

REMOVING THE VEIL¹

A talk by Joel S. Goldsmith, given on July 14, 1963
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Good afternoon. Almost everybody comes to the study of The Infinite Way for the “loaves and fishes.” Only rarely does anyone come to learn the truth of life; but sooner or later those who remain in this message are forced into making a decision: “*Choose ye this day whom ye will serve,*”² God or demonstration—seeking God, or seeking through God to get more and better human good. As we seek and discover the kingdom of God, things are “added unto us” on the spiritual path, but by then we are no longer interested in the things.

We learn that Moses put a veil on truth and Jesus Christ removed it. But remember, if Moses placed a veil on truth it must have been unveiled when it came into his possession or awareness, and of course it was. Truth had been revealed in Egypt and because of this, Egypt knew centuries of great prosperity and experienced the discovery of great natural laws. Moses received his earliest training in Egypt and, while he did not receive truth there, eventually he was turned in the right direction so that truth could be revealed to him at the right moment. Because it was revealed, it enabled him to be the means through which the Hebrews were taken out of slavery and brought into the promised land. He veiled the truth from the people, perhaps because of some early experience in trying to reveal it, or because his Egyptian training had convinced him that truth should be veiled.

Many Hebrew prophets between Moses and Jesus discovered the truth, but there is no known record of any of them—with the possible exception of Isaiah—making an effort to reveal to the people the secret. Jesus removed the veil, and he was crucified for it. Authority, whether in the church or in the government, did not rest well if the people knew the truth.

That condition does not exist at the present time. The church today is as eager to know the truth as the people are. It is very much aware that at the moment it has not found truth, and so we witness many attempts on the part of the church to seek out and discover the truth in order to incorporate it into their teaching. No longer do they feel, as it was felt in the early Hebrew synagogues, that it is dangerous to discover and teach truth. I also believe there are officials of many governments who are seeking truth. In order to lessen the burden of government, they would be happy to have their people learn even a small amount of truth.

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² Joshua 24:15

Jesus unveiled the truth, and then it was veiled again and has remained so, except in isolated instances and with very small groups. Egypt knew this truth several thousand years BC. Gautama the Buddha revealed this truth, but it was again lost while he was still living on earth. Approximately seven hundred years later, Shankara rediscovered the truth in Buddha’s teaching and revealed it in what is called Advaita. The only remnant of this teaching today is in one ashram located in India. This ashram is dedicated to the Advaita and can safely be called the depository of unveiled truth. Jesus discovered the truth and unveiled it, but it was lost rapidly after the crucifixion. About one hundred years later, John rediscovered it and revealed it in the Gospel of John.

About one-half of the Protestant authorities are in favor of removing the Gospel of John from the Bible. The truth is there, but they cannot recognize it. Why? Probably the saddest revelation that has to be given to man is that truth can never be learned through the mind. Truth must be discerned through spiritual faculties. *“The natural man receiveth not the things of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”*¹ Therefore, without spiritual discernment it is impossible to read either the Gospel of John and understand its unfoldment, or the Advaita and comprehend its meaning. It is like reading the story of Jonah being swallowed by the whale. One must either be a superstitious fool and believe the story or be a skeptic and refuse to accept it. This is the way of the human mind which says, “I must believe it” or “It is too stupid for me to accept.” However, if you approach that same story with spiritual vision, you will discern that Jonah was swallowed up by the darkness of his own disbelief or unbelief. Likewise, unbelief would throw us into a very dark hole of Calcutta. Think where you would be if you were in disbelief of the truth of being, and then you will be able to understand that story.

We are beginning to read books and hear sermons by ministers and bishops indicating that there is no devil; that there is no such God as the church has presented; and that it is nonsense to pray to a spiritual God for material things. Spiritual vision has entered the church and is beginning to reveal the spiritual things of truth. Let us ponder some of the messages of Christ Jesus: *“My kingdom is not of this world;”*² *My peace give I unto you, not as the world giveth;”*³ . . . *Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.”*⁴ Think of those combined statements and realize how, if you want to know the unveiled truth, you must first abandon all thoughts or prayers for your life. You must stop seeking material things. Everyone in the world is seeking peace. What kind of peace? They are seeking the kind of peace that this world can give—an absence of war, a greater amount of dollars or properties, a happier family life. Yes, these are the elements of peace that the world is seeking. If you want the unveiled truth, that is *not* the Christ-peace, nor is it the peace that truth can give. *My Peace* is of an entirely different nature. *My Peace* is something that you cannot know or desire with your mind.

¹ 1 Corinthians 2:14

² John 18:36

³ John 14:27

⁴ Matthew 6:25

Or let us take this: “*God is a spirit, and they that worship him must worship him in spirit and in truth.*”¹ If you are seeking the unveiled truth, you must ask yourself this question: “How do I worship in Spirit? How do I pray spiritually?” You will see very quickly that worshiping spiritually or praying spiritually has nothing to do with the things of this world or the ways of this world. The woman at the well of Samaria says, “*You Hebrews say we must worship in Jerusalem.*” To this the Master replies: “*Henceforth you will not worship in Jerusalem or in holy mountains.*”² If you want the unveiled truth, you must ask yourself, “Where shall I worship and where shall I pray?” Eventually you will discover this: Since the kingdom of God is within you, your praying and your worshiping must be done there—within you. This takes our attention away from the outside world, and it takes our attention away from the things of this world. It also eliminates all human saviors or masters and makes of them teachers and way-showers. In other words, we have discovered that they are not necessarily the holy ground but, “*The place whereon thou standest is holy ground*”³—within you.

Eventually you will come back to that which was taught in Egypt, that which was discovered by Moses, Gautama the Buddha, Jesus of Nazareth, and Shankara, namely, “*I AM that I AM.*”⁴ This is the teaching that you will find all the way from Egypt right up to Shankara and repeated since then by every mystic. I AM. I AM that I AM—I and my Father are one—God the Father, God the Son—one.” And so, you have revealed to you why you must go within—within you.

If you are to worship in spirit and in truth, you must worship the presence of God that is within you. The presence of God *is* within you. The Master not only discovered the presence of God within himself and within his disciples, he discovered it in the woman taken in adultery, and he discovered it in the thief on the cross. There is no one exempt from the relationship of oneness. “*Thou seest me thou seest the Father that sent me.*”⁵ If you have spiritual discernment, if you are seeing through spiritual eyes, you will know “The kingdom of God is within me.” If you ever discover this, it will be only one further step to the realization that God has no stepchildren. God has no illegitimate children. Therefore, God must be within all—sick or well, rich or poor, educated or uneducated. Where you are *now*, the kingdom of God is already established within you.

In the Hebrew teaching, God is often referred to as “Father,” and Jesus carried over with him this Hebrew teaching. So we still find God referred to as “Father” in the Christian teaching, and the Master did not consider it unseemly to reveal: “The Father dwelleth in you.” This statement must have puzzled you many times, because it really does not mean “father” in any way that we can possibly imagine. The Hebrews thought of God as Father because their concept of God was a punishing and rewarding father—the disciplinary principle of a human father. Father must have had another meaning for the Master because he had discovered the truth that God does not punish and God does not reward. “*As ye sow, so shall ye reap.*”⁶ In the Hebrew faith, it was taught that we must commit a sinful act in order to be

¹ John 4:24

² John 4:20-21

³ Exodus 3:5

⁴ Exodus 3:14

⁵ John 12:45

⁶ Galatians 6:7

punished, but the Master carried it a step further. He taught that even to entertain a thought of sin was to commit a sin. In other words, to entertain thoughts of adultery was as sinful as to commit an adulterous act; to be angry with one’s brother was as sinful as to commit murder; and so he gave birth to a clarification of karmic law. In other words, it is not only what you do, but what your inner propensities are. This later led to “Thoughts are things,” because on the human plane, thoughts do have a way of becoming tangible form.

The Master knew from teaching in the monastery and by his own inner revelations that “The kingdom of God is within you,” but he was also taught in the monastery and within himself by revelation the name of the Father. The name of the Father had been known to Moses, but Moses did not reveal it to his followers. Only the high priests were permitted to know the name, and this, of course, is what constitutes the veil. The veil is always on the truth as long as you do not know the name of God, and the veil has been removed once you discover the name of God, because this discovery requires spiritual discernment. It is impossible to read books and discover it, even though it is there. Certainly, it is in the Bible from Moses to Revelation, but few have discovered the name of God in it. The reason is that it is veiled. The name is not veiled; the veil is in the mist that covers the eyes, and this veil can be removed only through spiritual discernment. And so, the entire secret of life is the name of God.

*“To know him aright is life eternal,”*¹ so if you have not found life eternal be assured you have not “known him aright.” Jesus was crucified for revealing the name of God to his disciples and apostles, and probably to many of those in the multitudes. Today we will not be crucified for taking the veil away, but neither will we attempt to perform that service for the world. That will be done only for those who are drawn, only for those who in some way are led to where it is being revealed. There will be no more “walking up and down the seashore inviting everyone to listen.” That day died with Christ Jesus. Whenever truth is unveiled, be assured it will be done without advertising or fanfare, and it will be given only to those who seek it. Of course, they would discover it for themselves, because no one who ever decides to seek truth ever fails to attain it. This does not include all those who have come to metaphysical teachings, however, for those who have “sought the loaves and fishes from truth’s table” have not received it.

At the well of Samaria, the Master offers the woman water, saying: *“Whosoever drinketh of the water that I shall give him shall never thirst again.”*² But he does it in a strange way: “I am not offering water to you but if you ask me, I will give it to you.” Later his disciples came to him at the well of Samaria and, noticing he had not eaten a meal at noon, said, “Shall we go to the city and get thee some meat?” *“No, I have meat ye know not of.”*³ At another time: *“Know ye not, thou seest me, thou seest the Father that sent me”*⁴ for I and the Father are one. And again, *“Before Abraham was, I am.”*⁵ I know I am going to be crucified and leave you, but still I am going to say to you, *“I will be with you even unto the end of*

¹ John 17:3

² John 4:14

³ John 4:32

⁴ John 12:45

⁵ John 8:58

the world.”¹ Jesus knows he will not be with you unto the end of the world, but “*I Am the bread, and I Am the resurrection.*”² And so the Master reveals that this God whom he has declared to be within you, this Father whom he has declared to be within you, has a name, an identity: “*I have meat the world knows not of.*” “*I can give you water, drinking which you will never thirst.*” “*I will never leave thee nor forsake thee.*” Is there any presence or power but God that could utter such a message? Could anyone but God say to you: “*I will be with you even unto the end of the world*”? Could anyone but God give you “*living meat and living water*”?

When you learn this identity and the veil is removed, something very sacred comes into your life. It is something which, because of its sacredness, you will want to keep holy and secret. It is something you will never reveal to the ignorant or to the gross—you will never “*throw your pearls before swine.*” Instead you will regard it as a treasure for which you can well afford to give up all you have. Many people really believe that truth should be free, but the Master did not think so: “*Sell all that you have for this treasure. Leave all, even if you must leave father, mother, brother, sister.*”³ It is worth it; it is greater than Aladdin’s lamp.

When you discover *I* in the midst of you, there is no wishing or praying to be done. There is just a life of thanksgiving. It is never necessary to ask for anything you need, because the nature of *my* kingdom is omniscience, the all-knowing. It needs no assistance or help because it is omnipotence, and it is not necessary that you go anywhere because it is omnipresence. “*Here where I am, without taking thought, I am in God. I and God—God and I—one.*” This kingdom is within you, and a king is never outside of his kingdom, and God, being omnipresence, cannot get outside his kingdom because there is no way for God to escape out of you. He is locked up tightly because of oneness, and that one cannot be divided. It is invisible, indivisible, inseparable, but one—and *I* is that one.

Therefore, to worship in spirit and in truth, to pray the prayer of the righteous man that availeth much, means to go within, but leave all desires outside. We are not going into a merchandise mart. We are going in to tabernacle and commune with the Father within. And if we are wise, we will do this many times each day and night. Ten seconds to a minute or two is sufficient. And then as time passes, we discover we are going within for two to three minutes, and later for longer periods. But at present it is enough if, twenty times a day, I can just close my eyes and realize, “*Thank you Father, Thy presence is with me.*” That is worshipping the Father in spirit, and that is praying; that is acknowledging the Father in “*all thy ways.*” You have really summed it all up if, occasionally, you have looked down in the area of your chest and said, “*Thank you Father, for Thy omnipresence,*” or “*Thy omnipotence,*” or “*Thy omniscience.*”

“*Acknowledge him in all thy ways.*”⁴ To awaken in the morning and remember “*God made this day,*” is really turning the day over to God. “*It is not my day with my problems. No, this is the day the Lord has*

¹ Matthew 28:20

² John 6:35 and John 11:25

³ Matthew 19:21 and Luke 14:26

⁴ Proverbs 3:6

made, and as far as I am concerned, Lord, you can run it.” Then at breakfast: “Thy grace is my sufficiency. Thy grace put the cattle on a thousand hills and provided the iron and the coal and the diamonds and the pearls. Thy grace put birds in the air and fish in the sea.” This is “acknowledging him in all thy ways.” And when leaving home: “Thy presence goes before me.” That is all that is necessary to remember that God has gone ahead to make the crooked places straight and to prepare mansions.

As this practice becomes second nature, you are ready for a further step, a step that can lead to a wonderful change of life. It is a step whereby we no longer live by might or by power but by *grace*—where we live without taking thought; where we live by *thy spirit*. That step entails this: You must find a period of the day, either early in the morning or after your family has retired at night, where you can sit down and quietly and peacefully realize: “The Father within me, the *I that I Am*, can teach me, instruct me, guide me, lead me, protect me, speak to me—all through the still small voice.”

Let me tell you something about yourself: This *I* that is within you was there before you had a form, before you had a figure. It sent you forth into expression. You would have been aware of it from the moment of conception, had your parents known enough to realize: “We did not conceive this child. It was God’s grace,” and had they confided to you during the nine months: “You are coming forth as a gift of God and God will *always* be in the midst of you. Therefore, do not violate God. Remember even before you are born, omniscience is in the midst of you and always will be. It is this very *I* of you, unborn child, that is sending you forth now on a journey into this world whereby God may show himself forth as you. It shall be your function throughout life to let God function through you, and you can only do this by being still and receptive, acting according to God’s will.”

In this way you would have come forth not a creature, but the child of God. In other words, the entire generation of mortality is done away with. As matters now stand we must “*put off mortality and put on immortality*”¹ because of the religious ignorance into which we were born. So now we realize: “*I* in the midst of me sent me forth into expression. This presence within me is responsible for my being on earth, and the only reason I have had problems is because I have been trying to run my own life according to how I was taught.”

I begin to die daily the moment that *I* begins to be born within me, the moment I acknowledge: “*I* within me, in the midst of me, is God. No wonder God is closer to me than breathing, because *I Am* is God.” Do you not see why in the 15th chapter of John it is found: “*If you let Me—the I—abide in you consciously, and if you abide in this word, you will bear fruit richly.*”² Do you not see why “*If you do not acknowledge I in the midst of you, you are a branch that is cut off, withers and dies*”³? This should clarify for you also why obeying the Ten Commandments will never get you into heaven, but living in the consciousness of *I* will always prevent you from breaking any of the Ten Commandments. That is the mystery of Godliness, of goodness, when you can say with the Master: “Do not call me good. The Father is living my life and God’s life includes no propensity of evil. As far as I am concerned, the *I* is living its

¹ 1 Corinthians 15:53

² John 15:4-5

³ John 15:6

life through me and it is not good and it is not bad. It is immortality, divinity, perfection.” That is where you reach the place of neither good nor evil—just God, Spirit, Being—without any qualities.

And so you see why, in the 5th chapter of Matthew, the Master has cautioned us to pray in secret where we are not seen of men. We are not to seek praise for praying, because praying must be something very sacred. Prayer is only concerned with how you and God get along together. It is the same reason the Master gave for being secret about your benevolences. If *you* are being benevolent, then you are really being self-righteous. Realize: “The good flowing through me is *God* in expression, and I can take no praise for this. Therefore, I *let* God express God’s will and God’s way through me.” All of this is possible only when you have discovered the name and identity of God, and the very location of God’s kingdom. Remember that your neighbors would never understand this.

Think how it changes the nature of your prayer when you stop looking out or up. Close your eyes and gently, “look down within,” and *feel* “Right here, closer to me than breathing, is the very source of everything I shall need in my outer life. There is even the “good pleasure” to give me the entire kingdom.