

Excerpts on Incorporeality from the Writings and Recordings of Joel S. Goldsmith¹

As we have seen, when focusing on a specific subject like incorporeality, it is often helpful to read several excerpts from Joel's writings and classes that address that topic in different ways. In doing this, we can get additional clarification and better understanding. As Joel says, we can "catch the spirit."

You are life. You are not body. The Master said, "*I am life eternal; I am the life,*" and he was revealing this to you so that you would know your identity. He was not setting himself apart. He was not claiming to be something other than you, as you know so well by his statement "*If I speak of myself, I bear witness to a lie.*"² I am speaking of my identity, my real Self, the *I* that I really am. *I am* the life, and therefore, this is you.

As you stand before the mirror and you look into it, remember that you are looking out through those eyes; and if your hand should fall off, you would still be there looking out through those eyes; and if another hand fell off, you would still be there; and if a leg fell off and another leg, you would still be there. Always, you would remain, because you are not the form. You are the identity, the life.

And so it is that in the moment that you recognize that you are life, living through this body, in that moment you are prepared for the experience of immortality, because then you will know that even when the day comes that this body drops away, you will still be there, forming another body, just as the life of the tree is still there, ready to form the leaves and the blossoms and the fruit of the new season, and even the branches that drop off the tree, the life of the tree forms new branches.

So it is when you make the conscious transition from looking in a mirror and declaring that this body is you; when you make the transition to looking into the mirror and saying, "No, I am looking out of my eyes at this body. *I am* invisible, for *I am* the life of this body; *I am* the law unto this body; *I am* the Spirit that governs this body, for *I* and my Father are one, and *I am* Spirit. *I am incorporeal.*

Can you see this? Can you realize this—that *I* must be **incorporeal**, if *I* and my Father are one? Do you believe that God is a material body? And you know better. *I* and the Father are one, and all that the Father is, *I am*. And the Father is Spirit; the Father is Truth; the Father is Life.

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² John 5:31

Therefore, in my oneness with my Father, *I am Spirit and I am Truth and I am Life. I am **incorporeal***. And as I bear witness to this, I can watch the seasons come and go and know that life goes on forever, and eventually I can see that this body will. Just as the body of my infancy has passed, and the body of my boyhood has passed, and the body of my youth has passed, and the body of my middle years has passed, so now is passing the body of maturity. But *I keep going on, forming more and more and better bodies, more and more mature bodies.*

And so unto eternity, since I and my Father are one, I will coexist with God eternally. I will live forever in the bosom of the Father eternally, for I and my Father are one, inseparable and indivisible. Neither life nor death will ever separate me from the life and the love of God, for *I am the Life, I am the Truth, I am Spirit, I am **incorporeal**, I am eternal. I will never pass away. Forms, yes, but not I—I will be right here forever. ...*

You see, the longer you permit the world's belief to handle you—that this body is you—the longer it will control you, and the longer it will make you believe that with the change of body you die. Now, you didn't die when you left infancy, and you didn't die when you left childhood, and you didn't die when you left adulthood. You didn't die when you came into maturity. Ah no, you merely witnessed these changes of your body, and you are going to go on witnessing these changes of body unto eternity. But always you will remain in your full and complete identity. You will always be individual you. You will always have the integrity of the fullness of your being, and you will arise into the fullness of stature of manhood in Christ Jesus, once you acknowledge, "I and my Father are one, and therefore I am indestructible—indestructible, indivisible, inseparable from life, from love, from being. You see, until you realize this, you cannot fully benefit by the teaching of the Master, because the teaching of the Master is that the life of God is your life, and this constitutes your immortality. ...

It pays to set aside a meditation period every day to remember that this body is not you, that *I am me. I, the spiritual Selfhood, the **incorporeal** spiritual Selfhood—this I is really me, and nobody can see me. Nobody can see this I, for I am somewhere in the back. I am not confined within my skull bones; I am not inside my head. I am somewhere out here, looking through my eyes, for I am so infinite that I could not be pressed into skull bones. I could not be encompassed between them, for I and my Father are one, and in that oneness, I am infinite. Just remember that.*

In my oneness with God, I am infinite. *I am not inside of a body, but I am looking out through these eyes, and the I that I am that is looking out through these eyes is one with the Father, one with divine life, one with divine love, and therefore what is pouring out through these eyes, through these lips—this is truth, this is life, this is love. But it is the truth which is God, the life which is God, the love which is God.*

Immortality is an experience which you may have here and now in this very moment, if you can say to yourself, within yourself,

I, I and my Father are one, and the I that I am is of the same spiritual substance of God. The I that I am is of the same truth-substance of God. The I that I am is of the same love-substance as God. Therefore, the I that I am is **incorporeal**, spiritual, pure, infinite, and It has manifested. It has given me this body to live in. It has matured this body from infancy to maturity, and It will keep right on until this body falls away and I immediately appear in my new form, just as the life of the tree appears in that new form of the seed. The life of the seed appears in the new form of the tree, and the life of the tree appears in the new form of the new leaves and the new buds and the new blossoms. Yet it is always that same Life; always that indivisible Life which is God.¹

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But please remember this: that the only reason that the world—part of the world that cannot accept immortality—part of the reason that they cannot accept it is this: they have never understood that God is **incorporeal**, and that therefore, the Son of God must be **incorporeal**. And they do not realize that all of the error that has affected ourselves, body and purse, is the belief that we are corporeal being. We think that we are physical being.

In other words, we have identified ourselves with the body, instead of knowing that we are not the body. We are really the soul of the body, the life of the body, the mind of the body, the spirit of the body, the consciousness of the body. But we are not the body. We are as **incorporeal** as God, for God is spirit and His son must be spiritual. Just think what a shock some of our students will have when they realize that. Then you'll know what a shock the rest of the world will have when it wakes up to the fact that we are really **incorporeal** being; that we have all of the nature, quality, and character of God; that we are the offspring of God; that God has embodied within us all of Himself. "*Son, all that I have is thine.*"² The very place whereon thou standest is holy ground, for God is there. God is here as my being, as your being, and God is Spirit. Your being, my being—this is Spirit.³

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Let us consider the word 'God' in relation to cause and effect. To illustrate, let us think of a mahogany piano. We would not say that there is mahogany *in* the piano: mahogany is formed, or appears as a piano. Or we might take as another illustration a solid gold fountain pen. Again, we would not say that there is gold *in* the fountain pen. No, gold is formed as a fountain pen. You might say there is ink *in* the fountain pen. Yes, but the ink and the fountain pen are not one and the same. If you say, God is *in* effect (i.e., God is in man), it is like saying that there is ink in the fountain pen, or gas in the gas pipe. You have two substances. Therefore, in that

¹ Recording #533 from the 1963 Manchester Work, Side 2: "Spiritual Discernment, through Meditation, Reveals the Kingdom of God."

² Luke 15:31

³ Recording #525 from the 1963 London Work, Side 2: "Foundation of 1963 Message"

sense, there is no God *in* any effect. That is the objection to the term, “God in man.” Certainly, there is no God *in* man.

When Jesus spoke of “the Father within me,” he was not making of himself some kind of a hollow tube in which God was located. He did not mean that statement in a literal sense. It was his way of referring to God as his consciousness, God as his being, God as his life; but not God *in* his life, not God *in* his body, not even God *in* his mind. How can you get infinity *into* anything? It is literally impossible to encase infinity *in* anything. You could not get infinity *in* this whole world but infinity can *embrace* the world, or infinity can appear as a world.

To state that God appears as individual being is to have God and individual being as one. It is like saying that whatever the quality of gold is, that is the quality of the fountain pen, since the gold and the fountain pen are inseparable and indivisible. They are one, as essence or substance, the fountain pen appearing as the form into which the gold is molded; or in the illustration of the piano, all that mahogany is, the mahogany piano must be, since mahogany and piano are one. But you certainly would not say, “There is mahogany in the piano.” The only way you could say that is if you had a piano and then put a little piece of mahogany into it. But then you would not necessarily have a mahogany piano. Nor can you say, “I and my Father are one,” if you merely mean that there is a little bit of God somewhere in us.

God, infinite Life, individually appears as the life of your being and of mine. God, Life, is not *in* your life; nor is God, Life, *in* your body. But God is the *substance* of your being. God is not visible; God is not definable; God is not a limited being, person, essence, or substance. God is the totality or infinity of spiritual being. Let no one try to reason out what God is, because it cannot be done. On the same basis, let no one try to reason out what man is. It cannot be done. It is playing with words, and it is cheating yourself of any hope of ever finding heaven or harmony. The only way you will ever know God is through spiritual sense; the only way you will ever know man is through spiritual sense. Trying to reason out the truth, fathom it with the mind, or think it out, is pure nonsense, and only defeats your purpose.”¹

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We must learn through constant effort to get close to the “I” that I am. A hundred times a day some suggestion will come about our human selfhood, and a hundred and one times we must meet this suggestion with the conscious understanding and declaration that only that which is infinite, eternal, spiritual, is true of us, of our true selfhood, and naught else can “enter to defile.” For weeks, perhaps for months, we must watch what enters thought so that nothing is accepted as our true identity that is not true of God. Gradually we will become accustomed to thinking from the standpoint of perfect selfhood, in which case we cannot have a sense of “I am sick; or I am lonesome; or I am discouraged,” because the selfhood that can be these things has been renounced so that it is no longer a part of consciousness, and whatever of sin, sickness or

¹ *The Master Speaks*, Chapter 17: “The Ever Present Christ”

limitation had been a part of the human concept of ourselves has gone into nothingness with the material selfhood, and that which is true, eternal, immortal of the “I” that I now recognize myself to be, is the only manifestation and expression.¹

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Now I know that those of the orthodox world who are beginning to realize that they must know something of the nature of God and the nature of prayer as we have been teaching it, do not know what a change will come into their entire lives once the vastness of this subject dawns. Because you see, once you open Pandora’s box, everything is liable to jump out. And it is just the same when you open the door of your consciousness to desiring an awareness of the nature of God. You will be shocked when the ultimate revelation is given to you, because you will come up through many different phases of understanding before you reach the ultimate.

You will realize God as **incorporeality**, and this will wipe out of your mind all images of God, all concepts of God, since you cannot possibly form a concept of **incorporeality**. And for the first time in your life, you will get free of concepts of God. Now remember, it has been the entertaining of concepts of God that has been the barrier separating you from your good. Regardless of how noble or wonderful the concept of God you have entertained, it has not been God. It has still been a concept. Therefore the Zen Master is quite correct when he gives you a wallop with his stick every time you try to tell him that you discovered God, because you discovered nothing but another image or another concept.

Eventually, eventually when you realize that the nature of God must be **incorporeality** you will have divested yourself completely of every image and of every concept, and you will then be very close to receiving within yourself the revelation of God.

Unless every concept is erased from your mind; until every concept is erased from your mind; you have a barrier to the attainment of God. Oh, you will hear students say, “I’ve been studying ten years, and I’ve been studying twenty years, and why do I not realize God?” We only have to speak to them ten or fifteen minutes to find out they’re still walking around with some kind of a concept of God that they’re praying to or looking to for results. Of course, they’re not going to get any results from an image. And what difference? You’re told all the way back in Moses not to make images of God. Now what difference does it make whether you make wooden images, metal images, or mental images? Aren’t they all concepts? Until you divest yourself of every concept of God and are willing to make the acknowledgment, “I know not God; I know not how to pray, because I do not know what to pray to or for what or who to.”

But once you come to the realization of **incorporeality**, do you know what happens to your material universe? It begins to dissolve, because you’ll discover that the kingdom of God is **incorporeal**. The kingdom of God is made up of life, of love, of Spirit, of truth. None of these

¹*The Early Years*, Chapter 5, “True Identity”

are corporeal. None of these are written in books. I think that's why it was said in Scripture, "Ye think that you find the truth in Scripture."¹ You think that you find it in books. You can't find it in Scripture. The kingdom of God is within you!

And so anybody who tries to make you believe that the kingdom of God is in some individual off here, or in some book, or in some teaching, they're just misleading you. Every individual who teaches spiritually must teach that the only purpose of teachers, teachings, and books, is to lead you back to within yourself where you will actually discover the kingdom of God. And if a teacher or a teaching or a book claims anything else, they're claiming the impossible. "*The kingdom of God is neither lo here nor lo there; you will not find it in holy mountains or holy temples or holy books—the kingdom of God is within you.*"² And as you will discover, it is an **incorporeal** kingdom. It is a spiritual kingdom. It is of Spirit, consciousness. Its forms are spiritual forms. Its activities are spiritual activities. Just think of the Master saying, "I am ordained of God; I am ordained to heal the sick." Now, do you believe there's anything corporeal about that ordination? Do you think there's anything corporeal about his ability to heal the sick? "No" he says, "*If I speak of myself, I bear witness to a lie.*"³

So ordination is **incorporeal**; the gift of healing is **incorporeal**; the grace of God is an **incorporeal** activity, and therefore, there is no use of letting your mind go on what form it is, because you cannot embrace in form God, or the activity of God, or the nature of God, or the grace of God. And yet, all of these appear externally as the forms necessary to our experience.

For instance, as we look out into the garden, I'm looking out here at a tree that is filled with apples, I guess, laden with apples and green leaves. Now, the life of that tree is **incorporeal**. No one has ever seen the life of that tree. And if you were praying for that tree, you certainly could not pray for apples, because praying for apples would not produce them. Your prayer would have to be a realization that that tree is maintained by an **incorporeal**, spiritual life, which is the substance of the tree. And then you see, the **incorporeality** in its turn becomes manifest as the trunk of a tree, the branches of a tree, the leaves of a tree, the blossoms of the tree, and eventually the apples on the tree.

But, if you were to pray for a trunk or pray for branches or pray for leaves or pray for apples, you'd be wasting your time. Praying for apples will not produce them on a tree. But realizing the spiritual nature of the life of the tree will bring forth fruit. Now of course in the winter time, you may not know that that's an apple tree. And just think how you could be misguided into praying for peaches, then discovering in due season that you were getting apples. You prayed for peaches, but you see that was the mistake.⁴

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¹ See John 5:39

² See Luke 17:21

³ John 5:31

⁴ Recording #525 from the 1963 London Work, Side 2: "Foundation of 1963 Message"

In other words, the metaphysical principles of The Infinite Way are absolutely consistent, and they are based on this: That God is Consciousness, the infinite Consciousness, and that man and the universe is this Consciousness formed, expressed, and therefore, since God is **incorporeal** Spirit, man and the universe is **incorporeal** spirituality.

Therefore, just as you have never seen God with your eyes and never will, neither have you ever seen man or this universe with your eyes. You have never yet seen a tree. You have never yet seen a flower as they are in the Garden of Eden in the consciousness of God. All that you have seen with your eyes is a finite concept of God's creation, built on the universal belief in two powers. Therefore, you have seen concepts that are sometimes good, sometimes bad, sometimes young, sometimes old, sometimes sick, sometimes well, sometimes alive, and sometimes dead.

But, remember, these are not creations of God. These are creations of man—manmade concepts—so that when you look over here at me, you don't see me. You see a concept that you have formed in your mind of me. And therefore, if I ask my neighbor to describe me, you wouldn't recognize me, because that is not the "me" that you have formed in your mind. And if you could speak to my mother, you'd never recognize me at all, because she has still a different concept of me. Do you see that? So that none of you have ever seen me. Now, if you are in meditation sometime, and you reach a high enough consciousness, you may then see me, and know me exactly as I am, but that will only be when you are having no concepts of me, and you have risen above the mind and are beholding with the vision that God gives you.

Now then, remember that the basis of our metaphysical work is that God is Consciousness, and that this entire universe, including man, is that Consciousness formed or expressed, but in Its own image and likeness, of the same substance, same quality, same quantity, same nature, same character, so that all that is true of God is true of man and the universe.¹

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If you read this paper up to this point, a question is immediately going to strike you. You know that nothing can be accomplished without the attainment of spiritual consciousness, so the question is this: It helps me to know that God is spirit, because then it frees me from all attempts to draw forth anything of a material nature from God. God is spirit, and then I have to rest on that. Whatever God's grace is, whatever God's gift is, it must be spiritual. It appears to us, when it comes, in some material form, but you know it is not material. It appears materially because we still have enough material concepts of the spiritual kingdom, but it is not. It is not that a sick body has been made well; it is that the body of God has been revealed. In our ignorance we say, "My body has been made well." No! We have received God's body. And if you could only see supply the way it is, you would know it is not money. You are still "painting

¹ Recording #551 from the 1963 Instructions for Teaching The Infinite Way, Side 1: "The Simplicity of the Healing Truth."

spiritual gifts” with a material form. As a matter of fact, the kingdom of God is **incorporeal**; therefore, God’s gift is **incorporeal**. When you say, “This is more or better matter,” you have not recognized: “This is still spiritual, in spite of appearances.” There was a man in whose heart a small valve disappeared, and the doctors said no man could live twenty-four hours without it. He lived over thirty years! Why? He was not living through a material heart, but through the grace of God which did not need a material heart. And one of our patients who was blind has complete eyesight today—but has no eyes. She “sees without eyes.” Why? She received God’s grace of sight—not in the form of physical eyes.¹

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For a moment let us ponder the term God-realization. What do I mean by God-realization? Actually, what I mean is this: Contemplate: What is God or what is the kingdom of God? What is the nature of the life which is God? What is the gift of God? The gift of God is not money; it is not matter, not body. The gift of God is not an automobile or a house or property, because the gift of God is nothing that partakes of the material nature. The gift of God is something of an **incorporeal** spiritual nature and, when you receive the gift of God, it translates itself out into your experience in a tangible form which may well be automobiles or houses or property.

Come to understand that a composer cannot receive a piece of music and an inventor cannot receive an idea for an automobile or a television set. The composer receives an impulse that takes the form of a melody and then the melody comes out of the voice, the piano or the violin. Likewise, the inventor receives an impulse which takes form as an idea, and he can then take the idea and mold it into a telephone or a wireless or anything else, but God cannot give the inventor a telephone. Therefore, when you go to God, you must go for a gift of God, not for a perfect heart, liver or lung. The gift of God is a spiritual impulse which takes form in the mind and then comes forth as a harmonious body. But if you do not receive that impulse, you will never get down to the form.

When Jesus said: “*Man shall not live by bread alone,*”² he knew God could not turn a stone into bread but he knew if he received the spiritual impulse, the bread would appear. God could not give Moses a cloud by day and a pillar of fire by night. All Moses could do was go within until he received an impulse, an awareness of God’s grace, an awareness of God’s love, and then his needs were fulfilled.³

¹ *Consciousness Transformed*, Talk of March 22, 1964: “The Bread You Cast on the Waters”

² Matthew 4:4

³ *Consciousness Transformed*, Talk of April 19, 1964: “Experience God”