

Cosmic Law  
1954 Honolulu Closed Class  
Tape 84A  
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Good evening.

I would like to carry the idea of this meditation right into your own experience. In this meditation, there was the complete silence which inwardly is working as receptivity. In other words, the mind here isn't thinking any thoughts, is not declaring any truths. It is as if it were listening. Listening to what? The silence. In back of us is the silence; the deep deep silence; an ocean of silence; a world of silence. But out of that silence, which scripture calls "the void". Out of that void, the entire Earth is formed. Now remember, that the earth, or any form of manifestation, any form of demonstration, any form of harmony, must appear out of a void.

The void, or darkness, really is "the silence". There's actually no such thing as "a void". That is taking liberty with language, to call it "a void", because it isn't a void. It's filled with the divine energy of Spirit. But it is a void so far as human thought or human words are concerned. There is nothing of a human nature going on in that void, out of which appears our experience. And so, in order to bring forth from the Divine, from the Cosmic, it is necessary to get back into that void, with a listening ear. Then comes a message. It is not your message or mine.

There are no words that you could declare, and no thoughts that you could think that would cause anything to happen in the outer plane. It has to be something that comes through as a message to you, not given out as a message from you. Then comes, through this listening, this attunement to the void; there comes a message. And if you are meditating or treating or communing, that message comes to you, and is the law unto the situation. It makes no difference if you never voice it, it would still be the law unto the situation. But for our purposes, when working with a student or patient or class, some message comes and it's voiced. And you know, then, what it was that came to the one in meditation. Or it may be that you are meditating for some member of your family, or friend, or patient, or student, and you may want them to know what came through. And so, as that message comes through, you voice it.

Now, your voicing it is not the power of healing. The power of healing took place when it was voiced to you. If you never voiced it, the healing would still take place. Or if your patient were ten thousand miles away, the healing would still take place. But for purposes of instruction, of enlightenment, you can voice that which comes to you. Then again, you retire into that, and the next one comes. And again, if you have a patient with you, or student, or group, you voice it. But remember this, the healing does not take place when you voice it. It took place when you heard it.

Now that is the same when you ask for help. You may write to a practitioner or teacher, but do not count the days and hours until they get the letter, because the healing actually should take place when you write the letter, long before it's in the mail box. Because in the very writing of the letter, you have made contact. And if you tear the letter up and throw it in the wastebasket, you still should have your healing, since the practitioner reading that message with the eye has nothing to do with the healing. In the same way, the letter that comes back from the practitioner is not the healing. I have had people say that the moment they received my letter

and opened it and read it, they had the healing. Oh no no, the healing took place when they asked for it, but they just refused to accept it until they had some outer proof that something was being done, probably like the blind man who had to have spittle rubbed on his eyes to convince him that something was being done.

Now, in the same way, the Cosmic works through silence. If you do not know it now, you will someday, that it is possible to commune and have actual conversation with animals, back and forth. They can know what you are saying, and you can get their answer. But only if you have trained yourself to the silence. Because they do not speak through the intellect. They know nothing of reasoning a thing out. They receive an impression from the Cosmic, from the Universal, and they impart that. And so, they will not understand what you say ordinarily, in speech, or even if they do, they understood it before you said it. The mere fact of it being in your consciousness they are aware of it. And so, most animal training is done through silence. And, those who really know animals, get along beautifully with them with the very least of speech. There is a communion between men and women and animals. Just as there is a communion between children and animals; sometimes more so with children than with adults. The children seem instinctively to know the animal, and the animal instinctively knows... And that is for the same reason, that the child doesn't have to think it, reason it out; it receives the impulse and so does the animal.

Now, that is true in our work. If you have a problem, the very finest way of meeting it is to agree, first of all, that no action of the human mind can solve it. That you can not bring it about by taking thought or by thought transference. Or even if you could, you would not want it that way. It is not a very good way. But, there is a spiritual way of doing it. And that is to attain this inner silence with God, the Universal; let the word come to you, and remember it may not be a word, it may be a feeling, a sensing, a feeling of alrightness, or a feeling of release. Let it come. And when it does, the so-called demonstration is made.

Now, I have no idea of how metaphysicians work that work with statements of truth or thoughts of truth, because I've never known it and I've never been able to understand how it can operate. Evidently, in many cases, it does. But I wouldn't even know how to explain it or account for it or teach it, since I know nothing about it. Always, and this has been from the beginning, the moment I attained that split second of inner silence, that universal thing in someway manifested itself either in a deep sigh, or a release as if a weight was falling off my shoulders, or a sense of peace, sometimes even a sense of a song of joy in here. It has to be in here; you oughta hear it when it comes out. No, you oughtn't hear it when it comes out. But it does happen in here, and it is a great song of joy sometimes. And then all of a sudden, the experience takes place in the outer realm, whether it's physical, mental, moral, financial, it makes no difference. But it happens.

Now, this is what came to me in my work this afternoon: You can not work out any problem. In silence, by listening, God can work out any problem through you. Does this make God, and you, two? No, no. Understand this; it means that God is your inner Self. And spell that word "Self" with a capital "S". God is the Self of you. It's your inner, infinite silent Being, while you are God's outer self. You are God's visible form. This body is the temple of the living God. God is your inner self, but you are God's outer self. And the inner part of Self does the work through the visible you. Does that sound - does it make sense at all? That, there is an inner of us, which is invisible, and so far as physicality is concerned, it's intangible; it has no physical form

outlined. It is an absolute silence. It is an absolute invisible Spiritual Being. It is the Christ, or Son of God, of you, always there within you. That's why we are told to "knock, and it will be opened unto you". Once you learn to knock at the door of your own consciousness, once you learn to turn within in the realization that deep, deep down here, there is a something, not physical, not mental, it is a Spiritual essence to which you may give any name; the Father within, the Christ, Emmanuel. It makes no difference what you call it; Brahman, Tao. It is that which can not be defined, but it is that which is the creative principle of your entire experience.

Now, since this is really you in invisible form, and this is you in visible form; I and the Father are one. And so, right here where we are sitting, is God the Father and God the Son. Thou seest me, thou seest the Father that sent me. Yes, it doesn't mean that, you see my body you see the Father that sent me. It says if you see me, if you can discern between the lines, that there is a me back here, sitting in back of the eyes, not physically, but looking out through here, that is who I am, and that is what I am, and that is where I am, and if you can see *me*, then you will know that this same truth is the truth about you. Way way back within your own being is you, the you that you are, the I that I am. And that invisible you is working in and through you for the harmony of your experience when you let it. When you do not get in its way by this thought taking process or this reasoning process. No, I do not mean that there haven't been many people who have been great successes in their life with thinking and reasoning things out. They have, on the human plane, but not on the spiritual plane. Everything that is done on the spiritual plane, is done not through conscious thinking, not through thinking thinking, or thought taking thinking or reasoning thinking, it is done through a thought that comes to us from the depths of the within. God says, my thoughts are not your thoughts, and your thoughts are not my thoughts. But you see, it is God's thoughts that really form the world, not yours or mine. Yours or mine represent concepts. You may have any concept you wish of me, but that doesn't necessarily mean that I am at all like that. That merely represents your concept. There are people in the world who love me, and there are people in the world who hate me, and there are some in between. And yet, I am whatever I am. And so you see, these loving ones and hating ones and lukewarm ones are entertaining not an awareness of me, but a concept of me which they have formed. And which may be as far from the truth as the concept that we have of God. And surely you know how far that must be by the result of the prayers to God.

Now, in this silence, in this form of meditation, or communion, or treatment, you have no concept of God. You're not turning to God as a healer, you're not turning to God as a savior, you're not turning to God as a redeemer or reformer, or a rewarder or punisher. You're not even turning to God as a giver of gifts. You are just turning to God, period, without any concept of what God is, or how God operates, and it is as much as if you were to say; "Here I am. My thoughts are not your thoughts and your thoughts are not my thoughts, but Father, it's your thoughts that count, so you take over." And then, as you develop a receptivity, the flow comes and then it guides every act of your experience. It goes before you to make the crooked places straight. It is that which gives you recognition. It is that which causes others to recognize you, to know you, to value you. It is that which causes others to rightly, or more nearly rightly, evaluate you. It is not anything that you say about yourself, or claim for yourself, nor any metaphysical truth that you declare about yourself, it is rather the ability to attain this silence, and let that void create your world.

Now, as you let go of the reasoning, thinking faculty, the all-knowing part of yourself, this inner being, or Christ, works, heals, multiplies through the outer you. Now, let us watch for a

moment. In fact, let us repeat a little lesson that we have had here during these last three months, because, at this point I would like to make something clear about our true identity. Many of you, in the past, have thought that you are “man”. Man or woman. Generically speaking; man. And you aren’t. It is that very belief, that you are man, that has separated you from your good. It is that which causes every bit of discord and inharmony in our experience; that very belief that we are “man”, that we are a selfhood other than God.

Now, let us for a moment see if we can have an experience within ourselves that will reveal to us more of our own nature. And so, I’m going to ask you to follow me, with closed eyes. Follow me now, as you have a manicure, in imagination, or trim your fingernails and let them drop to the ground. And while this is taking place, let us also have a mental haircut, and watch the hair as it drops to the ground. And then, look down at the ground, and ask yourself; “Is that me down there?” No, no. No, that’s no part of me. It was, a little while ago. Aha, was it? Was it a part of you a little while ago, and isn’t now? Well did it hurt to part with a little bit of yourself? No, it never was a part of you. Now, it may be a little gruesome, but just let’s imagine a finger or a hand being amputated. And then, let us ask ourselves the same question; is that me? No, that’s not me. They burned it up and it didn’t hurt. That never was a part of me. That was a part of my body, but not of me. I am still intact. Now, think. Just think on this; hair, nails, hands, feet. This is not me. All of this is a part of my body. But I’m not there. That isn’t me at all. Who is me? Who am I? Who am I now that has not been affected by the loss of hair, or nails, or fingers or feet? Who is this I, that is still intact? Who am I? And then, as you follow this through in thought, you can almost feel that you are not a physical being. That’s the point we lead to; you are not a physical being. You can carry this through, if you haven’t yet. Come to feel how you are living right down the center of your being, how this you is really coming out of my mouth. / am almost coming out of my mouth. I am not down here at all. I’m just up here. And I am /. I can’t even feel my voice going through the vocal chords. I’m not aware of myself as having physical sensation. My body, yes. But not I. I. I am no part of this physical being.

Now, if I am not physical, what am I? And so, the idea begins to dawn in your consciousness, that I am something incorporeal, spiritual. I am something that hasn’t a physical form. Oh, I have a body, I possess a body, I use a body. But I am not body. I am something other than physicality. What name shall I call it? What name shall I give to myself? I don’t know. I don’t know. I only perceive at this moment, that I am not a physical being. I am not a physical body. I have a body. This body is my temple. This body is the vehicle. That is why this body must not be abused. This body must not be abused, not with the food that it takes in, or the drink it takes in, or the thoughts that wander around the world seeking admission. This body is the temple of the living God.

How, then, am I to care for this body, since now I understand that I am not body, but this body is in my care? Well, one thing we have learned through actual experience; that this body behaves better when it is bathed, frequently bathed. It behaves better when it is well-fed, not so well when it is overfed. Oh, then this body is in my care. This body has ugly sensations when the wrong type of thoughts are permitted entrance into my mind; anger thoughts, fear thoughts, doubt thoughts, lust thoughts. All of these disturb my body. So then, the place to operate is not in the body, but not permitting these thoughts entrance to the body. And since I can not exclude them, I must fill myself so there is no room for them. And so, I - now think of that - I abide in the word of God. And I let the word of God abide in me. None of this is physical. None of this is physical. I’m talking now only about I, me. I will fill my consciousness

with the divinest truths that I can find. I will occupy myself with the highest spiritual thought, with people of the highest spiritual plane that I can meet. I will keep myself filled with the spirit. I will keep the spirit filling my soul, my consciousness. *I. I* will do this, not my body will do this. My body will show forth what I am. My body will show forth what I am conscious of. My body will show forth, my life will show forth, my supply will show forth, what I entertain in the consciousness which I am. That consciousness is spirit. That consciousness is soul. It is the very soul of me. So I will live now in soul. I will live in spirit. Better said; I will live as soul. I will live as spirit. I will live as consciousness. I will live as the Christ being. I will live as the very highest of my understanding. And then, let the body show forth that which I am as consciousness, as spirit, as soul.

Now, you see, that you are not man. You are soul. You are spirit. You are consciousness. This *I* which we have now declared, is God, individualised as your identity. That is why there is only one *I*, and that *I* is God. And so, when you say the word “*I*”, but with your eyes closed to physicality, when you say “*I*”, having arrived at the place where you can almost feel this “*I*” inside of your head or heart, then you have found God. Then you have found yourself as the Son of God. Then you have found yourself as the Christ. But only when, in this consciousness, you have understood that “*I AM*”. And that that *I AM*-ness is not physicality, but has a physicality which fully and completely shows forth that which I am. That is why it isn't difficult to detect an individual who is dead in sin, or dead in fear, or dead in superstition. Their whole attitude and being shows it forth. And it isn't difficult to tell a person, or identify a person, who is alive in the spirit, alive in the soul. Because that also shows forth in their eyes, and in their very bodies.

Now then, you can see who are using their bodies as instruments of their soul, and who are using their bodies as instruments of their appetites. That isn't difficult. But, to attain what is called “dominion” over our affairs, means to separate oneself from their sense of body, and begin to feel that “*I that I am*” within, and to see why that is Spirit. I am Spirit. You can't even starve me to death. You can't even shoot me to death. I am Spirit. Nothing can penetrate the *I* that I am, because it is pure spirit. It is only in the degree that you think you are physicality, that what touches your body touches you. The person who lives in body and as body, is affected by everything that effects the body. Every little touch of a stone, every little bruise, every little thing that shows forth on the body is only because we have identified ourselves as body, and live in body, and then whatever the body feels, we immediately react to. Instead of living up here in the recognition; why, I am Spirit. I am Soul. And this body; this is my servant. This is my instrument. This is that which has been given to me as my vehicle for this plane of existence. Just as we were once given horses and buggies, and then later given automobiles, and now given airplanes, so it is with this body. On every level of consciousness, we have an external body. And this is our body. It is our temple. It is that in which we move around, or through which we identify ourselves. But never forget this; it isn't me. You have never seen me. And I have never seen you. Except in moments of high spiritual realization; then I see you. And if you do very much treating work, healing work, you also will begin to perceive me, or your neighbor, or your family. You will then begin to perceive them, and understand them in their real being.

Now, it is for this reason that when I say; “This isn't me. I am me up here. Spirit. Soul.” When I realize that, I am in communion with you, because that *I* is also you. Then we are one in Christ Jesus. Then, in that illumined state, Paul says; “There is neither Jew nor Greek, neither bond

nor free; we are all one.” There is only one *I*. Only one *I*. Infinitely and individually expressed as our individual being, but it is always *I*.

Now, when you perceive this, you will perceive the greatest secret ever given to the spiritual world, and that is that you are “master of your fate, captain of your soul. You. You have dominion, God given dominion over everything on earth, everything beneath the sea, everything in the air, and everything in the skies above. You were given God-given dominion. And nothing can ever take that dominion from you. But you can relinquish it. You can relinquish it the moment you forget your true identity as the very Christ, or Son of God, the very manifestation, or expression of God.

The moment you forget that you are soul, you will be looking for good to come to you. And the moment you know that you are soul, you will understand that you are the very storehouse of good, which flows out so that you can feed the multitudes and heal the multitudes. There’s the secret of the Master. He could feed the multitudes. He could heal the multitudes, but he had no storehouses or barns. No prescriptions, no remedies. And yet he could heal, and he could feed. Out of what? Out of this consciousness, which *I am*. Turning to the Father within, this *I* that *I am*, this God individualization, which *I am*, can feed the multitudes, and heal the multitudes, of those receptive, responsive. The Master says; “I come only to those of my own household.” Those of my own state of consciousness. *I* can not, in the Spirit, reach those who are buried in the tomb of body. *I*, in the Spirit, can not reach those who are buried in the tomb of wealth. The moment that body, or wealth, or anything of the external world, claims us and makes us slaves, then those can not be reached through the Spirit. It is a strange thing, but they’re of a different world. The Master explained it in part, when he gave us the illustration of the fertile soil, the barren soil, the rocky soil. This Spirit simply will not take root. Will not have an effect in those who are stoney to the Spirit, hardened to the Spirit. Whether they’re physically hardened, or financially hardened, or morally hardened, they can not be reached. But usually at some state of their ongoing, their need becomes so desperate that that stoniness temporarily drops away, and you can reach through to them. But on the hole, remember this, that *I* have come to those of my own household. *I* have come to those of my own state of consciousness; those of the Spirit. He said to his disciples; “Who do men say that *I am*?” And men had all kinds of fantastic ideas. “Whom do ye say that *I am*?” And then Peter, out of the depth of his spiritual enlightenment, says; “Thou art the Christ, the Son of the Living God.” “Oh,” he says, “flesh and blood hath not told you that.” In other words, your mind didn’t reveal it, your thinking powers didn’t reveal it. But my Father, the Father in you revealed it to you. And so it is, all along the path you will find that as you realize your true identity as *I*, this body down here will become something to you like a bicycle that you ride, or an automobile that you ride, you’ll be in it and it will be carrying you, but you won’t be quite feeling all of the things that bodies are supposed to feel. You will not react to the body, and neither will you react to the germs that fly around, or the little inharmonious experiences that often disturb the body. The great universal beliefs may be with you for a long long while, but they too drop away and drop away and drop away. But remember this, that as long as you’re living down here in the body, you will react to all the things that the people of this world react to.

The very moment that you begin the - it’s a wonderful job - of separating yourself from a sense of body, and begin to perceive your own identity as *I*; *I*, up here... Just think; *I*, *I*, in the midst of me. Think of all the things you can think of about *I*. “*I* in the midst of me is mighty.” “*I* will never leave me nor forsake me.” “*I* was before Abraham.” That’s a funny one. “*I* was before

Abraham.” “Before Abraham was, I am.” “Before Abraham was, I...” Well that’s fifteen hundred years ago. Two thousand. Twenty-five hundred. Yet, I... Yes, I can feel that up here, that this / was right here when I was born. And this / has been with me all through school days, all through my business career; this /, that I’m voicing; why, the / that’s talking through my lips is the same / that’s been talking through my lips all my life. It has never left me. I wouldn’t be surprised if it never leaves me. Where will it go? It’ll have to take me with it. Yes, it will have to take me with it. Yes, there was a man. There was a man who was accumulating a lot of wealth. One of his friends said to him; “Why, why, why are you doing that? You can’t take it with you.” “Well if I can’t take it with me, I won’t go.” Alright, I can feel that up here; that wherever I am, I’ll be with it. And wherever I am, I’ll be. And I think I will take it with me. And if I don’t, I won’t go. I will still be here. I can feel an / up here that has always been as long as I have conscious awareness, and it’s the same /, it has a little different sense of values of the world. It has a different sense of values of what constitutes the world. Yes, it has a vision of things that I didn’t have twenty years ago. But it’s the same /. It’s the same fellow. I’ve known him years and years and years, and I’m that same fellow, just with a different sense of life.

Now, feel that / up here. That /, which is not physicality. And the moment you do, remember, remember this; your whole life is embodied in that /. Your supply, for the rest of your days on Earth or in Heaven, is embodied in that /. Your companionships, your friendships, your homes, are all embodied in that /. All that the Father hath is embodied in this /. All that the Father hath is mine; not in my flesh, in the / that I am. And my good then flows out from the / that I am. I lose my fear. Because now I have no fear of any sense of loss outside. There isn’t anything outside that could be lost that I could not rebuild with the same consciousness from within.

Now, this / that I am is not a weak person, or a negative person. This / that I am is one with God. Joint heir to all the heavenly riches. This / that I am has access to the infinite being we call God, because it is itself the outlet for that infinite being called God. It is very much like two ends of a cornucopia; the great big end into which it flows, and the little end out of which it flows. But yet, it is only one thing, one instrument. And so with us, / invisibly within, and the great big / that sends forth into expression all that appears as this individual being.

Now, right identity, right identification is the most important step in ones spiritual development. As long as you believe yourself to be man, you will be on the receiving end of both good and evil, a little and a lot, life and death. And the very moment you realize; “I am not man. I am Soul, I am Spirit, I am consciousness. I am /.” Then, in that moment, you have your God-given dominion over the flesh, over everything on Earth and beneath the Earth, and in the airs above; in the air above and in the skies above. Everything is subject to this /. And you do not show forth that dominion by walking around like a swashbuckler, saying; “I love you, and I hate you. I forgive you, and I...” It is not that kind of a dominion. It is a dominion that appears only through silence, when you relinquish your personal desires, or personal will. Remember, wasn’t it last night that we said that you can’t love, and you can’t forgive? It is impossible. All you can do is be silent and let God love. Let God love your enemy. Let God love those who hate you. Let God love everybody, while you just stand very still, being a willing beholder of God about God’s business. You have dominion through silence, not through thought and not through speech. “Who, by taking thought, can add to his stature one cubit? And if you can not, by taking thought, do the least of these things, why take thought for the greater?”

Now, you can not, by taking thought, make a white hair black. You can not, by taking thought, add one cubit to your stature. You can not, by taking thought, do anything. But, by being still and letting God's thought appear through you, that is the Word of God, which opens up the Red Sea, which creates universes.

The Word of God coming through your consciousness will heal the sick, raise the dead, supply the needy. It will do all things through you. That is why it is an utter impossibility, in this work, ever to take pride or boast about a demonstration of any kind, because at best, you were a beholder of God performing it through you. And you couldn't even be that, until you come to the point of recognition that this isn't you, this is yours. This isn't me, this is mine. *I am I*, right here. I am the soul of my being. I am the spirit of my being. I am the law and activity of my being, but I am all that through silence, not through directed thought, not through conscious thought. That was one of the discoveries that I made in the very first year of my practice, when people, my friends, told me how wrong I was not to be using mental argument in treatment. And I thought, well what do you do with mental argument? And then they try to tell me that you use the name of the person you're treating so that they get the benefit of your treatment. And I thought, well, isn't that like thought transference or hypnotism? If you're going to direct your thought over there to somebody, aren't you throwing your thought into them, and then they accept it? Well, what has God to do with that kind of a healing? Where does God fit into that picture, if I can just transfer a lot of good thoughts to you, and you can pick them up in the air and repeat them? Where does God come into that? That's nothing but mental telepathy between two people, and at best it would be a good thought supplanting a bad thought. What has God got to do with that?