

Excerpt from Recording 346B: 1960 Manchester Closed Class “Impersonalization of Evil”¹

Let us think for a moment of a seed, the seed that you’re going to plant in your garden—rose seed, apple seed, any seed. And as you look at that seed, you must agree that it is limited. It is limited to its seed-self. Now what can a seed do or become? And the answer is nothing. A seed by itself, will always remain a seed. It will never be more than that—just a seed. It can become less. It can wither and die and be even less than a seed. But more than a seed it never can be—*of itself*. But plant it in the earth; let it be one with its source; give it access to all that surrounds it—to all that is its real life and being—and your seed evolves and becomes the rose bush with dozens and dozens of roses, or the apple tree with hundreds upon hundreds of apples—all from a seed that *of itself* was nothing.

“I of my own self,” says the Master, *“can do nothing. If I speak of myself, I bear witness to a lie.”*² But *“I and my Father are one,”*³ and I can do all things that the Father doeth. I can be all things that the Father is. I am the life. I am the truth. I am the way. I am the bread, and the meat, and the wine, and the water.⁴ And just before that, he had said, *“I can of my own self do nothing.”* But I, through my God-Self; I, through my God-being; I can do and be all things.

And so it is then, that as the seed is restored to its native element in the soil, all that is in the soil begins to pour forth through the seed, and eventually becomes the full-blown product. So with us. This “I,” which of myself is nothing, the moment I go within to my “native soil,” which is my inner selfhood, my inner divine being, the moment I go in and become one with the vine, I can bear fruit richly. Everything from the Godhead can now pour forth through me, and I am no longer limited. I am no longer limited to my age, or to my bank book, or to my education, because now I am drawing up from the depth of my inner being all that is necessary for my experience.

But, because of our false education, we have accepted “Joel” as myself and learned never to look within, but rather to look out here; to put my faith in princes; or to put my hope in *“man whose breath is in his nostril,”*⁵ or in political preference, influence, birth, and so forth. Now, with the revelation of my true being, my true identity, I realize that the self of me is God, or God is the Self of me. And therefore, I can reach down into this withinness and find myself one with the vine, one with the Christ, one with my divine sonship, one with my divine selfhood. And the moment that contact is established, it is exactly as if a voice said:

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² John 5:30-31

³ John 10:30

⁴ See John 14:6 and John 6:35

⁵ Isaiah 2:22

“I am with you. I am going before you. I will become your bread, your meat, .your wine. I will appear outwardly as your opportunity, as your companionship, as your home, as your safety, as your security.”

I will do all things for you, the moment I have made that contact with that divine self.

Now I no longer look to parents, or to children, or to neighbors, or to friends, or to brother, or to sister. I look within myself, make contact, and then be patient until the flow begins to come from within to the without. Then I find that I do not have to depend on those outside of me, but rather I can share of this infinite storehouse with them until they in their turn learn the infinite nature of their own being and begin to draw on it.

In other words, when the Master says, *“If I go not away, the Comforter will not come to you,”*⁶ he is indicating that we may draw on him until such time as we too, have gained the realization that he before us has gained; that is, that *I* in the midst of thee, the *I* in the midst of thee, is your wine, your water, your bread, the Presence that appears in your experience as divine harmony.

Now you see, while you are practicing this—meaning that while you turn each day in one of your periods of meditation to the realization that God within me is the Self of me; that God is my true Selfhood, my infinite Selfhood, and it is my Father’s good pleasure to give me the kingdom; that my Father knoweth what things I have need of, even before I speak—you need only acknowledge:

Father, Thou art closer to me than breathing, even in the very midst of me. And because Thou art the infinite intelligence of this universe, Thou knowest my need even before I do, even before I could possibly ask, and it is Thy good pleasure to give me the Kingdom—whatever that may be. It is Thy good pleasure to forgive me my sins. It is Thy good pleasure to go before me to make the crooked places straight. It is Thy good pleasure to be my constant companionship. It is Thy good pleasure to be my bread, my meat, my wine. Thou art my bread, my meat, my wine. Thou art my life eternal. Thou art my resurrection. Thou, Father, in the midst of me, art my infinite supply, my eternal life, and only from the divine fountain in the midst of me will I look for my good to flow.

And you see, while you are doing this, you are now dying daily to the belief that someone external to you owes you something; that someone external to you must provide for you; that you are dependent on a person, a group, an employment, an investment; that you are in anywise dependent, except upon this infinite Self which is your being. It becomes easier for you when you think of yourself in terms of capital “S” instead of small “s.” Think of your Self as being the Son of God. Think of your Self always with a capital “S”—as one with God, heir of God, joint-heir to all the heavenly riches.

And then you will find that you have impersonalized yourself, because gradually you will come to realize that you are not finite being. You are not *“man whose breath is in his nostril,”* you are

⁶ John 16:7

not that creature *“who is not under the law of God, neither indeed can be,”*⁷ for you now consciously have the Spirit of God dwelling in you, and according to Scripture this makes you the Son of God, the child of God.

*“If so be the spirit of God dwelleth in you, then are you the child of God,”*⁸ the Spirit, the consciousness. If so be the consciousness of the presence of God be in you, then do you become the child of God, no longer mortal, no longer material, no longer finite, no longer dependent on any circumstance or condition external to your own being. Now, you are dependent only on your conscious union with God, your conscious oneness, by virtue of the fact that your Self is capital “S,” and from this capital “S” Self you are now bringing forth your good into expression or permitting it to flow into expression.

⁷ Romans 8:7

⁸ See Romans 8:9