

AN ACT OF WORSHIP AND THE FRUITAGE

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Good evening. Let us return to the silence within ourselves and feel that sea of consciousness in back of our head, infinite ocean consciousness pouring ITSELF through and as our consciousness, appearing outwardly as form.

As long as we do not get in the way, with “i,” “me,” or “mine,” that rhythm will continue to unfold harmoniously, and the outer appearances, the outer forms will be harmonious ones. And we will be living the spiritual life, we’ll be living in the fourth dimensional life. We will be living the fourth dimensional life!

Now we have all been taught that if we accept 2 times 2 as 5, even though no one knows about it but ourselves, we will spoil our entire mathematical demonstration. Or, if in any way we try to change H₂O, we will not have water, but something less or more—even if no one discovers it but ourselves.

But, we have been led to believe that we can steal, or commit adultery, or envy, or be jealous, or be biased, or that we can hate—and as long as no one finds out about it, that there is no punishment. In other words, that there is no discord resulting.

But we have all discovered that this is not true. That if we violate a moral or spiritual law, even if no one knows about it—that we have set up a karmic law, we have put in

motion a karmic law, or a law [of like] of “*as ye sow, so shall ye reap.*” And that sooner or later, our error will find us out and demand payment.

We have come to look upon this as punishment, almost as if it were punishment from God. Matter of fact, I guess most religions teach that the punishment is from God.

Well, when the world learns about the book The Thunder of Silence, it will discover that this is not true. This is not punishment from God, any more than calling 2 times 2 = 5, and suffering from it as a punishment from God.

It is a punishment from our ignorance, entirely due to our ignorance. And the punishment ends in the very moment of our enlightenment.

Now actually, the Master did away with nine of “The Ten Commandments,” and he gave us two very ancient Hebrew commandments: “*Love the Lord thy God with all thy heart, with all thy soul, with all thy might,*” and “*Love thy neighbor as thyself.*”

Now it has also been discovered that it is absolutely impossible to “*love the Lord thy God with all thy heart, with all thy soul.*” And it is even more impossible to “*love thy neighbor as thyself.*” And I personally feel that if anyone claims that they are doing that, they are lying. Except under one condition, and that is: if they know the mean-

ing of “loving God,” and if they know the meaning of “loving our neighbor.”

Neither of these things have to do with an emotion. Neither of these things have to do with the word “love,” in any way that we understand love—unless we can translate the word “love” into “obedience to the Law.”

Now this we have seen, that to “*love the Lord thy God with all thy heart, with all thy mind, with all thy soul,*” means to acknowledge God as Omniscience, thereby learning to refrain from asking God, or telling God, or demanding of God. In other words, to observe silence in the Presence of God.

And it means to accept God as “Omnipotence,” which means never to seek a power of God, for there is no time or place in all of history where a power is needed—in the recognition of the Omnipotence of God, and the further recognition of God as “Omnipresence.”

Now in recognizing Omniscience, there is a demand for silence in the Presence of God. In the recognition of Omnipotence, there is a demand for silence in the Presence of God. In the recognition of Omnipresence, there is a demand for silence.

Therefore, the only form of prayer acceptable to God would be an absolute silence, a relaxing and a resting in the conviction of God

as Omniscience, Omnipotence, and Omnipresence.

Therefore, to bring forth the Grace of God, the Glory, the Perfection of God, would be. . . “to be still.” *“Be still and know that I, closer than breathing, am God. I that am come that you might have life, is God.”* And in the presence of that “I,” recognizing Omniscience, Omnipotence, Omnipresence. . . “be still.” And in that stillness, the rhythm of the universe can flow forth as harmony.

Yes, but in order for it to come forth as harmony, there is that further requirement of. . . “*loving thy neighbor as thyself.*” And here of course, just as entering the silence in the Presence of God, was an act of commitment—that was an act of commitment.

And as you try it you’ll soon see to what a degree of commitment that is: to be able to cease from taking thought; to be able to refrain from reminding God of our need; or of seeking the help of God. This is indeed an act of commitment—difficult one too, very difficult.

The final requirement, the act of commitment in loving our neighbor, is not difficult. Certainly the meaning of “love thy neighbor” is not difficult. It merely means breaking down the barrier of family, national and religious affiliation, and uniting all men in the household of God, in the family of God; breaking down all national, racial, religious, and color prejudices, and agreeing on the one family of God, God the Father of all.

This part is not as difficult as the act of commitment, because the act of commitment means: an actual act that proves our acceptance,

such as we have heretofore described.

Whether we are providing food for other nations, even enemy nations, or whether we are providing education for children other than our own, or at least contributing toward it—there must be an act of commitment confirming our inner agreement!

When this has been completed, we are in obedience to the Law of God, we are Children of God, joint-Heirs. And now, the rhythm of God can flow through us, without interruption, without hitting up against barriers, without being deflected—and we become beholders.

In the book The World Is New, the full statement reads: “The world is new to every soul, when Christ has entered in.” Ah, but the mystery has always been: “When does Christ enter in?,” or “How do we bring Christ to enter in?”

And today we have had the answer: Christ enters in the moment that our consciousness is purged of its belief in two powers, and of the hatreds, and so forth that go to set men apart from men. As soon as the rhythm is functioning within us, the Christ has entered our soul, and the world becomes new.

Because, it isn’t only that we are now loving our neighbor, we may never have such an emotion as loving our neighbor. But we are loving our neighbor, concretely, and in doing this—we compel our neighbor to love us. In other words, we deprive our neighbor of the power of not loving us.

It would seem, humanly, that we do not have the power to deprive others of their power to injure us—but we do. We do! [Make]

We make it an impossibility to be misunderstood or mistreated—because there is only ONE Self. And that which takes place as the consciousness of my self, takes place as the consciousness of your self—because of our acknowledgment of “ONE Self.”

In the moment that I love my neighbor as myself, I make my neighbor’s consciousness and my consciousness the one and same consciousness—therefore responding to the same influence. Therefore, by loving my neighbor as myself, I deprive this world of its ability to send weapons against me.

But here too, this is an act of commitment! And this is an act of commitment that does not take place on one day and absolves us forever after. It is an act of commitment that takes place not only every day of our lives, but very often many times in each day. Because every time that we meet another person, it compels us to another act of commitment. Because the human mesmerism is such, that we would automatically set this individual as apart from the others, to whom we had been previously committed.

Of course, you see that this resolves itself finally into dying daily to that personal word “i.” But do not believe for a moment that you can entirely die to that word “i.” It is an impossibility. There may come a time when the Christ is raised so high in our consciousness that the little “i” disappears. But if it has ever happened in history, we have no record of it.

We know that the personal sense of “i” was present with Jesus when he was preaching against the officials of the church, the money

changers, those in high places, those who demanded animal worship, or animal sacrifice. We know that the personal sense of “i” was there when he said to the disciples, “*Could ye not remain awake with me one hour... pray with me?*”

And so it is that, it isn’t likely that in our earthly span we will entirely die out of a personal sense of “i.” But we can minimize the effects of the personal sense of “i” by acts of commitment, continuous acts of commitment. . . “*in the loving of God with all our heart and soul and might, and the loving of our neighbor as ourselves.*”

Now, as we continue to do this, and retire into the silence in the Presence of God—the rhythm flows forth. And here we are reminded of the principle which is being demonstrated. And it is very important to know this principle—otherwise you lapse into faith, which is very dangerous.

It’s all right to have faith in 2 times 2 being 4, it’s all right to have faith in H₂O being water. But do not have a faith in “ye know not what,” for this is dangerous.

Therefore, when you are in the silence, in the Presence of God, and you’re expecting this rhythm of life to flow forth through your consciousness, as harmony in the outer world. Be sure that you realize a reason for your faith. Try the Spirit!

And the answer is, we have agreed that “I” is the name of God. And we have agreed that “I” in the midst of me is that God. We have agreed that that is why we can be still, and know that “I” is God. And so here we have, closer to us than breathing, the very Presence of God—with the name of “I.”

And then we see why it is true that I have hidden manna; why I have meat the world knows not of; why I have the source, the fountain-head, the storehouse which I am. And because the infinity of life, the immortality of life is stored up in the “I” which I am, I can be still, let that rhythm flow out: going before me to make the crooked places straight; walking beside me, behind me; appearing when necessary as a cloud by day and a pillar of fire by night; appearing when necessary as a poor widow sharing, or cakes baked on the stones; appearing when necessary as the multiplication of loaves and fishes.

Here again I repeat a former lesson. Do not believe that there are miracle workers on earth, that any man can multiply loaves and fishes, or make manna fall from the sky, or water from the rocks—do not ever believe there are such. For there is no provision in the entire Kingdom of God for such.

Be still and know that “I” have water, and “I” can give you water. That “I,” remember, is that Presence of God before which we are silent. Just know that “I” can multiply loaves and fishes, that “I” before which we stand or sit—in a complete silence.

And then we can be beholders, as loaves and fishes are multiplied. We can behold living waters flowing, healing waters, curative waters. We can behold the Word of God coming forth as bread, meat, wine. We can behold the Word of God appearing outwardly as an activity of divine Grace. But only remember this, and never forget it, that no man on the face of the globe can perform a miracle—except the miracle of silence.

And for most of us, this is itself a miracle, if we attain it.

Be still for the space of a second... And then you see the “I” . . . which we do not use, which we do not manipulate, but which we behold in stillness, in quietness, silence—this “I” appears outwardly, as harmony in our experience. It even appears as a power that shuts the lion’s mouth. It appears as the power that stops Pilate.

When scripture says “*I in the midst of thee am mighty,*” do you see exactly how mighty? But then it should have gone and told us how that mightiness could be brought into the external realm by our taking the attitude of a beholder and being completely still in the presence of the “I” that I am.

Now, it is this “I” against which our human thoughts hit up, when the human part of us indulges the human hates, human loves, human fears, human doubts, human ignorance. When this hits up against that “I,” it rebounds, as what we call “punishment.” Which isn’t punishment at all, it’s just the natural error that’s born of error.

Karmic law is set in motion whenever a human sentiment hits up against the spiritual Reality of the “I” that I am. So that the moment Joel thinks a wrong thought, or does a wrong deed—this has hit up against his own inner spiritual Integrity, and bounces back at him.

Because the results aren’t always visible at the same moment, we sometimes think that we can escape it. But you see that inevitably, it reaches us. And then we’ll say afterward, “Why do I suffer from this? Why did this have to happen to me?” We have forgotten the law that we set in motion by

violating our own spiritual Integrity.

Fortunately, we can correct this at any time by withdrawing the personal sense of self—that loves, hates, fears, and so forth. And becoming beholders, as we stand or sit in the presence of the Spirit—the “I” that is within us. This absolves us from all of our previous mistakes, and the penalties thereof.

There is no use of asking for forgiveness. There is this spiritual Integrity, the Integrity of the “I,” which is the All-knowing. And it already knows whether that other “i” has been dissolved—not by knowing whether it was ever there to begin with.

When a cloud obscures the sun, the sun does not know the cloud is there. But by virtue of the sun’s continuous shining, the cloud evaporates and shines on the earth. But it doesn’t really know there was a cloud there to prevent it, or that it burnt that cloud away.

So it is, this “I” at the center of our being is our spiritual Integrity, your individual spiritual Integrity and mine, and it’s always shining. Now a cloud gets in the way, which is personal sense, the small sense of “i.” But this infinite Integrity which is mine, which I am, keeps right on burning, right on shining.

And in the course of time Scripture says, “*every knee must bend.*” And this means that every cloud must be eventually dispelled, the light which “I” am, the brightness which “I” am—dispels all personal sense.

And then, “*the Glory that I had with Thee in the beginning, before the world was.*” . . . is now in full evidence to the world. The world

says, “This is the Glory of the Lord.”

But you see, that which “I” am does not know that it is burning away the dross of the personal sense of self which I entertain. The personal sense of myself, and the personal sense of yourself—IT doesn’t know it. IT, my spiritual Integrity is just shining! And sooner or later that dross will evaporate, and the “I” which I am will not know that there ever was a personal sense of “i” to be forgiven.

So you can see that there’s no use of saying “Please forgive me.” Because as long as there is a “me” there, there is no forgiveness. It is like the story in one of the writings, of the holy man who went to heaven, and couldn’t gain admission. Because when asked “Who was there?” he said—and he named himself.

“Oh no, heaven’s too full.”

Eventually, when he could come back and say, when asked “Who was knocking at the door?”. . . “Thou art.”

“Ah, enter now,” because there never was room for me and thee.

And so as long as there is a “me” to ask forgiveness, there is no forgiveness. But as long as there is a longing heart, leaning toward forgiveness—this is the motive... this is the purification process. (pause)

We honor God, we honor our spiritual Integrity, when instead of asking for forgiveness or favors, when we approach God with the finger on the lips, and on the mind—so that we go to God without thoughts, without desires. Come to this center within ourselves, in silence, that we may hear even the *still small Voice*—when it

is at it’s stillest and smallest.

The listening ear is the attitude in prayer and meditation—that we may hear; definitely not that we may be heard. Only that we may hear, that we may receive the impartation from within.

We do this with the full knowledge that we are not going to receive God’s Grace for any personal purpose or use. That God’s Grace is a universal benediction, and that when any of us achieves it—it is for the benefit of the all, of the whole. As when the sun shines, it just cannot shine on “my” garden, and there’s no use of praying for the sun to shine on “my” garden. If I am going to indulge prayer, at least let it be “that the sun shines,” with the full understanding that it’s to include all of the gardens—of my friends and enemies.

If we’re going to pray for God’s Grace, let us pray for it as a universal benediction. . . “*that the Kingdom of God may be established on earth, as it is in heaven.*”

Because, it is going to be this way, it is not going to be any other way. No one can channel God’s Love to this nation or that nation, or this family or that family, or this person or that person. God’s Love cannot be channeled, God’s Love is for the just and the unjust.

And just to make this point stronger, Scripture says that “*God has more pleasure in one sinner redeemed, than in the 99 who didn’t need redeeming.*” That’s a rather personal sense of God, but it does illustrate the fact that God’s Grace cannot be channeled to good people.

And experience shows that the good ones may miss the way—more than the bad one. Be-

cause the good ones have set up a personal sense of self that is good.

And this is dangerous, because if the Master could say, "*Why callest thou me good?*" It was because he had perceived the ultimate realization: that we have no qualities of our own, either good ones or bad ones.

The "good ones" are God shining through. The "bad ones" is the false sense of self, the thorn in the flesh, that personal sense which Paul entertained when he said: "*The good that I would, I do not; the evil that I would not, that I do.*"

And so he could not condemn anyone for their sins, knowing that this was the remnant of the personal sense of self that was left. On the other hand, he couldn't tolerate anyone calling him "good," knowing as he did the source of that good.

And he would have been just as rebellious had anyone commented on his great miracle works in multiplying loaves and fishes. For he knew so well that no man is a miracle worker, God has not given it to any man to be a miracle worker. But man, in his silence, becomes the transparency for the miracle-working Spirit **ITSELF**.

Without this an egotism would spring up that would forever damn us. If ever we could be made to believe that mortal man is or could be spiritual; or that mortal man is or could be the Child of God—then you see, all of the stupidity would follow that has cursed the church in making people believe that they can go to church on Sunday, and by some manner of hocus-pocus be forgiven and start their devilties all over on Monday.

Whereas, they carried into the

church with 'em on Sunday—their lack of charity, their lack of benevolence, their lack of forgiveness, their lack of brotherliness. How could they then be purified?

Or, as the Hebrews taught, and still do, that on one day a year, by observing the rituals and rites of that day, that we are forgiven.

Now you see, this is impossible. No one is forgiven that which they have in their consciousness—which is unlike God. It cannot be forgiven, it has to be forsaken. When it's forsaken, it doesn't exist, and doesn't have to be forgiven.

Therefore, the only forgiveness is when the transcendent Spirit enters us and purifies us, and that need not be on a certain day of the year. It happens in a certain moment, usually a moment of commitment.

The intellectual knowing of Truth is not sufficient. There are millions of people in the world who know the Truth, from having read it in books. Adopting a Truth as a way of life, and then coming to the point of an act of commitment—this it is, that enables us to live afterward as Children of God.

But let no one believe that it is not possible to retrograde and lose it. Lot's wife, in looking back at her former state of consciousness, as if she'd like a little bit of it again—set up the barrier. The disciples must have had a hard time after the crucifixion, when they turned their back on the Christ message.

Of course it is possible to retrograde. "Watchfulness," "eternal vigilance," these words were given to us, not for copy-book words. They're warnings! Eternal vigi-

lance is the price of spiritual living.

Watch, watch, watch. Pray, pray, pray without ceasing. We do not leave our nets once and forever, we are constantly leaving our nets. Every time that we are tempted to a material reliance, every time we are tempted to a personal sense of love, every time we are tempted to a dependence, the call comes—"leave your nets."

And notice how many times lately I have been cautioning our students: be careful that you do not take the words of the Bible as if they were God; be very watchful that you do not take the books of The Infinite Way message as if they were God. God is not in a book, God is in the consciousness—through which, as which the message came.

Do not get to relying on words, mantrums, prayers. Remember that the power is not in the words or thoughts—but in the consciousness from which these emanate! In other words, "*be still and know that I am God.*"

And you see, that shuts off all words and all thoughts. Or, if words and thoughts come, they are but the tools, the working tools. The power is in the consciousness through which the words came—God is individual consciousness.

That is why we are sitting in silence, without words and without thoughts, in the Presence of the "I" that I am, with a listening ear. . . "*Speak Lord, thy servant heareth.*" Because, out of that still consciousness comes the Word, which is power. It may come as a lot of words and thoughts, but don't hold onto the words and thoughts, because you lose the power.

Once in a while students will take notes during some of my work. And, if these notes are very few and very brief, there's no harm done. But the moment that this goes beyond a very limited point, that student has lost the entire message. Why? Because they have been accepting the belief that the power is in the words and thoughts that they are hearing.

And it isn't, it isn't at all, they are just the instruments of my consciousness. The power is in my consciousness, the consciousness through which these words and thoughts emanate. Therefore, pay no attention to the words and thoughts. Pay attention to the consciousness behind the words and thoughts, and you will discover—that this is your individual consciousness.

Always be still, be silent, be quiet in the Presence of the Lord which is within you. Always be receptive and responsive to the Word that is to emanate from within your consciousness. And then you'll always be in the Presence of God, and you'll always be in the attitude of receptivity.

"The Kingdom of God is neither lo here nor lo there, it is within you." Therefore learn, learn to sit in an attitude of respect, love, gratitude—before the door of your own consciousness.

Oh yes, remember this? *"I stand at the door of your consciousness, I stand at the door and knock."* Do you not see that only as you settle into this peaceful, quiet listening, before the door of your own consciousness—that "I" can enter.

Do not make the mistake of worshipping somebody else's con-

sciousness, somebody of the past or present, or hope for future. Learn to understand that "I" stand at the door of every consciousness, saint and sinner. And as you learn to sit in respectful silence, that "I" will open **ITSELF** to you, will reveal **ITSELF** as power, presence, meat, wine, water.

The words you think will never multiply loaves and fishes. The thoughts you think will never heal anyone of their ills. The power is in the consciousness. . . *"When IT utters ITSELF, the earth melteth."*

There must be a you and a me, sitting at the feet of the Master. But sitting where at the feet of the Master? Sitting inside our own consciousness, in silence, in secrecy, telling no man what we are doing—and there receiving the bread, the meat, the wine, the water, the Word.

Always remember, go back to the first book, The Infinite Way, the textbook. Notice how often it reminds you: "There is not God and man; there is no God answering prayer from above or outside."

And be assured, there is no Grace of God to error. Therefore, praying for God's Grace, while still indulging the personal sense of self and of the world, is like asking the illiterate to work out a problem in higher mathematics.

There is no use of trying to claim spirituality for one's self. There is no use of trying to claim Christhood or Godhood for one's self. The far better approach to the spiritual life is to sit in the silence, before your own consciousness, in the silence, and let the Voice tell you who you are, and what you are; when, where, how much, how little, why.

Make no claims for yourself, because those claims will not stand up before your inner Integrity. They'll make a liar of you. But to keep the finger on the lips, making no claims for one's self.

If I'm a saint, fine, God did it. If I'm a sinner, it's too bad, I can't help it. But let me, in either case, saint or sinner, just sit here at the feet of the Master within myself, *"Speak Lord, Thy servant heareth"*. . . and let the Father reveal to me my Identity, the nature of my being.

And, as the Light of the world, let the Father pierce the clouds that would come between me and spiritual demonstration: silently, sacredly, secretly. Not to be seen of men, not to act outwardly as if we were other than all men. But inwardly always sitting at the feet of the Master: *"Speak Lord, Thy servant heareth."*

The effect is, that the Lord doesn't tell us our faults, but the Lord dissolves them. In all my years, I have never yet had God tell me about an error in any person. I've witnessed a lot of errors dissolved in them, as well as in myself. But I've never heard God tell me that anyone had an error. (pause)

Speaking to God and thinking thoughts up to God is a pure waste of time. Anything we say or think would be bound to hit up against our inner spiritual Integrity, and bounce back at us. Because the Truth is not in us, as humans.

But to maintain a complete attitude of "Speak, Lord," always receptive to the Word that is imparted to us—this is the attitude of prayer, the attitude of meditation, the attitude of healing, the attitude of being a beholder of God's mira-

cles.

I know that more and more Oriental literature is going to be read as time goes on. And more and more self-delusion is going to take

place—through misinterpreting it, and believing that there are miracle workers.

But there are no miracle workers. Anyone through whom mira-

cles take place is but a transparency through which the Spirit performs the miracle.

This is it.

Thank you.