be named; the God that cannot be visualized; the God that cannot be embraced in

thought; the God of whom you can only say: “I Am” is His name, His name is “I Am.” And if you try to define that and think what it means, then also you will lose your God. For no one, no one can ever embrace in their thought, the meaning of “I Am.”

It is sad that there have been those taking the name of “I Am” and personalizing it, and making it a human being, or believing that a human being is “I Am,” or that “I Am” is a human being. Ah no. “I Am” is infinite; “I Am” is beyond the range of any human thought to embrace or to encompass. “I Am” is the invisible, the infinite, and it can only be acknowledged. We can say, “God Is.” When we go beyond this, we are drawing mental pictures in our thought—we are finitizing God.

Even if you were to say, “God is love,” you are making a great mistake and you are finitizing God, because God is much more than love. God is also wisdom. God is also spirit, and God is also life. God is also truth. But after we’ve said all of that, we have a very finite idea of what God is, because God is beyond all of this.

Therefore, the safest stand for us to take in understanding God aright is to acknowledge “God is.” There is enough testimony about us, so that we can become convinced that “God is.” And, regardless of external testimony, there is that feeling that each one has within themselves, that something “is.” That behind this world of suns, moons, and stars, something “is.” Behind this world of nature, vegetables, fruits, animals, fish, birds, pearls, diamonds, coal, behind this world of effect something “is” — and something of the intelligence, something of the nature of love, but something. And that something—God “is.”

If we say God is “I Am,” we begin to perceive why the mystical poet could say “God is closer to me than breathing, nearer than hands and feet.” Or, we can begin to understand why the Master could say, *the Kingdom of God is neither lo here nor lo there, the Kingdom of God is within you.*

Let us study that for a moment: *the Kingdom of God is within you.* You know of course that, just as our Russian friend reported that he could not find God up in outer space, so you undoubtedly know that no surgeon has found God encased in any part of your body. And so when the Master says, *the Kingdom of God is within you,* we cannot once discard any belief that we carry a God locked up inside of our physical form. Now what else is there to us but our physical form? What is it that is our storehouse?

Now here begins the foundational part of our particular work in *The Infinite Way.* Our work really had its beginning when the unfoldment or revelation was given to me that meditation is the only way of attaining spiritual wisdom. That all spiritual wisdom must come to us not from some source outside of ourselves, but from within. This I think is in keeping with the Master’s revelation that *the Kingdom of God is within you,* and therefore, if you would know about God, go to the Kingdom that is within you.

Now, this is the way it unfolded to me that, whatever this me is or wherever this within me is, it is definitely within and not without. Therefore, if I close my eyes to the without, I am tabernacling with myself or communing with myself—within.

Now here I am, in the only place where the Master said I would find the Kingdom of God — within me. My attention is turned within me. It is not directed into my body; it is just directed within. We might think that we are turning into our mind. Actually we are turning within with our mind to a deeper source than the mind—the mind is the instrument that we are using.

Close your eyes, turn within and you will notice that you are now using your mind — it is your mind that is turning within, your mind is the instrument that you are using.

You see, there is a “you” directing your mind. You might state it this way: “I am turning within; I am thinking within; I am going within.” You notice there is an “I” called “you.” “I,”

“I-Joel,” “I-Joel,” and you may use your own name. “I-Joel” am going within; I am turning within; I am seeking the Kingdom of God that is within me; I am seeking Truth. Ah! I am seeking Truth; I am seeking spiritual wisdom.

Oh now, now I hear this. I remember this rather. You remember it too: *the Kingdom of God is within you; man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*” Now I’m turning within, to receive the word of God—that is closer to me than breathing; that is within me. I’m turning within — my mind is my instrument through which I turn within. I cannot of course at this moment know what I’m turning to or, where I’m turning to, except that it is within me. But eventually through revelation it will be revealed that I am turning to the infinite divine consciousness which constitutes my real being. This is the revelation that ultimately comes, that the Kingdom of God is actually the divine consciousness, the God consciousness, sometimes called the Christ consciousness, in the Orient it is called the Buddha consciousness, or the Buddha mind, or “Buddhi” — and it all means the same thing. It means the infinite invisible divine consciousness, which constitutes my being: my being and your being. This, this clarifies for you what the Master said: “My Father and your Father, the Father within me, the Father within you, my Father, your Father.”

Ultimately it reveals itself as this infinite, infinite divine consciousness is the Father; the infinite divine being is the Father. And it is this of which we are constituted—you and me. For the Master says, “*Call no man on earth your Father, for one is your Father, the one in heaven,*” and heaven is within you. Therefore the Father within you, is your Father and my Father.

And eventually we will discover that its nature is consciousness. This infinite consciousness constitutes the nature of your being. And by it, you are the child of God, the offspring of this infinite consciousness. And you are now individual consciousness; you are still infinite, though infinity is pouring itself through you and me in individual ways.

Now remember, your Father and my Father, so there is only one divine consciousness which Fathers the whole universe, which is the substance and the essence of the entire universe.

Now it makes no difference whether you are white or black, it makes no difference whether you are Jew or Gentile, there is only one, one infinite divine consciousness or being, or Father, whatever name you like. Consciousness is the name that is most real to us in this work. And this consciousness constitutes your being and mine, regardless of who we may be, and in this is our equality.

Equality because, you and I can turn within, and draw on this infinity which constitutes us. We have equal access to the infinity which constitutes our being. Do not overlook that statement, “infinity which constitutes your being and mine.” Infinite divine consciousness, the Father, the “I Am”, constitutes your individual being, and you can turn within and draw forth from your Father and mine infinity. We can draw forth manna to meet our daily needs. We can draw forth wisdom for our business, art, profession, government. We can draw forth love, not a limited amount of human love. We can draw forth divine love, infinite love, to provide every form of good, throughout our experience unto eternity. Because, hear this well, *I will never leave thee nor forsake thee.*

Now, the Master has given us a name. The Master has given us the name: *I will never leave thee nor forsake thee. I will be with thee to the end of the world. I was with you before Abraham was.*” Now hear this, you must never forget this: *I am come that you might have life and that you might have life more abundant.* And now you have the name.

The Master has revealed to you what Moses revealed in his day; what the Hebrew great Masters knew, and now, which is for the first time being given to the world.

Moses veiled this name, so that the Hebrew people may not misunderstand it and start an “I Am” movement, and call themselves God. All of the other Hebrew prophets veiled it, so that the unprepared thought would not get rambunctious and go around proclaiming itself God, and try to rule everybody else.

But the Master, and it was for this reason that he gave his life. The Master gave his life knowing he was taking that risk, in order that it may be revealed to the world that God is in the midst of you and His name is “I.” So that you would never again look up to heaven for God... or look for God in holy mountains, or in holy temples, or in holy books. But that from now on you should realize: “the place whereon I stand is holy ground”, because “I Am” here; because “I” is in the midst of me, I am mighty. “I” the mighty one am in the midst of thee, and *I will never leave thee, nor forsake thee.*

Do you hunger? Take no thought for baker’s bread or butcher’s meat, for you have in the midst of you the “I” that I am, and “I” am your meat, and your bread, and your wine, and your water. And if you will look unto this “I” in the midst of you, “I will set a table before you in the wilderness. “I” will set a table before you in the wilderness.” Nobody else, no friends, no relatives, no bankers, “I” will set a table before you in the wilderness—if you will look unto the “I” that I am in the midst of you.

You see, in this revelation, you are set free. You are no longer dependent on *man whose breath is in his nostril*; you are no longer dependent on an ecclesiastical ministry; you are no longer dependent on holy men or holy books; you are no longer dependent on the governments of men. Once you have received this revelation, you are free. You are living and moving and having your being in God, and God in you.

Do you wonder that many men have been persecuted unto death, for revealing to the people that which will give them their eternal freedom, so that once knowing this they never again will be in bondage to any man or system of men. For there is no might and there is no power that can withstand the knowledge of God. *Come unto Me and be saved.* Come unto this “I” that is within you, and no shackles will ever be placed on your soul, on your mind, or on your body. But only, only as you learn, *to know God aright.* To know Him aright is not only life eternal, it is life joyous, and life free, and life abundant. *I am come that you might have life and that you might have it more abundant. I in the midst of you.*

Now just as we have had the many worlds, and the many gods, so you and I individually have been many people, but more especially, we are “two people.” And, one of these must die. This is Scripture, and this is Christian Scripture, but it is also Oriental Scripture — that there is one of us that must die, one of us that must be put off, and that is our mortal selfhood—that selfhood which is a sense of separation from God. You cannot lift it up and make it spiritual. This has been one of the mistakes of the ages, the belief that you can take the natural man, the human being, and make him fine and spiritual, and turn him into the Son of God. This you cannot do.

The creature, that which Paul called *the natural man*, must be put off. The man of earth must be put off — mortality must be taken from us and immortality revealed. And so it is that in order that we accomplish this death of mortality, this death of mortal man, so that we may be reborn of the Spirit, that we may be raised up into the stature of manhood in Christ Jesus, we must know how. This I have revealed to you this evening: recognize “I” at the center of your being, and realize Its name, Its nature, Its function in being there.

Why do I say, *I will never leave thee nor forsake thee?* Why does the Master say, *I am come that you might have life, and that you might have life more abundant?* You yourself must acknowledge that there is an “I” at the center of your being which is eternal. You must individually

acknowledge that as there has been this “I” who was born, that is doomed to die, this “I” who has sometimes been a pretty good man or woman and other times not, this selfhood which is mortality selfhood. We acknowledge that this has existed and to some extent still exists, that we are in the process of dying daily. But, in acknowledging this, let us also acknowledge there is an ‘I’ within me, that has come that I might have life eternal.

Then, when through your meditations, through your inner communing, one day you actually receive the promise:

“I am with you. I have always been with you awaiting your recognition. I will never leave thee; rest in me. Put your faith, your hope, your confidence in the truth that I am in the midst of you, and that I am God. Be still and know that I am God. Be still and know that I in the midst of you am God, and that I will never leave thee. That I am thy bread, and thy meat, and thy water; cease ye from man whose breath is in his nostrils. Cease ye from dependence on man whose breath is in his nostril. Know that I live in thee; thou livest in me for we are one. And I am thee really. I am thy life, I am thy life eternal. I am the Word that becomes flesh as you. I am the Word by which you live. Man shall not live by bread alone, but by the Word “I.” I am thy comforter, I am thy healer, I am come that thou might be made whole.”

Therefore, the Christ ministry of healing, because “I in the midst of thee am come, that thou might be whole.” Not for three score years and ten—forever. For I am thy eternal life; I am thy eternal being; I am thy spiritual immortal being.

Know thou, you are not this man of earth as you have thought yourself to be. You are not this human, born of woman for a few days. *Call no man on earth your Father.* You are the offspring of God, the infinite, the divine creator of all that is. And remember that God found everything that He created to be good.

Forsake that false identity, that mortal man, that natural man, that creature, that man whose breath is in his nostril. Let him die, as you are reborn by acknowledging: “Ah, I know now, I in the midst of me is God, and has created me in His own image and likeness”, and therefore “all that God is I am, all of the infinite divine life of God is the life of my individual being and yours.”

I, Joel have access to the “I” that is within me which is God: for I and the Father, I, Joel and I the Father is one—I, Joel is the expression, the manifestation, the offshoot, the offspring of the infinite, divine “I” that I am. And this “I” is forever “in the midst of me, that I might have life and that I might have it more abundant.”

(Pause)

Be still, in quietness and in confidence—truth will be revealed to you from the center of your being. Where else will you go for truth if the Kingdom of God is within you? You do not need to accept the word of a man, of a woman, of a book. You have the divine right, to go to the center of your own being, and ask the question:

“Father who am I? Father what am I? Father for what purpose was I created in Thy image and likeness?” I know that as a human, I am not fulfilling any divine function. I know that as a human, my days are numbered. I have missed the way—now reveal Thyself and Thy plan, Thy name and Thy nature, and my relationship to Thee, and Thy relationship to me.”

All of this can be revealed to you eventually, if you are sincere Truth seekers, eventually all truth must be revealed to you from within for every man must be taught of God. No teacher is worthy the name of teacher, who does not reveal to you that you have access to the entire Kingdom of God, of Truth, of Light within yourself, and you are dependent on no man, no teacher, no teaching.

You are dependant only on “I” who sent you into expression, that “I” that is closer to you than breathing, that “I” that is within you. “Be still, be still and know that I in the midst of you am God.” Then go to the source of your being, and you will discover who have been the great revelators of truth throughout all ages, and you will learn why they have survived in the heart, souls and consciousness of mankind. Because, each one in his turn, has turned us to the Kingdom within ourselves, showing us the full and complete nature of our identity, of our relationship to infinity.

(Pause)

There is a dying process, but it’s not the death of the body or the death of the mind or soul, it is as inwardly, you refuse to accept anything about yourself that is not of a spiritual nature.

At first it is difficult; it is a dying process; it is so hard to put off that old man who likes some people and dislikes other people; who likes some nations or races and doesn’t like others. It’s a difficult process until you get underneath and find that every one of us good or bad, of any race or religion, every one of us underneath the skin—we’re brothers and sisters because there is only one Father. And the only thing that has set up a sense of separation is what lies we have been told about each other.

Now the truth can be revealed to you, but not again must you take the word of a man or a book, now you must find conformation within yourself. Something inside of you must say, “yes, yes, yes — I have longed to escape. You have had me locked up inside.” You’ve been looking outside and upside, and all around you; you have traveled the whole world looking for the Holy Grail that is buried here within you.

That is why Browning could say, “Open out a way for the imprisoned splendor to escape.” What think you is the “imprisoned splendor” except God? God, is the imprisoned splendor that has been locked up within each of us while we sought God in holy mountains, holy temples, holy men, holy books. All the while ignoring “I” in the midst of me.

“Know ye not, I am God. I am mighty. I am thy bread. I am come that ye might have life. Turn ye unto Me and be saved. Turn unto this Presence that is within you.”

And then you will know the meaning of practicing the presence of God. Practice morning noon and night, living with this truth, that God is in the midst of you: *“the place whereon thou standest is holy ground,* for I am with you. Whither shall I flee from Thy Spirit; 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 Thou art there.” You cannot escape from the “I” of your own being. I am with you withersoever thou art, and *I will never leave thee nor forsake thee.*

Do you see now how you must put off that old man who believes that he was born on a certain day, and has within a few years, just a certain range of years to live. And, that, that individual must change and alter, and weaken as the years go by. Do you not see how you must put off that man and realize, “Why no, I am life eternal. I am immortal. I am the offspring of the spiritual Most High—infinite spiritual divine being; and the life that is God is the life that is man, for these are one, and my life is eternal, immortal, unaging, undying, unchanging.”

In this way you are dying to that old man—that old man who has infirmity. And you are being reborn of the man you really are, the woman you really are, the being you really are: immortal being, divine being, spiritual being. And with this, comes the first faint, faint glimpse, of why you

were born; why you are on earth; why God sent us forth into expression. The moment you stop thinking of your mother and father as your parent; think of them only as instruments through which you came to earth, but go behind them and say: "Who sent me, what sent me and why?"

Even acknowledging my parents as the instrument through which God sent me to earth, I know it was God that sent me to earth, they were but the instrument, they were caretakers for me. They were given the responsibility of my mind and body and soul to care for until I was out of those two years in Egypt and strong enough to stand on my own feet.

I know that, and I know that about you. Only I know that you too must awaken to the realization that it was God who sent you forth to earth; God who sent you forth into being, and for God's purpose, for a spiritual purpose, for a divine purpose. And begin to find out now what that purpose is.

Actually, Scripture tells us clearly, "that we were sent here to show forth God's glory." Just as, *the heavens declare the glory of God and the earth showeth forth his handiwork*, so do we the greatest creation of God, glorify God by being alive. Not in our humanhood, heaven knows we are nothing that God can be proud of in our humanhood. But there is an "I" of me; there is a being; there is a spiritual identity which has for its purpose: "showing forth God's glory." Not testifying to my greatness, to my wisdom, to my love, to my benevolence, but testifying only to God expressing through me; God revealing Himself on earth through me that we may be brothers and sisters, that we may enjoy life and bring forth some spiritual function on earth, just as there is a spiritual function in heaven.

(Pause)

As you now know we are going to have these experiences of meditation through the week. So that we may come to the end of the week more confident in our ability to be still, and to hear the *still small voice*. Because, it is in hearing the *still small voice* that we receive our instruction from within.

(Pause)

What I have said to you, you understand is sacred. It is so sacred that you must not tell it to another. You must live with it; you must let it live with you, until one day, you will make a contact within, and everything that I have said to you will be confirmed within you. And then when you have it on divine authority, then you can begin your ministry. You can teach it to your children or brothers or sisters or fathers or mothers, whoever you may find to be receptive. And ultimately, it may be your destiny to be carried out into the public world.

But never attempt to teach this, until you receive it on the divine authority within yourself. Because, you may really only be passing on some gossip, or hearsay, or repeating the words of another, and this does not constitute a teacher. A teacher is one who has been ordained. *The Spirit of the Lord God is upon me, and I am ordained*. You know when that Spirit of God is upon you, because It tells you.

And at first you may say, "No, no, no" as Moses did, *I am slow of speech*. "No, no, no, I do not have this ability." Then will come the promise, "Open your mouth and I will put the words in your mouth," then you will know that you are ordained, and that you can take your place among those who have been entrusted with imparting this word.

But impart it in the same sacred way in which I have imparted it to you, and in the same secret way. Don't go out into the byways of the world, the highways and the byways, shouting it out from the corner of Hyde Park, in order that you may be mocked and spat upon. Be sure when you impart this, that those to whom you impart it are seeking it, are giving some evidence to you, that they want whatever secret God has revealed.