

# AN ACT OF COMMITMENT THE WOMB OF CREATION

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**G**ood afternoon. As I sat upstairs in meditation, the.. I guess it was a title came to me, “The Womb of Silence.” “The Womb of Silence!” And, it was as if there were a tremendous silence: large, round, and this was the womb out of which all creation came. All creation was formed in this womb of silence.

There wasn't a man, but there was a universe. The earth, the rocks, trees, streams, seas, skies, suns, moons, planets: all of this is a huge unfoldment, falling forth from this huge womb of a penetrating, complete, more than stillness—absolute silence, quietness. And it moves as if in a rhythm, and this rhythm not only forms it and places it, but sustains creation, everything in its rightful place.

And you can see looking out into this universe, that there is snow and ice in the North, and warmth in the South; flowers of one nature, and trees of one nature in the North, another in the South. And this rhythm, the rhythm that's flowing from that silence, maintains and sustains this creation beautifully, all in its order.

Eventually man appears, here and there on the face of the globe, also maintained by this rhythm that flows within his consciousness.

But it's a flow of rhythm that maintains the activity of the body, the organs and the functions.

Everything seems to be susceptible to this rhythm, and all of this rhythm is flowing forth from that womb—into form, Grace, beauty, order, peace. And the relationship between all of this created form is harmonious. We would use the word “love” or “loving,” but there is no such thing there as love or loving—there is only a naturalness of peace, contentment. And this is the rhythm, the rhythm of the universe.

When anything goes wrong in our experience, it is because we are out of attunement with this rhythm. You can see the willow tree, how it moves with the breeze, almost flows with the breeze. Then you could imagine what would happen if it were to try to stand erect in that breeze, or resist it. It would be broken!

And so man is broken, the moment he is moving outside of the rhythm, outside of the flow that brought him into manifestation and expression. The rhythm from the source maintains all of creation in harmony, in law and order. And whatever it is that permits us to move in a way of our own, a will of our own, a direction of our own—removes us from the flow of

the rhythm. And then we're either in opposition to it, or trying to stand erect in the face of it.

Every sense of discord and inharmony that touches our experience is an evidence that we are out of alignment or out of attunement with the rhythm of the universe. And, discord and inharmony is going to persist in our experience—until we are once more spiritually, rhythmically attuned.

It may not be a possibility at this moment, of explaining why or how we can get out of attunement. But the acknowledgment must be made that as a human race—we are not under the Law of God, neither indeed can be. We are not being governed by the rhythm of the Spirit, of the silence.

And it may very well be that it is because we insist on taking thought.

Because we insist on a way of our own, a will of our own, a family strictly of our own, instead of—yes, it could well be that we come partly back into the rhythm by acknowledging that there is only one family, and that we are of the household of God—and thereby uniting ourselves with the people of all races, of all religions, all colors, all creeds; acknowledging the common Fatherhood of God. And this would, in one way, restore har-

mony.

Another way I see is, yes, and it shows me the wisdom of the ancient teaching of tithing, only do not misunderstand it. The ancient teaching of tithing did not mean that if you tithed your income you could expect some blessings. We cannot enter into any merchandising arrangement with God, that we give 10% and he gives back 90%.

But tithing in the sense of acknowledging our relationship, not merely to my flesh and blood, but acknowledging my relationship to all mankind. Then I place myself in the rhythm of that relationship. And, in providing for others in addition to my own, I am not merely intellectually acknowledging a relationship—but I am living in the rhythm of it.

I'm in the rhythm of my relationship to mankind when I first of all acknowledge that relationship, and then act on it by making some measure of provision for others outside of my own flesh and blood household, or my own religious household, or my own national household.

Do you see how to reestablish ourselves in this original rhythm, it becomes necessary to do it by an act? Not merely an intellectual knowledge, but it must be followed by an act!

This is a commitment. This is a commitment. If I declare that we are all of the household of God, and then I continue to live only for my own family, or the members of my own religion, or my own nation—I'm virtually contradicting myself and setting up a friction. And my condition is then worse than the person who is ignorant of this universal relationship.

Once I acknowledge this universal relationship by an act of commitment, I must enter into the rhythm, and I must commence to act in some way that will commit me to the welfare of those others outside the relationship of my home, or community, or nation, or church.

In the same way then, if I acknowledge my Christhood, merely acknowledge it, I set up at once a friction within my own being that is far worse than if I had never heard of my Christhood. Because having heard of it, I must now do it. There must be an act of commitment in which I live as the Christ.

And in order to understand that, we may take such examples as Gautama the Buddha, or Jesus the Christ, and witness the nature of the lives that they led. Not that we are going to equal their lives—that of course can never be. Each of us is an individual, and we unfold individually.

But at least we can see what is meant by accepting one's Christhood, and then even make a beginning by doing something unto the least of these my brethren. Something, even if it's a little, unto the least of these my brethren, in order that this little that we do may continue to increase in scope, depth, breadth, vision.

To acknowledge the Christhood of our fellow man is to bring forth another act of commitment. Because not only in the acknowledgment of my Christhood, must I act insofar as the light is given me—the Christ—but in the moment that I recognize the Christ of you, I am now called upon to act toward you as if you were the

Christ. And as I bow my head in the presence of the Master, so do I bow my head in the presence of everyone I meet.

Those of you who have traveled in Oriental countries will understand this. Because you will remember that in all Oriental countries people greet each other by a bowing of the head, or bringing together of the hands and the bowing of the head, which is an acknowledgment—a recognition of the Buddha nature, of the Christ nature, of those they meet. Always, there is an act of commitment!

Very often, students wonder if their spiritual teacher is aware of the nature or the degree of their spiritual unfoldment, or lack of it. And you may be assured that it is as impossible to hide the degree of spiritual unfoldment from the teacher as it would be to hide from God. Because there is a sign, and that sign is an act of commitment. Until the teacher observes that sign, they know exactly how far spiritual development has not proceeded.

The moment they witness the sign of commitment, they know that the student has gone over the hump, has reached a place beyond humanhood. But this is not until that act of commitment, in one form or another, is observed. And it doesn't have to be observed physically. One doesn't have to be within thousands of miles of the student to know when the act of commitment has taken place.

And this brings us to an important part of The Infinite Way unfoldment. It is not difficult to convince a person that you can get away with error and be undetected by God. As a matter of fact, if it weren't for this erroneous teaching

of the churches, there would never be any need for prisons. We could do away with all the prisons on earth if it were correctly taught that no one gets away with anything, because the judge is closer than breathing—it is one's very own consciousness.

And it does not act as many people have believed that God acts: sitting with a ledger, writing down the good deeds and the bad deeds, and weighing them against each other. But rather it acts like the law of mathematics, let us say. As long as you keep putting two times two together and getting four, three times three and getting nine—all is going well within your mathematical kingdom.

Now, nobody is being rewarded, mathematics is not being rewarded, numbers are not being rewarded. Just all is well, as the normal, natural unfoldment of the laws of mathematics.

Or science!  $H_2O$  is water, and as long as you keep putting  $H_2O$  together, you'll get water. And it will not be as a reward from God. It will be the normal, natural rhythm of the divine order of science.

On the other hand, put two times two together and get five, and you do not have any punishment—you merely have the broken rhythm of harmony. Now nobody is being punished, and the numbers aren't being punished, arithmetic isn't being punished—there is just the erroneous fruitage from breaking the rhythm of mathematics. Try to put " $H_2$  and a half," so forth together again, and you don't get water, but no one is being punished, not even the scientist who makes the mistake. The rhythm

has been broken!

And so, every time that we violate spiritual law—and we violate it every time that we do not acknowledge God as Omnipotence, Omniscience, Omnipresence—we break it every time that we do not love our neighbor as ourself.

Remember, these are the only two spiritual Commandments there are. This is the rhythm of the universe, this is the rhythm of the entire created universe, including man. And there's no other way to violate the rhythm, except to accept two powers, "good and evil". . . in the place of the Omnipotence of Spirit. Or to accept a mind other than the Mind of God. Or to accept a presence other than the Presence of God. This breaks the rhythm, no one breaks it for you.

If anyone tries to send a weapon at you, they destroy themselves—if you know this Truth. Because, as long as you are in obedience to acknowledging God in all thy ways, knowing HIM aright as the one and only Power, the one and only Presence, the one and only Intelligence. And, loving your neighbor as yourself, acknowledging the Christhood of yourself, acknowledging the Christhood of your neighbor, and then acting out that love. . . "*no weapon that is formed against thee can prosper.*"

But on the other hand, the moment you violate this—the law is broken. And then whatever discord or inharmony comes, we ourselves have set in motion. And we have done it by a violation of the only two Commandments that exist in the spiritual Kingdom.

You might say "Well, what about stealing, and what about committing adultery, and so forth?"

Well don't you see that if you are honoring your neighbor as Christ, you'd hardly be stealing from them, or committing adultery, you'd hardly be fooling with his husband or wife? That would not come under the spiritual Law of "*loving thy neighbor as thyself.*"

And so it is, there is a rhythm, and this rhythm of the universe makes each one of us an individual, an individual completely governed and satisfied by the Spirit of God, and all things provided for us in accord with our need of every particular moment. So that we need never envy our neighbor, nor be jealous, nor lustful—because in the rhythm, our own shall come to us.

This is what Burrows saw in his poem. His poem is very much misunderstood, and people believe that all they have to do is sit and wait, and their own will come to them. Well, there are people been waiting a thousand years, and it hasn't happened yet.

Burrows was speaking from the Spirit ITSELF, and since he was in the rhythm of the Spirit, he was observing that my own shall come to me, and I do not have to seek it; I sit here by the side of the stream, and my own shall come to me.

And so it is, that as long as we are in the rhythm, in the flow of obedience to loving our God supremely, acknowledging infinite "I," infinite Consciousness as the only Power, the only Presence, the only Wisdom; loving our neighbor as ourself, doing unto our neighbor as we would have our neighbor do unto us. This is living in that rhythm! Then you find  $H_2O$  comes out water, and 2 times 2 always comes out 4.

The breaking of the Law is

called “karmic law.” Or in the Christian world, “*as ye sow, so shall ye reap.*” But you see, the sowing, when it is outside of the rhythm of the universe, which means “outside of the obedience to the two Commandments”. . . this alone creates karmic law. And, there is no setting aside of that karmic law, even if you were to wait ten generations.

Karmic law is set aside in any given moment when you return to the rhythm of the universe by obeying the two Commandments, by bringing yourself into attunement with the two Commandments.

And this we do in silence, you do not do it by speech. In the silence, acknowledge: “I am God, ‘I,’ the I of my being, closer to me than breathing, and **IT**, the ‘I’ of me is Omniscience, the **ALL**-knowing.”

Therefore, whatever wisdom I seek, I seek by sitting in silence and letting it impart itself to me. Whatever strength I need, I receive by sitting in silence, and letting this that is closer to me than breathing bestow itself upon me.

Harmony of any nature, whatever the need of the moment may be, by sitting in the silence, acknowledging: Omniscience, Omnipotence, Omnipresence, closer to me than breathing, the “I” of my being. . . “*I am come that ye might have life.*” Therefore, sitting in silence, for that “I” to give us life eternal, to reveal or reflect **ITS** life eternal—this is the way, this is the way of restoring harmony. But, always it must be accompanied by an act of commitment. I must have my realization and my act of reliance!

But then, I cannot separate this loving of the God supremely from

loving my neighbor as myself—as if they were two separate Commandments. They are virtually one part, the two parts of one commandment. They are not two Commandments, they are two parts of one commandment. Because, if I were to acknowledge God, but not love my neighbor as myself—my formula would not work.

I must acknowledge the flow of this rhythm, from the silence that I enter—which is the womb from which all creation flows. The silence that I attain within me is the womb! And out of this silence within me flows all creation, as necessary to my individual experience.

Of course with it, you see, is the love of my neighbor as myself. That comes quickly, but then it must be acted on—there must be an act of commitment! “*Inasmuch as ye have done it unto the least of these my brethren; inasmuch as ye have not done it unto the least of these my brethren, ye have not done it unto your self, ME.*”

We cheat ourselves by not doing it unto our neighbor, for our neighbor is ourself. If you think that your neighbor is other than yourself, you are cheating yourself. If you are limiting your neighbor to your relatives, countrymen, fellow religionists—you are cheating yourself. Because it is only as you do unto another, that you have done it unto the self of you.

This rhythm does not include United States of America, or Great Britain—separate and apart from the world. This rhythm of the universe embraces the entire world. That’s why food grows equally in every part of it, if mankind would permit it. In those places where it

is not growing, mankind is interfering with its growth—by violating the rhythm of the universe.

And the rhythm of the universe is made up of the acknowledgment of “I” as God, Omniscience, Omnipotence, Omnipresence; and an act of commitment; the loving of our neighbor as ourself—in an act of commitment, dedication, devotion to this principle. Not to people, to this principle!

It should not make any difference to us whether the Russians get the benefit of our benefactions, or the Chinese, or the Cubans. What must concern us is our act of commitment to those outside of our own ordinary family circle of nations, or allies, or friends.

Where does this wisdom come from? Where does this message come from? Out of the womb of the silence of my consciousness. As I sit in stillness, quietness, peace—out of this silence flows this creation, this message, in its created form.

Therefore, the consciousness of the individual is the source of Truth, life, love. . . “*I am come that ye might have life and that ye might have it more abundantly.*”

And so each one of you has to realize that your individual consciousness is the source. The silence that you enter is the womb. And out of this silence, out of your consciousness through the silence, will come the message, the Word that you need. . . “*for you shall live by the Word, not merely by bread.*”

And as you receive the Word, flowing from your consciousness through the silence, and then perform an act of commitment that binds you to it, that relates you to it, that identifies you with it—then

you have come out from the rest of the world and become separate.

And you will discover that your world is an emanation of your state of consciousness. The higher your state of consciousness rises in relationship to obedience to the two commandments—the more joyous, peaceful, harmonious becomes the created world. Because the created world is a creation of your consciousness.

If you could see or feel that behind your head was this great, great consciousness projecting **IT-SELF**—and then if you did not get in the way, by taking thought—this consciousness would flow in **ITS** infinite form and variety, and there'd be no limitation to your universe or its harmony.

But it is only as we in some measure get in the way of this flow with that personal sense of I, me, and mine—that our universe is a bit less infinite than it should be.

Now you may believe that you are following this infinite way of life by reading the books or hearing the message. But I say to you you aren't, until you have arrived at a place of an act of commitment. You may believe that you are under the Law of God, and I say you are not, until you have brought yourself there by an act of commitment. You may believe that God's Grace is going to take care of you, and I say it is not, until you have been brought to a place of commitment.

When you commit yourself to the two great Commandments by your recognition of them, your acknowledgment of them and your adoption of them as a way of life—and then perform your acts of commitment—then do you become Children of God, Heirs of God,

who live. . . “*not by bread alone, but by every Word of God.*”

Then you live, “*not by might, nor by power, but by MY Spirit.*” Then you live, “*not by taking thought, for what you shall eat, or what you shall drink, or wherewithal you shall be clothed—but by God's Grace.*”

Now you see, the importance of meditation—a meditation which is not a stopping of thought, not a deadening of consciousness, not of escaping from the world. But a meditation in which the darkness and the silence is so great that you can look back through it, and see the whole of infinite consciousness behind you, ready to pour itself forth into your expectant inner ear—as you invite it to “*Speak Lord, Thy servant heareth.*”

And you can almost feel that great, great area of consciousness behind you, pushing, pushing, sending **ITSELF** forth into expression through your consciousness, as your consciousness, as the Word, as the *still small Voice*, over and over repeating: “*I am come that you might have life; I am come that you might have life; take no thought for your life, I am come.*”

Then you say: Ah, that is why I have hidden manna, that is why I have meat the world knows not of—because I have this “I.” In the depth of this inner stillness, darkness, in the depth of this inner womb of silence—there is “I.” “*Be still and know that I am God.*” . . . this is the hidden manna, this is the meat the world knows not of. And that I must keep sacred and secret, sharing it only as those who come to me are ready.

And remember, we have learned lately, “*the vine consumeth not its*

*own grapes.*” Don't think for a moment that you are going to turn to this rhythm of the Spirit, just to have your life made healthy, wealthy, and wise—because there is no provision for this in the spiritual Kingdom. As you turn within, it is that the Word of God may flow through you to this world.

You'll be taken care of, certainly. “The way that does not provide for the wayfarer, is no way to fare upon.” (from The Book of Mirdad) It does provide for us, but that is not the reason that we are here in meditation. The reason we are here in meditation is “*that the Kingdom of God may be established on earth as it is in heaven.*” God forbid that I should want the Kingdom of God on earth for me.

This would be very much like the people who have bought bomb-proof shelters, and the rest of the world is gonna be blown up, and then after a while they're going to come out and be the only people left on earth. Can you imagine what kind of a lonesome world that's going to be for them? A hell on earth!

Or the people who are stocking their bomb-proof shelters with food, then when it's all over they expect to come out and find nobody else has food but them. Do you imagine they'll be able to eat a bite of it?

We do not meditate “that I may find my peace,” but “that through me, peace may flow to the world.”

Jesus Christ did not receive his enlightenment that he may be set apart from the rest of the world to sing hymns and play harps, while the rest of the world was in slavery.

Moses did not receive his enlightenment that he might become

a glorious king, but that he might go right down to the valley with his Hebrew people and suffer with them in bringing them forth into freedom.

Gautama the Buddha did not receive his enlightenment to be set apart on a mountain top to be bowed down to and worshiped, but that he may walk the length and breadth of India, establishing healing Ashramas, teaching disciples.

To no man is it given to be enlightened for their own sake! It has never happened in the history of the world.

And yet there are thousands and thousands of people seeking enlightenment, seeking illumination, believing that when they receive it—they're gonna be healthy, wealthy and wise, forever after, all to themselves.

No, no, no, have no such illusions. If you are seeking enlightenment, you will receive it as long as you are not dreaming of it as setting you apart from the world, or that it may make you a master on earth.

Illumination will make you a servant. Other people may call you master—in your heart, you'll be smiling. That you call me master, but I know to the extent of which I am a servant, I know the extent to which I am called upon to serve. All the rest of the world seems to be my master.

No, illumination does not bring fancy titles, or robes, or a life of peace set apart. It brings a life of dedication, of devotion.

When the Master said to the disciples, "*leave your nets*". . . he was asking for a sign of commit-

ment. And if they received illumination from him, it was only "*that they may become fishers of men.*"

When Saul of Tarsus received illumination... Well, read the story of his life as Paul, and notice the whippings that he took, and the imprisonments that he took, and the hunger that he took—in order to carry the message of Christ to mankind.

Examine the lives of all of the mystics, and see the misunderstandings, and sometimes imprisonments that they took.

Illumination carries a price: "*leave the world, leave mother, brother, sister, and father if necessary, for MY sake.*" Because be assured, if there is illumination, there is an act of commitment! And it is an act of commitment to the entire world—not just to a sect, and not just to a community.

It is not like being a metaphysical practitioner and setting up office hours—three hours a day, three days a week. To receive illumination and dedication means an act of commitment to the world—seven days a week, twenty-four hours a day.

God does not reveal **HIMSELF** lightly, or for selfish purposes, or to those who think they would use God.

Be assured, the pure in heart are those who understand the nature of the two Commandments—as constituting the rhythm of the universe. And in obedience to those two Commandments, we are in attunement with the rhythm of the universe—as it flows from the silence that we attain within our-

selves.

"*In quietness and in confidence shall be my strength; be still and know that I in the midst of thee am God.*" Be still and let the rhythm flow from that silence within your own being. Then be sure to follow with the act of commitment, that aligns you with the people of this world!

Out of all of the Puritans who went to the Colonies from England and Holland, there is not the name of one single person left in history—because there was not one single religionist among them. Not one person among them was dedicated to God, to man, or to Truth. They were dedicated only to their own selfish interests, and no single name has survived their history. Not one single name of a person survived the entire Pilgrim movement.

Ah no, for a name to survive, it must be an individual who has come into attunement with the Spirit of God, which is the spirit of all mankind: all men, and all women, and all children everywhere, and it leaves no one out.

Now there is a Spirit in man, and it is this to which we attune ourselves, then receive fruitage, as we attain that state of consciousness—that enables us to make the act of commitment.

Whether it is to leave our nets, whether it is to sell the pearl that we have, or sell all that we have to purchase the pearl, or to leave mother and father—there is an act of commitment that unites us with God and man.

Thank you.