

**Goldsmith Global Online Tape Group – March 5 and 12, 2016**  
**1953 First Portland Class, given by Joel S. Goldsmith**  
**Tape 37, Side 2: “In God’s Presence Is Fullness of Life, continued”**  
(This class was used in Chapter 5 in Leave Your Nets.)

## Summary

Whatever good is to appear in your life must appear as a result of the activity of truth in your own consciousness. If you maintain the same consciousness tomorrow that you had today, you cannot expect different results tomorrow. To have a different experience tomorrow, there must be different activity in your consciousness today. Likewise, if we are to reap any benefit from this class, we must purge ourselves of any false beliefs that we have entertained about truth.

Until now, we have prayed for some thing or some condition, in the belief that we can pray for something and get it. We must consciously renounce this belief. We must go into meditation consciously remembering that since the kingdom of God is within me, I can no longer look outside my own being for anything to come to me. I must expect it to flow out from me. Yet that would just be so many words if you didn’t go further and say, “If I have been looking to my investments, salary, spouse, children, or parents, now I have to turn from them and realize that my good must flow from within my own being. If I have looked to someone for gratitude, understanding, cooperation, or assistance, now I must consciously loose them and let them go. I must realize that my error was in looking to a person or situation for anything. I must not expect good to come to me. I must open out a way for it to flow out from me or through me to the world of those who do not yet know. I must take the attitude of being able to multiply loaves and fishes for them. I must **give** cooperation, love, gratitude, confidence, and hope, and never again expect to **get** it from anyone. I must be the one through whom it can flow.”

You cannot do this unless you consciously sacrifice everything external. This reminds me of the idea of the Hebrew temple with its rectangular courtyard. The entrance was at one end, and way back at the other end was the Holy of Holies, where the Ark of the Lord was kept. Many believed the Ark held God Itself, and only the priests were allowed enter the Holy of Holies. There was just one entrance to the temple, and near the entrance was a burning brazier, the “place of sacrifice.” Upon entering for worship, you stood at the brazier and delivered up your sacrifice. It might have been an animal, the blood of an animal, or money, but it was thrown into the brazier and burned. That symbolized giving up your material good, your personal sense.

So in this meditation, we are going to go through that first stage and throw into that fire the things that have held up our progress, such as looking “out there” to somebody or something for our good – for gratitude, love, friendship, employment, supply, support, maintenance, or sustenance. As we go into this meditation, consciously remember: “I surrender every material obstacle, every mortal and human obstacle, everything that stands between me and God.” We would like to get back there to the Holy of Holies and stand in the Presence of God, but at this moment we can’t get there because there are too many obstacles between us and our heavenly Father. So let us surrender everything that stands between us and God.

The first obstacle is material belief, so we throw that into the fire. We surrender the belief that we can get anything from anybody or that any good can come **to** us. We surrender the belief that anything can make us happy except God Itself. *“In thy Presence is fullness of life.”* We surrender every desire that we have ever had, even the desire to be healers, or to be the Christ, or to feed the multitudes, or to do good, or to be helpful. We surrender every desire but one: All that I seek is Thee. Let me be in Thy Presence.

*"Thy Grace is sufficient for me."* But if you say, *"Thy Grace is sufficient for me,"* don't add to it "plus tomorrow's rent." No, "Thy Grace" must **be** tomorrow's rent – not "Thy Grace" **and** something besides. We must surrender any desire for God's Grace **and** something besides. Now when we say, *"Thy Grace is sufficient to me,"* we must mean it literally. We must surrender every desire – even our hope for heaven – and be satisfied with Thy Grace.

If we successfully surrender any desire that we have been holding onto, we may find that in only six days we will stand in the presence of God. But you won't come into the presence of God carrying your burdens or carrying any desire for God to do something or get something for you. You have to be purified of all human desires in the realization of "Thy Grace" – and really mean it. The presence of God is within us, and we must consciously realize this. But we will not attain that realization if we desire God for any purpose other than realizing God. Those who have sought God and missed the way missed it because they were seeking God for a reason – for a healing, for supply, for home, for happiness, for something. God cannot be attained that way. God can only be attained through a complete surrender of everything in the sole desire to bask in *"Thy Grace is sufficient for me."*

*"My Peace I give unto you; not as the world giveth, but My Peace."* Think what it would mean to have only the Peace of Christ and not the peace that the world can give – health, wealth, position, or power. If we can truthfully feel within ourselves that all I want is "My Peace," the Christ Peace, with no thought of what it will do or get for us, then we will take the next step toward spiritual fulfillment. So in this meditation, consciously decree this surrender: "I do not want to live by bread alone, but by every Word that proceedeth out of the mouth of God."

[Silence]

Now that we have divested ourselves of material and human dependencies, words like "you," "he" and "she" will fade from our vocabulary. No longer will we think so much about the "you," the "he," and the "she" in our experience from whom we are expecting so much. As needs arise in our experience, our first thought will be Christ: "The fulfillment of this need will appear from the Christ, through the Christ, not through you, he, she, or it." It is true that the Christ will appear as some human avenue. Your good can come to you **through** me, and my good can come to me **through** you. But mine won't come **from** you and yours won't come **from** me. I will never look to you, and you will never look to me. I look to the Christ of my Being, and then the Christ of my Being appears **as** you. You look only to the Christ of your Being for Truth, and today that appears **as** me. Tomorrow or the next day it may appear as someone else, but it will always be the Christ of your own Being appearing to you.

As you personalize your good and the avenues of your good less and less, and use the term "the Christ," more and more, so it will be unto you. You shall decree a thing, and as you realize Christ to be the source and the fount of your good and continuously look to It, that which you decreed will flow. Then you will understand the promise of Scripture: *"I am come that ye might be fulfilled."* It doesn't say that your friends, relatives, or dollar bills have come that you might be fulfilled, but *"I have come that ye might be fulfilled."*

Again and again you are reminded that *"My Presence will go before you."* My Presence, the Christ, will be with you in every circumstance and situation. As you place your utter and complete reliance on the Christ, the Divine Presence within, and as you are willing to be the instrument through which good flows into the world instead of looking to the world for your good, soon you will make the transition from being a branch to being the vine. Your conscious union with the Father will make of you the vine, the invisible source, and all of the Godhead will flow

out through you to the branches, to those who do not yet know their conscious oneness with God. *"If ten righteous men were in a city, the city would be saved."* Why? "Ten righteous men" means those who have found their conscious union with God.

Jesus could feed the multitudes because he had attained conscious union with God. When we have divested ourselves of outward reliances, we become the avenue through which the good of God flows to the branches. Spiritual man, the Christ, our true Being, just rests in conscious union with God and lets the infinity of good flow. Never does It seek, desire, or want. It merely stands and serves. The more you get to your Christhood, the more of a servant you become. You serve as that instrument through which the Father feeds his children; the instrument through which the infinite spiritual good of the divine Source flows into visible expression.

So you can see the need to die daily to your humanhood, to that part of you that ever had a desire for good. Let yourself be reborn in the spiritual awareness of your already Self-completeness and the infinite nature of your Being. If we know our Self-completeness in God, our prayer is simply "Thank you, Father, I already am. All that Thou art, I am. All that Thou hast is mine. That which I have been seeking, I already am. I need only let It flow into expression."

[Silence]

You may ask: "Do I deserve this good? Am I worthy of it? Do I have the understanding to receive it? Do I have time to do the study and praying necessary for this good?" None of this good is dependent upon anything that you may do! It is purely an activity of the Christ, to which you open yourself. Your sins are not a barrier to the activity of God. Nothing you can do or ever have done will prevent the flow of God. It does not depend on how much reading, church-going, studying, or meditating you do. These are merely aids to open your consciousness. God is not waiting for you to get good or to get spiritual, or waiting until you have read so many books or meditated so many hours. Like the sunshine, God is in constant activity. You open the shade, and the sunshine comes in. The Christ is the reality of your Being now. It is already shining, but you have to let It in. First you must purge yourself of the belief that It is outside your Being, and then you must relax and let It flow. God is flowing forth infinitely, and the only barrier to Its expression is the belief that the good of God depends on what you do or leave undone.

I started this evening by saying that nothing will be imparted **to** you. It is already **within** you, and our work is a drawing It forth from within your own Being. Watch that you do not believe that you can bring about the flow of God or prevent the flow of God. It is **already** full and complete within your being, awaiting your recognition. "My Peace" is all that you will ever need, and It will appear in infinite form and variety. "My Peace" is a *"Peace be still"* to lack, limitation, fear, sin, desire, and all forms of discord. "My Peace" is enough. *"Though your sins be scarlet, you are white as snow."* Though you are crucified for theft, you go right into heaven tonight. The woman taken in adultery is forgiven instantly without penalty. Why? There is no penalty for that which no longer has any existence. But do not sin again. Do not go back to the belief of a sense of separation from God. Do not go back to seeking good from outside, for that is the same sense of separation that brought us into trouble in the first place.

Once you have learned that the kingdom of God is within you, and that you must let it flow from the within to the without, if you then seek good in the without, you create a deeper sense of separation than you ever had before. So don't go back. *"Go and sin no more."* Don't go back to the sense of being hurt because somebody isn't forgiving you, cooperating with you, or recognizing your virtues. Loose them! Loose the whole world! Forgive them and let them go.

[Silence]

At times we are faced with an appearance of discord, and we are tempted to make a mental effort to achieve peace or harmony or healing by taking thought or affirming or denying. Now we will reverse that, and whenever there is an appearance of discord, we will relax and remember that our good does not come to us by might, or by power, or by striving, or by taking thought. It comes by the very gentle Spirit from the depth of our Being in stillness, quietness, and confidence. *"My peace I give unto you."* In the presence of a discord, we sit back and relax in stillness and quietness. We make no mental effort to "achieve" a healing, but we become still and let the still small voice take over. We let the Spirit descend upon us.

*"My Grace is sufficient for thee."* Why struggle, strive, or get tense? *"He maketh me to lie down in green pastures."* Be still. *"Who by taking thought can add to his stature one cubit?"* Look at the beautiful lilies. They make no effort. What is the guiding Spirit that leads the birds to their food and brings them north in summer and south in winter? We have that guiding Spirit too, but we only learn of it in peace, quiet, and confidence. I will not fear – even in the valley of the shadow of death. *"Thou art with me; Thy rod and Thy staff, they comfort me."* **Thy** rod and **Thy** staff comfort me – not **my** words, thoughts, or treatments. In the midst of any discord or inharmony, relax. *"My grace is sufficient for Thee. I will never leave Thee nor forsake Thee."*

I am in the very midst of thee, closer than breathing, nearer than hands and feet. *"I will give you waters."* I will **give** them to you. Don't struggle for them; just be still. Let Me feed you. Let Me satisfy your thirst. Let Me at the center of your Being be the healing influence, the healing Christ. Don't try to make your mind the healing Christ. *"Your thoughts are not my thoughts, and My ways are not your ways."* Give up your thoughts and ways. Let My thoughts take over. Just rest and listen to Me – the still small voice at the center of your Being. *"I will never leave you or forsake you."* Even in the valley of the shadow of death, I will be there. You will never know death. Why? Because I give you living waters that spring up into life everlasting. If you listen for My voice, rest in the everlasting arms, and let every Word that proceedeth out of the mouth of God feed you, maintain you, sustain you, and be the bread of life to you, you will never die.

*"I have never known a righteous man to beg bread."* A "righteous man" is one who rests in union with God, in the contemplation of the Father's love and presence. Stop thinking, fearing and doubting. Stop hanging on to affirmations and denials. Let go. Rest in My arms. *"Your heavenly Father knoweth that you have need of these things. It is his good pleasure to give them to you"* – not to make you struggle for them – but to **give** them to you through Grace.

Let the Christ be the avenue through which you are fed, clothed, housed, comforted, healed, protected, maintained, and sustained. Whenever there is an appearance of discord, relax more. Rest more. Be more at peace in the assurance of the Divine Presence within you. Trust the I, the Christ at the center of your Being. Believe that I can do these things. Believe that there is a Presence at the center of your Being whose function is to bless you and be the instrument of God's Grace. Trust It. *"Put not your faith in princes."* Believe only in Me. Do not live by bread alone, but by every word and promise of Scripture. *"As I was with Moses, so I will be with you."*

You have "hidden manna" – hidden from the world in the depths of your own Being. Take your attention, dependence, and faith away from the people, circumstances, and conditions of the world. Deep down within you there is a meat that the world does not know and hidden springs of water. You can always turn within in confidence, assurance, peace, and joy that you have hidden manna. *"The kingdom of God is within you, and all that the Father hath is yours,"* as long as you only watch for it to flow out from within you and do not seek to have it come to you.