

JOEL GOLDSMITH - THE SECRET OF THE RESURRECTION
1958 LONDON CLOSED CLASS
Tape 4, Side 1

Good evening. Now you can see what it means when we come together more often and have opportunities for these sessions because each one of these is the same as a class. Actually there is no difference in these talks and those that are given in class, except that they are each one individual, full and complete. But you can see the cumulative power there is when you go through several months of this type of work. You can tell that when you listen to the Honolulu series or the Kailua series or Study Groups, where we were together for as many as 14 sessions, 18, 20 - all with the same group going from point to point. And what gives it its accumulative power is that consciousness is deepening all of the time, because of the meditation and because of the study that is connected with it. To some extent the same thing can happen and should, when you have your tape groups through the rest of the year. Naturally it is purely an individual thing whether or not those sessions become as valuable to you as these sessions - they can well be.

In all of our work it must be clear that "I, if I be lifted up shall draw all men unto me". That is, to the degree in which I maintain myself in meditation; to the degree that I abstain from human cares, human life; to the extent that I stay immersed in the writings and in meditation - in that degree do I attain depths of spiritual consciousness and then you who have attuned yourself, are thereby lifted up. Now, if we could be together week after week and year after year, you would find yourself making more progress with less effort - that always follows. But it is not possible ever to have a teacher with one constantly, except those few who are actively engaged in some immediate work with the teacher. And it is for this reason that there is an alternative; that is the use that the student makes of the writings and of the recordings and of the opportunities for meditation.

Now, no one could hold back my unfoldment because I was determined to have it. And instead of doing an hours' reading each day, or two hours - as many other students did, I made it my business to do eight hours of study - even if many of those hours were way into the night. So it is that no one can hold back your demonstration. Your demonstration will be at whatever level you determine to put into it. It can be a 2-hour a day demonstration,

or 4-hour or 8-hour – you’re the one who determines that. And since everyone has 24 hours, it isn’t a question of whether one has more time than another. It is a question of what one does with the time at their disposal.

There are 24 hours for each of us and each one of us have the same, either household cares or business cares; each one of us has the same family cares – it is just a matter of what things we determine we do without. What reading can we sacrifice for 5 or 10 years so as to give all of the reading time to this? How much of the radio time or the television time or the cinema time can we afford to give up and to what extent can we cut out some of our visiting – either social or family? That is for each one to determine because no one will make progress by being forced to do a certain amount of reading or a certain amount of work; the urge has to come from within the individual. That is one of the reasons we do not lay down rules as to whether students should read one hour a day or three. We supply the material but it’s up to the student to determine what degree of progress each one wants to make. And that is the student’s demonstration, not mine. I’m responsible for my demonstration; each one of you is responsible for yours.

Now, there are certain things which the advanced student should know that would be of little or no interest to the beginner. And because of the nature of our work, I would like to tell you some of these things.

The most important - I would like to call it a Secret - that I can impart to you, is the fact that **you are not in your body**. Now that may not seem, at this moment, to be of too much importance, but sooner or later you will find that it is the ultimate Secret of Life; the deepest Secret of Life, and the one that produces the greatest demonstration of spiritual living - **we do not live in our bodies! You cannot find any of us from head to toe, we are not there; nor are we bodies**. And therefore it is always wrong when feeling ill, to say “I am ill” for **I am never ill. The body may be, but not I; not I for I am not in that body to be ill. I am nowhere around where the pain or the discord is. I do not inhabit this body**.

In your higher moments of spiritual uplift, you will undoubtedly have the experience of either being about 18 inches in back of your body and seeing your entire form; and this happens frequently. Or you may find yourself standing right beside yourself. And you will know right well that your body is

standing there but “I” am standing here. These are not unusual experiences; these are very usual experiences to the advanced student. Don’t go round trying to make them happen because you won’t succeed! They have to happen of their own accord, by Grace as it were. But they will not happen while you are living the mortal material state of life. In other words, it will be in those moments when you are “absent from the body and present with the Lord” - in your moments of meditation. Please understand me clearly - do not try to make a demonstration of this nature; do not try to leave your body; do not try ever to make any occult or spiritual demonstration because it is a wrong desire.

There is only one right desire in The Infinite Way - that is to “know Thee aright, whom to know aright is life eternal.” Now there is no other righteous desire - even the desire to be well; even the desire to care for your children; even the desire to educate your children; even the desire to make your children comfortable. None of this is righteous desire. It is perfectly good from the human standpoint but do not count it as a righteous desire. There is only one righteous desire. If you accomplish that one, I can promise you that your children will be well educated, and have a good home and good health, and an opportunity to make something of themselves in life - but that will have been attained not because you desired it for them, but because you desired God enough to attain conscious union with God, or the experience of God. In the presence of God there is fullness of life, therefore you need not have any good desires for your friends or relatives or children. Just have the desire to be in the presence of God. “Where the Spirit of the Lord is, there is liberty”; so have no other desire than that of having the Spirit of the Lord; for when you have It, you will have freedom from lack, limitation, all forms of material inharmonies, discords, limitations.

Now the realisation that you do not live in your body, at first causes you when you’re in meditation to really look yourself up and down, in and out. And ultimately it will bring you to the realisation “Joel is right! I certainly am not in these knees; I am certainly not in that stomach; I am not in this chest; I am not up there in the brain. I know that I am somewhere else.” And **eventually you will begin to realise the nature of that word “I”. And you will understand why Jesus used it “I am the bread of life. I am the way, the truth. I am the resurrection”.** And you will see that you have been finitizing the word “I”. You have been

using it in a purely limited personal sense, as if “I” were an “I” separate from the “I”, which is you. As if the “I”, which is you is something separate from the “I”, which is me. Now all of the fact that some are healthier than others and some are wealthier than others, is based on that very **belief in separate Selfhood; Selfhood apart from the one Infinite Selfhood, which is God.** So you see that when you **hug to yourself this secret of the word “I”**; and when you ponder it and meditate on it and **ask yourself the question “Who am I?”; “Where am I?”; even “Why am I?”**...

There are people who really believe that they are functioning in their spiritual life just because they have uh - well they wake up in the morning and they manage to stay alive during the day and go to sleep at night and really believe that that’s living. That isn’t living; that’s a living death. Only you don’t find it out until you’ve discovered what living life is.

This thing of waking up in the morning and struggling through the day and then being so grateful to get into bed at night again, that is called by the Orientals ‘being on the wheel; on the wheel of life’. It’s like a merry-go-round. You know those things - round and round and round she goes but she never goes anywhere. Around and around but standing still. And that’s the human life that just wakes up in the morning, struggles through the day and is so happy to get into bed at night. Why is it happy to get into bed at night? Because its going to wake up in the morning and go no place either? And then all day it’s going to do things and admit at night “What have I accomplished in life? Well I struggled through and probably earned enough so that I can gain enough strength to go back to work tomorrow.”

It’s fruitless; it’s really fruitless. But there is a life that comes to the awakened soul in which life is not just a succession of waking up and sleeping, eating and drinking; in which there are delights during the day and during the night - there are experiences.

The vision of God isn’t an idle dream or an impossible dream. The life promised by the Christ “My peace give I unto thee” - that is not an idle dream; there is such a thing. Some people imagine it a round of days and nights without pain and without lack. It’s more than that; it’s much more than that. There may even be some problems in your days and nights but they’re not too important in uh... when you take into consideration the new world - that which He called “My kingdom”. How clear He was on

that subject: “My kingdom is not of this world” – not even of this ‘nice’ world! Not even if your days were filled with all happy human experiences, the spiritual kingdom isn’t even that!

The spiritual kingdom is neither lo here nor lo there. The spiritual kingdom isn’t just a lot of health and wealth. The spiritual kingdom is something that no human being can ever encompass because the human being only has the mind. And the mind of man cannot encompass the realm of God. One has to have a touch of spiritual consciousness. Some people are born with it; some people are born with a measure of it – but most of us have to cultivate it. We cultivate it with our **spiritual reading, the spiritual things we read, the spiritual things we hear, the spiritual companionships which help to lift us up – always remembering that when you are in the company of the spiritually minded, you are above material sense.** The more you hold yourself in the companionship of the materially minded, the more you hold yourself on the wheel of life – going around but getting nowhere.

Well, that of course is the first of the major secrets.

The second one is like unto it. When you have the caught a tiny glimpse of what I have just said – of your life being not entombed in your body – you will understand the story of the Resurrection. They had Him entombed, confined in a tomb, all sealed up, just like our bodies; no place for us to get out of. But when they looked He was not there, He had risen.

Human beings are entombed – this really is the true story of the Resurrection. It is the story of Christ, your Divine Self entombed in a body until you really believe you’re there. And the **Resurrection is when the realisation comes to you “I never was there. I and my Father are one. I live and move and have my being in God, not in a material concept, not in a tomb – I live and have my being in God, in Spirit. I dwell in the secret place of the Most High. I abide in the Word of God and the Word of God abides in me – not in my body.”**

There is no place in the body where you could hide the Word of God. But **the Word of God does abide in you, and you abide in the Word of God.** Now when you begin to perceive that spiritually you will be able to look at this body and say “Now I perceive that I – that very “I” that you have been meditating on – **“I” have been given dominion over this body. “I” was given dominion over everything – on earth, beneath the earth and above the earth. “I” have dominion over this body. “I” govern**

it, “I” feed it, “I” care for it – it is my possession. By realising that, I take my body out of this world where it has been at the mercy of weather, of climate, of food, of calendars that testify to the passing of time. I take my body out of the carnal mind by realising that this body is my precious possession given me of the Father. But “I” was given dominion, “I” was given charge of it – not to turn it over to calendars, to the control of winds and weathers – no, no, no! I was given it to care for.

You know if we inherit a diamond, or a jade statue, or bronze, or oil painting -we really take better care of that than we do of our own bodies. Because at least over those things we know we have dominion and we know what’s expected of us – but the body we seem to believe can take care of itself. And we let it take care of itself and it doesn’t do it very well.

The body must be cared for much more than a work of art. Only it’s cared for **in a different way.** It’s not cared for by fussing about it; **it’s cared for by ignoring it in the realisation that “I” am governing it.** “I”, **my spiritual identity is governing it.** It is my possession; the possession of my spiritual being. I don’t have to consciously worry about it or fuss about it any more than I do about breathing or digesting or eliminating. Those are things that “I” take care of unconsciously therefore **let “I” govern the entire body. How? By realising 10, 12, 20 times a day “Thank You Father, “I” am not in the body but “I” govern the body.”**

“I” have dominion over the body. “I”, the very spirit of the Lord God, is the principle and the law unto my body. **As long as I know that “I” am not in the body but govern it, I have given my body to my Divine Self for Its government. Now I don’t have to worry about it, concern myself about it because there is that part of me – the I, which I am – which is governing it.**

Once you see “I” and then see the body as it is, you can readily understand why this hand cannot give or withhold. This hand is just a hand, it isn’t a good one it isn’t a bad one, it isn’t a generous one and it isn’t a stingy one - its just a hand and nothing more, nothing less. What determines whether this hand gives or does not give is “I”. “I” am the principle; “I” am the law unto this hand – only “I”. And then you’ll begin to realise that your feet just can’t pick themselves up and start walking somewhere; they just can’t because they’re as dead as this is, unless “I” am in charge. But when “I” am in charge, the feet respond, the limbs respond – so with the whole body.

You will then begin to perceive that your body is more subject unto you than your automobile. You will see that your body can do no more of itself than your automobile can. Your automobile may be the finest make in all the world but it just stands dead until some intelligence moves it. So it is with your body. Your body at this moment, if you're not alert, is responding to the weather, to the climate, to the food you eat. Or to the day of the month or how many years the calendar says it's since you've been born. Your body is responding to influences outside of you over which you have no control, unless you have begun to perceive the nature of "I", and then get hold of this body and say "Ho! Ho! No more wandering around out here in a human world - you live in me and "I" govern you!"

I am not in the body, the body is in me. The body is within me and subject to my government and control, just the same as my pocketbook is. My pocketbook doesn't find itself wandering all over the streets and doing what it wants to do - it seems to remain completely under control. So should the body! And the body does, in proportion as you have realised "I". And "I" am not in the body, I am the law unto the body. I have been given God-given dominion over the body. **I am the substance of the form of my body.** My body is the outpicturing of the state of my consciousness, and if my body isn't looking as good as it should or feel as good as it should, it is outpicturing my state of consciousness and I must do something about my state of consciousness.

What can I do about my state of consciousness? Humanly nothing - although there are those who through psychology try to make themselves better than they are; other people try to affirm themselves into heaven - but in the last analysis you can't do it. In the last analysis you **lift your consciousness by realising that it is "I" and "I" is not a human being of limited vision, "I" is the very offspring of God, the Christ of God, the child of God - God's own Selfhood individually expressing Itself or expressing Itself individually.**

"I" is not human, "I" is Divine. "I" does not have to control the body by conscious thinking or psychological beliefs. "I" left to itself, governs the body. "I" - well "I" knew enough to form this body. Therefore "I" know enough to govern this body and maintain it and sustain it. And what is my part? Realising that truth. "Ye shall know the truth, and the truth shall make you free." What truth do you need to know? "To know Him aright is life

eternal.” And that’s how you get an eternal body, an immortal body – by knowing God aright.

How can you know God aright? **Discover your true identity.**

Learn who “I” am. Learn why the Master asked that question.

“Who do men say that I am? And then - Whom do ye say that I am?” Why did He phrase the question differently? Why did He switch from “Who do men say that I am?” to “Whom do ye say that I am?” Because He knew there had to be two different answers.

Men would just look at Him and see Him as the young Yeshua whom they knew to be the carpenter’s son, or Mary’s son, or the carpenter or the Hebrew rabbi. Because He went through all those stages. But when He asked “Whom do ye say?” He was looking for an enlightened consciousness to answer, and He got the answer.

“Thou art the Christ.”

Now any human being in this world can come up to you and tell you who you are by name or when you were born or where or what your nationality or race is. But if you ask that of an illumined person, they wouldn’t reply that way at all. They would say **“I know thee who thou art. Thou art My beloved son, My beloved child in whom I am well pleased. Thou art the Christ, the son of the Living God.”**

So do you come to a place in consciousness where you know your true identity and where you begin to realise I am not in this body, but this body is mine and I was given dominion over it. And then you begin to look upon your body, not as if it were yourself, and you will find in these next few days that all unconsciously you have been thinking that this body is yourSelf. And you’ve been identifying yourSelf with this body and this body never was you, it was yours. There could be no truth at all to immortality if this body were you.

No, there must be something besides this body, and the great thing, the great Secret that you learn – and I learned it incidentally because I didn’t like death. I must tell you that frankly, that at no time in my life did I like the idea of death. And the idea of being buried was a horror to me and the idea of being cremated was worse. And I just didn’t like it, and I just didn’t enjoy it. Maybe that’s one of the reasons I stuck so much to this work, to try to find a way to avoid it. But I know that even – even when I was in the practice and had some awareness of the immortality of life, I still feared what they call “passing on”, because “passing on” was just another name for dying and getting buried or cremated – and I didn’t like it.

And one day, I had been to the barber and had my hair trimmed and had my nails manicured; and then driving along the road something forcibly brought to my mind 'death'. And somehow as I pondered it, all of a sudden the thought came to me "You've just had your hair cut, where is it?" Well, by now it's in the furnace. "Well, that's funny - it doesn't seem to bother you any." That's right - evidently I wasn't in that hair. "And about those nails, they'd be in the furnace by now too." Yes, they're not bothering me - evidently I wasn't in those nails. No. And then I had a very, very happy feeling about that. Oh well, I'm not in the hair, I'm not in the nails - I guess I'm not in the rest of me.

And with that, came the first bit of my emancipation from the body. Because that was my first glimpse of the real truth - the absolute truth. My second came - I've told this so often that I mustn't repeat it again, except briefly - when I realised, in seeking and searching for the nature of God, I discovered that the nature of God is "I". God cannot be discovered by calling God "God" or "Mind" or "Soul" or "Spirit" or "Truth", or "Life" or "Love", because those are words 'out here' - separate and apart from the thinker. So therefore **God cannot be something separate and apart from the thinker, and when you think that over you'll find the thinker is "I", because "I" am thinking.**

Oh, now if you want to find God, the only word that describes God that isn't objective to the thinker, is "I". And then when you have that, you have the Secret of Life. For **in the "I that I am" is my supply, my opportunities, my talents, my gifts. In the "I that I am" is the Grace of God and the Law of God. In the I that - or, the "I that I am" is the embodiment - the fullness of the Godhead bodily is embodied in the I that I am. And as you perceive that, you perceive that you need nothing from anyone out here - not a thing!**

You can share with anyone and everything, and they can share with you but neither one needs it. For "I" am self-sufficient; "I" am self-contained. "I and my Father are One and all that the Father hath is mine" and that includes companionships, opportunities, art, gifts, talents, supply unto eternity - and an infinite amount of it, even to twelve baskets full, left over. All of this is embodied in the "I" that I am, and I demonstrate it in proportion as I release you; as I loose you and let you go and say "You owe me nothing, but that we love one another." That's all - but otherwise "You owe me nothing." Do you see that? Why? Because I and my Father are one and all

that the Father hath is mine. And therefore I am not dependant on man whose breath is in his nostrils; I am not dependant on the goodwill of anybody.

I and my Father are one, and that makes it possible for me - knowing that - to share abundantly, infinitely with you. And in proportion as you know it, it sets you free to share with anyone you like - in your family or out of your family - as abundantly as you wish to share with no restrictions and no limitations. And it really makes no difference whether they deserve it or not. It's your good pleasure to share. What their response is, is their own demonstration. It is my good pleasure to share this whole message that has unfolded in my life. It's my joy to carry it around the world. What reaction it sets up in those who hear it, is their demonstration. I am offering them the pearl of great price. Those who recognise it, benefit by it. Those who do not, miss it for the time being until they hear it somewhere else, some other time.

You see, I couldn't have spoken to you this way except for each one of the talks, each one of the classes, each one of the lectures - each one has been building up to this. I don't know if it can build up any further than this. That's what I thought when I read the June letter that we'd better stop writing letters because that was the end. But I find the July one is the one I meant.

And so it is I would say offhand that a teacher who voiced this lesson tonight should be willing to fold his tent and steal silently away for a few years - to give you time to think it over and demonstrate it and prove it. But evidently that is not to be, so even if the balance of our talks and classes are not quite up to this, remember you've had it! And you be grateful, because this had to be said tonight. Probably that is why I was rooted out of bed at ten minutes past two this morning until 4.30. Probably this is it.

Because you see when you understand "I", you will understand that everything is embodied in that I, which I am - even this message of truth. If it weren't embedded, embodied in my consciousness how could it flow out to you? Do you see that? It is of God; but because it is of God it must be embodied within me for I and the Father are one. Therefore **anything at all that you can conceive of as being in the Godhead, you must begin to understand is likewise in you - for I and the Father are one.** And then you'll see why you've missed the way. You've been expecting your good to come to you, and it can't. You have to

give up all desire for good to come to you and **open out a way for the imprisoned splendour to escape for you embody every bit of truth, life, love, bread, wine, water, power of resurrection – everything is embodied within you because it is embodied in God – and I and the Father are one.**

We read in scripture “The earth is the Lord’s and the fullness thereof”. Have you ever heard that and then said “Well, what good is that to me?” I have. I have. Don’t think I haven’t. I have. I used to get peeved when I would hear people say “Oh, there are no accidents in Divine Mind!” What good is that to the fellow down the street with a broken-up automobile? But I know the answer now. **The earth is the Lord’s and the fullness thereof – but all that the Father hath is mine, for I and the Father are one! And there are no accidents in Divine Mind and that makes it impossible for us to have an accident – for I live and move and have my being in God consciousness,** not in this body; not in an automobile, not in an aeroplane. Don’t ever think that you are ever in an aeroplane – aeroplanes are in you. You are never in an automobile – an automobile is in you. For you are “I” – Divine Consciousness; Infinite Spiritual Consciousness embodying within yourself all that is, since there is only one Self – the God Self.

Sometimes it’s impossible to see how that can be – how each one of us can embody all of the Godhead. It becomes very simple when I say to you that each one of us can embody 100% of morality. Do we divide morality and each of us have 5% of morals? No, we claim for ourselves the wholeness because we are either 100% moral or we’re immoral. We just can’t be a little bit. Honesty, integrity, loyalty - would you like anyone to say that you have 10% loyalty? No, 100%! How can you have 100% and I have 100%? Ah! That’s the nature of loyalty. It’s a quality of God’s, therefore it is equally ours – “joint-heirs with Christ in God to all the heavenly riches.”

Perhaps you think supply is material and that those things are spiritual. Well, don’t you believe it – **supply is spiritual too; because supply is spirit. Supply is “I”. Supply is the law of God working in us.**

The dollar bills or the pounds – that’s not supply. Those are just forms of supply. Just like this is not me – this is just a form of me. This is not me; this is a form. I am separate from the form. And so I am separate from my dollars, and you are separate from your pounds. **But you are the law and the substance unto your supply, and your pounds are just the outward**

expression. And the more you realise that you embody the fullness of the Godhead; that the earth is the Lord's and the fullness thereof – and all that the Father has is mine, the more pounds you'll have to share with others. And the more pounds you'll have left over.

But as long as you think that pounds or dollars mean supply, you shut yourself off from it. And the moment you think that supply is personal – that it's yours – you cut yourself off from it. **The earth is the Lord's and the fullness thereof - and its only mine, infinitely mine because I and the Father are one. It's my oneness with God that constitutes my oneness with all spiritual being.** Do you see that? If I were myself I would be a branch of a tree that is cut off and withered. **But by virtue of my oneness with God, the infinity of God-life is mine.** (Would you stop this for a minute and let us meditate.)

Here is another one...

Did you notice that when I had come to the end and there was nothing more, that instantly I said "Now let us turn within?" Now this is one of my own individual secrets. Whether I need a truth or a dollar – its all the same thing; whether I need a hotel reservation or a transportation reservation – its all the same thing; I turn within. **Never, never, never do I make a human move that I do not first turn within** – even retiring at night. I must first turn within to be sure that everything's clear, because there may be messages awaiting me. By turning within, I will find it out.

Waking up in the morning, the first thing is to turn within. And certainly 30, 40 and 50 times a day – turning within. **Because I of myself know nothing, I of myself am nothing, and I of my own self have nothing – but by virtue of my oneness with God. Therefore I have to turn within to that Source, and It's not within my body – It's the withinness; withinness – within the consciousness. And then whatever the next need is, I'm made aware of - and its fulfilment. So it is.**

Never forget this. We will call it our third Secret tonight. And since **we know the nature of the I that I am, and since we know that only by virtue of my oneness with the I that I am, that now I must give recognition to that by never doing a thing without turning within.** Whether I answer a letter to a student; whether I go outside on errands; regardless of what I do, I first turn within. It may only be for – well you saw how rapidly it went tonight - just long enough to stop the machine and start it again. That's how rapidly the answer comes sometimes, but not always.

Sometimes you have to sit there and wait for a little while; and then you feel the release and you go.

But the secret is – never be egotistical enough, even to go into your kitchen to prepare some food without first going within to the Father and seeing if that is the next step. Sometimes you may find yourself interrupted and not finish what you are about to do. Whereas left to your own judgement you would have gone right ahead with no consideration for the Will of God.

Nevertheless, not my will but Thine be done. Ah! Those are nothing but words unless they are carried out by actions, and they are never carried out by actions unless **we turn within over and over and over and over again during the day and night, to find out what is the Will of the Father.** Not just when we're ready to be crucified – always. And **the only way we can know the Will of the Father is to shut out this world of sense and turn within.** **Nevertheless, not my will but Thine be done; or Speak Lord, Thy servant heareth.**

Now, let us remember that we know something now that we have not heretofore understood. We know the Secret of the Resurrection; we know that that entire story was to show us how the imprisoned(?) which **seems to be locked up in this tomb of human experience and human body, really isn't there.** **When spiritual illumination comes it discovers that I never was there because I am risen.**

Thank you for tonight. You have a tremendous, tremendous lesson between now and when class begins. Thank you.