

1961 Los Angeles Closed Class
Joel S. Goldsmith
396B - From the "I"

Q: Is "being" and "consciousness" synonymous?

A: I don't know the answer to that, frankly. Because the word "consciousness" itself has so many different meanings, and I presume the word "being" has too—and so I do not know how you view the word consciousness. One thing is certain, one couldn't be conscious without being—in fact we just said being conscious. Now whether being is consciousness or not, or whether consciousness is being—is something for you to decide within yourself. One thing is certain, you know right well you are being, you know right well you are living, you can't question that. One man did one time, when I asked him the question "are you alive?" He said, "I don't know." And I said, "Well then I can't teach you, because you may be dead and not know it."

But we aren't of that mind. We do know that we are alive, we do know that we are being, and we know something else: we know we are conscious. And it will only be one step further, and this will have to come through your contemplative meditation, you will have to come to the realization that you are consciousness. Not only you are being, and you are alive, and not only that you are conscious—but that you are consciousness. That must come to you.

Now, going back to this contemplative meditation, and this contemplating God. A question comes to thought, after the question, "What is God?" I'm thinking about the many explanations of God and the many names of God that we know. And the question arises, "Is God love?" because there is a statement "God is love." Is God love? We are now in meditation, we are now contemplating, "Is God love?" Well, let me ask myself this question, "What do I understand by the word love, what is love?" The first kind of love I'm thinking of is the affection that may exist between parent and child or man and wife or families or communities. Is God this love? No, for that love is changeable, that love may be love today and hate tomorrow; that love may embody confidence today and doubt and suspicion tomorrow. No, no, no, there is no element of human love, regardless of how sublime it may seem to be, that is God. This I know, this I am convinced of—God is not love if love is anything that has to do with human affection on any level. And God is not in that kind of love, and love is not that kind of god—not the kind of god that is God. So, God is not love in any sense in which I know love.

Is there a higher sense of love? Is there a higher sense of love than the human love? Well we might say, our love for God. That wouldn't satisfy me either, because why do I love God? Have I just received a favor from God? Am I expecting one? Why do I love God? As a matter of fact, do I love God? How can I love God? How can I love a God whom I do not know? How can I love God, who's supposed to be responsible for these—what do they call them in the insurance policies—"acts of God, acts of God." Do you love this God who sends the airplanes into the sea, wars on earth; do you love this God that doesn't answer prayer? No. I don't think, I don't think that kind of love is God either.

Is there any other kind of love? Well, how about God's love for me? What evidence do I have of God's love for me, or man? I don't know. I wouldn't be here in this inner contemplation if I knew God's love for man, if I knew it as an absolute fact. If I knew it, I wouldn't be in this inner contemplation. I'd probably have a reason then to say, "Yes, God is love, God is God's love for man." Oh well that opens up something to me: God is God's love for his creation; God is manifest as his love for his creation. Perhaps that's true. Once I get to see the nature of

spiritual creation, I'm sure that that's true. Once I perceive spiritual creation I'll know that it's God's love that is maintaining that creation. So, in that sense I think I have found that "God is love."

Q: Is God "mind"?

A: No, that's one thing I'm sure of, that at least I can be positive of—that God is not mind. How can I know that? Because mind can be good and mind can be evil, but God can't. If there's anything I'm sure of at all—that the two powers, good and evil have no relationship to God. If there's anything I'm sure of at all, it is that *God is too pure to behold iniquity*. And, so it is that a mind that can think good one minute and evil the next minute, a mind that can plot evil—even while doing charity, a mind that can think evil even when doing good—no, I don't believe that God. In fact I know that God is not mind, I'm convinced of that. How about mind with a capital "M?" Now, how do I know anything about mind with a capital "M"? The only mind that I'm aware of is the mind of man, and I'm not going to accept that as God.

Isn't it possible for there to be a mind that is God? Now that's a good question. Is it possible for there to be a mind that is God? Yes, but it's a higher sense of mind than we have on earth. What kind of a mind would it be? Scripture tells us: *have that mind in you which was also in Christ Jesus*. Well, now, let's look at that mind that was in Christ Jesus. That mind healed the sick, raised the dead, forgave the sinners, never judged, never condemned, fed the hungry, visited the lonesome, comforted the widow, visited those in prison. That mind I'll accept as God—the *mind that was in Christ Jesus*. The mind that never judged, never condemned, never blamed, always forgave, the mind that raised up the sick and raised up the dead and raised up the poor—that mind I can accept as God. Then I say, "there is a mind that is God, and God is mind, but only the mind which is unconditioned by the powers of good or evil. The unconditioned mind that is an instrument for God's grace, I accept as God."

Can this be my mind? Yes, indeed it can, when I have been purged of criticizing, judging, condemning, avenging, lusting, being greedy, unmerciful, unkind, unjust. Can my mind ever become that way? Yes, by the grace of God! I cannot through psychology develop that kind of a mind, but I can, when touched by the grace of God, find that the discordant elements of my mind are dissolved, and I am left with that pure mind which was in Christ Jesus, which is the mind of God.

But now, in this contemplative meditation when I have had revealed to me from a source within myself, this pure mind, I have also been shown more of the nature of God. For now I know that the nature of God is such that it does not punish, it does not hold in condemnation, it does not avenge. Ah, now I see a God who is love, and a God who is mind.

You see there is room for months and months of months of this type of contemplation. And, when I come to a part of this inner contemplation—I all of a sudden become aware of a mystery, or a miracle you might call it. Where is this knowledge of God coming from; how am I receiving, and from what source am I receiving this knowledge of God that is unfolding to me in this inner contemplation? And do you know something, that in one of those meditations it is revealed to me that it is coming from myself. It is coming from the depths of my own withinness, from the depths of my own being, and all of a sudden the great mystery is cleared up. I see now why *I and the Father are one*. That I, Joel, am actually one with the source of life, and that is why Joel is receiving from within this hidden wisdom, which Joel of himself never knew. But Joel's real identity, real selfhood, the Father within him, the Christ of his being, the divine Sonship of him always had this wisdom, and always has been here where I am.

Even in the days when I was in another world, in another dimension, in another consciousness and didn't know it, this hidden fourth dimensional self was right where I am. And at any time that anyone would have sent me on the path of contemplative meditation they would have led me back to the kingdom of God within myself, and to the realization of my oneness with God—the realization of my oneness with the Father within. And I could have saved so many years and so much pain and so much misery by this discovery. Except perhaps for one thing—a lack of readiness, or a lack of willingness to see these traits of humanhood disappear; to be willing to give up this desire for revenge or this desire for fame or this desire for something or other.

So that, at least in its right moment, the discovery was made. There is a hidden source within me, there is a fountain of wisdom within me, there is a fountain of eternal life within me that continuously renews me. When I was a branch of a tree that was cut off from this source I was withering; I was coming toward the age of three score years and ten—terrible place to get to, awful place, ask all the youngsters and they'll tell you how awful it must be.

But, I'm sure we won't find it to be such, once we are fed from that inner source; that inner life, that inner joy, that inner stream of renewing life, that life which renews us day-by-day when we are the branch of a tree that is consciously one with the tree, consciously one with the tree. And through this inner contemplation I have discovered, "the mind that was in Christ Jesus" is my mind when my mind is not concerning itself with good and evil; when my mind is unconditioned and free, receptive and responsive to that which flows from the Father within; when I'm not making up my own mind, when I'm not making up my own judgments, when I'm not making up my own decisions. When I am the unconditioned mind, attuned to hearing the still small voice, then my mind is *that mind which was in Christ Jesus*, and forgives me, and wipes out *the lost years of the locust*, forgives me my sins, overcomes the effects of the calendar, gives me wisdom, strength, provides me with the instruments for living, the associations—All that is necessary flows forth from this unconditioned mind of me, which is God—my mind when it is free; from its own concepts or the world's concepts of good and evil; when I no longer judge by appearances, when I no longer judge by what men and women accept as true, but when I allow my judgments to be influenced by the impulse that is within me, the source of me, when I have learned to turn within, and receive judgments. And usually the judgments are: *this is my beloved Son, in whom I am well pleased*. This is the child of God, this is God's image and likeness, this place is holy ground.

In pursuing this inner contemplation, very often thought reaches a stage where it cannot go any further on a particular line, where it comes to a dead stop. And that is the time for ceasing from contemplative meditation; that is the time for letting thought be still, opening the inner ear and adopting the attitude of *Speak Lord Thy servant heareth*, and letting the flow come from within. Now, don't look for signs, don't be concerned whether or not you hear anything or see anything or feel anything, because that really is of minor importance. There are times when you will distinctly hear the voice; there are times when you will receive an impression as to what is right to do; there are times when you will be given a deep breath or a sense of release within, and you'll know that all is well without knowing why. But do not be concerned if those things do not take place, because your function has been to have the contemplative meditation, the period after of waiting for that still small voice, and then going about your business in the realization that you have opened yourself to it. You'll find that it very often happens that we meditate, we open, and nothing seems to happen. And then later we're taking a shower or we're cooking or we're eating or we're walking down the street and something pops right into our mind out of the blue, and we

know that in that moment the prayer of an hour ago or a day ago is being answered, the meditation is being fulfilled.

So do not be concerned if the answer does not come at the moment you expect it; do not be concerned if it never seems to come. Just realize this, that as long as you are practicing the contemplative form of meditation, and giving yourself the few moments afterward for an inner wisdom, you are reaching the source of your being, which is within you. This is the important thing, to know that the source, the fountain, the stream of life, is within you. And that it is flowing into you and out from you and through you, permeating your being, permeating your affairs, permeating your relationships. So that it is literally true what Emerson says, “That what you are shrieks so loudly I cannot hear what you say.” In other words, even when you’re saying nothing, even when you’re walking the streets, something about you announces what you are, or who you are, or what your state of consciousness is.

For a moment close your eyes, and in closing your eyes, don’t close them tightly. I mean by that don’t squeeze, don’t press, don’t have a mental pressure on your eyes, or on your eyelids. Close them gently but completely so that you’ve shut out the light, and look straight ahead of you, into the darkness. Don’t try to see anything, just look ahead. And without moving your eyeballs, glance to the left. Don’t move your eyeballs, don’t turn your eyes, come back to the front, glance to the right and come back to the front—without moving your eyeballs. If you didn’t succeed try it again, just a quick glance to the left, front, quick glance to the right, front—without moving those eyes. And in this you have demonstrated, one of the deepest spiritual truths that have come down to us, from the ancient wisdoms: I am not the body—I am *I*; I do not see with my eyes, but I see through my eyes. There is an *I* separate from body, which is not confined within the body. When you glanced to the left, that was *I* who glanced to the left, I whatever your name may be, and *I* glanced to the right. And it had nothing to do with my eyes because my eyes were facing forward. Yet there is an *I* that could look to the left and could look to the right, and yet not be the eyes.

Keep your eyes closed, and lift a finger, any finger on either hand, just lift a finger. Lift a finger on the other hand. Who did that? The finger or I? I did that, I am not the finger, I am *I* and I lifted the finger; I lifted the finger, I lifted a foot, I lifted another foot. There is something here now, which I recognize as I, myself, and I myself am governing my body.

In this sense of looking to the left or right or forward, in the sense of lifting a finger, or a foot, I consciously governed the body. And now here’s the secret: the same *I* that governs the actions of my hands and of my feet—that same *I* is governing the action of my heart and liver and lungs. So that my body is not governing me, I am governing my body—only in this sense, I need not do it consciously.

Now, the body gets out of order, we call that disease. But the reason for that disease is that I am not governing my body. I am allowing food, air, the belief about climate, the belief about germs; I am allowing belief to govern my body—I am accepting the belief that there are laws, influences, conditions, which govern my body. Whereas, I govern my body and I do it without taking conscious thought. *Take no thought for your life*, or for your body, but realize this, and realize it at least once every day: I govern the body; the body does not govern me.

You know when a person steals, without consciously volitionally doing it—it’s called “kleptomania.” And that’s a condition where a person has no control over what their hands are doing. That’s a sad condition to get into. This lack of control brings a lot of trouble to people, allowing their bodies to do things that they in their right mind would never permit their bodies to do. All of which could be avoided if this lesson is taken to heart, for this lesson will help to

awaken your soul faculty. Once you know that *I* govern my body, I do not have to tell my blood to circulate, or my heart to function—as I would tell my hands what to do or my feet. For *I* is the divine selfhood of my being, *I* is that Son of God which was proven through Jesus Christ to be the healer of the body, the controller of the body, even the raiser of the body from the dead, even the resurrector of the body. *I* am the resurrection. *I* am the health of my body, *I* am the wisdom of my mind, *I* am the life unto my being, *I* am the way and the truth and the life, *I* am the bread that feeds my body, *I* am the wine and the water that feeds my body. And I do not do it by taking thought, I do not do it by consciously directing it, I do it by knowing the truth, and the truth is: *I, and my Father are one and where I am God is*, and God and I are embodied in this *I* which governs me and my business and my body. This *I* which uses the body as an instrument, as a vehicle. *I* is the law unto my body.

The reason this opens the spiritual faculties is this: it heals you of the ignorance that the control of your life and body is external to yourself, or dependent on human modes and means. Whatever human thing is necessary for your experience, will be drawn to you by the *I* of your being, just as the life of the tree draws through the roots whatever is necessary from the soil, from the rain, from the sun. So the life which is named *I* governs my being and my body, without my taking thought. I cannot by taking thought change a white hair to black; I cannot by taking thought increase my stature. And if I need not take thought for those things, why should I take thought for anything? And yet, whatever thought is necessary for me to have for any purpose, will be given to me without my taking thought. I will merely be receptive and responsive to the thought which flows from the *I* within my being, the *I* that I really am.

To close the eyes, and realize “I exist, I am,” is to realize there is an “I.” And you see the body becomes still, and the body becomes the servant, the instrument of the *I* that I am, and it is subject unto me without taking conscious thought. To know this truth is life eternal! Why? *To know Him aright is life eternal*, and the moment you know that *I in the midst of you am He*, *I in the midst of you am God: Be still and know that I am God*, and then let the body reflect or express whatever this *I* unfolds. Relax, relax, and let the body be subject unto the *I* that I am: *To know Him aright is life eternal*. Who is this “Him”? “I am that *I* am, I am that!” And the *I* that I’m talking about, is not this conscious thinking, conscious planning *I* that knows good and evil, but the *I* that functions when I am not knowing good and evil, when my mind is unconditioned: embodying no judgments, criticisms, condemnations—when my mind is free.

I in the midst of thee am mighty. Then be still, be still, and know that *I* is God—and let God function your experience through grace. Not by might, not by thought, not by power but by My spirit, by relaxing in me. *Thou will keep him in perfect peace whose mind is stayed on Thee*; who is stayed on the realization: “the Father is closer to me than breathing, nearer than hands and feet”—even *I* myself, even *I* “the truth of my being.” Only remember this: spiritual teaching is secret, because spiritual teaching is sacred. And the reason is, that spiritual teaching cannot be accepted through the mind; it can only be accepted through spiritual discernment.

I am sure, that because you were led here not by human means, that you also have been given the spiritual discernment to realize and feel the truth that has been unfolded. If I had advertised for you to come, I would not have that feeling about you. And therefore, I would not say this that I have said tonight to your parents or your children or your brothers or your sisters or your aunts or your uncles. I would say this only to you who are of my own household, you who are of my spiritual household. And how do I know you are? Because you were drawn unto me by spiritual means, without human help.

So I know then, that you have the spiritual discernment to feel the rightness, to hold it secret, to hold it sacred until you yourself are so completely manifesting it, that it will be seen by the effects in your life that you have the truth. And never, never, impart this to another, except when they have brought themselves to you humbly for instruction. This cannot be given to anyone argumentatively; this cannot be given to anyone in discussion. This can only be given to those who come to you as you have come to me. Even while not voicing it audibly, your very presence here is an acknowledgment that you feel that I am a teacher with something to teach. When someone comes to you in that same humble spirit: acknowledging that by your life, by your consciousness, you have demonstrated that you have something, and they ask you lovingly, humbly, gratefully to share it, then share it, but not otherwise. Because you will be giving your pearls unto the unprepared thought; you will be giving spiritual wisdom to the human intellect, and it will throw it back at you, just as it threw it back at Jesus Christ and every other spiritual light who has tried to give it to the outside world.

Spiritual teaching will never again be given to the world, or to mankind. Spiritual teaching from this age onward, will only be given to those who seek it, and who seek it from a source whereby it may be given. In other words, as we have come together, sometimes in a large class like this and sometimes in small classes of 2 or 3, and sometimes only one: this wisdom is imparted, it is imparted sacredly, as the result of more than 30 years of devotion to the seeking of God, the realization of God, and the sharing of these secrets of God. And it is given with this knowledge, that everyone who closes their eyes and feels that there is an *I* within their own being, an *I* that lives, an *I* that lived before Abraham was, an *I* that will live unto eternity, an *I* that will live even when the body has been given up; these will realize then that I go unto my Father, I go to a place that is prepared for me. I go to the divine consciousness in which I permit no judgment, no criticism, no condemnation, no punishment, but only the forgiveness which is of God, the love which is of God, the wisdom which is of God. How do I know that this is there? By an inner stillness and silence, through which wisdom imparts itself to me and through me, as it will within you, and through you.

Q: That leads us to this question, about the evolving consciousness: Must we screen out harmful stimuli?

A: No, we do not screen out harmful stimuli: we hold our consciousness to truth, we abide in truth, we contemplate truth, we ponder the spiritual wisdom of scripture, and we find, that *nothing can enter that defileth or maketh a lie*. As long as "I am still and know that I am God," how can anything enter that defileth or maketh a lie? As long as I know that you are the same life that I am, you are the same spiritual being that I am, and I know that whatever human fault you have is no part of you, it's a part of that carnal mind which is a belief in two powers. How then, can evil come into my mind? I don't have to screen it out; I have to keep my mind stayed on God, on truth, on love, on spiritual wisdom. And bit by bit, the false appetites, the false lusts, ambitions; these fall away, I haven't screened them out. And this brings up too a very important part of our message and our instruction, to our practitioners and teachers: don't correct your patients and students in the sense of telling them how to be good, or how to be loving, or how to be patient. Rather impart this Spirit of God and let it bring about the transformation or reformation. Let us not use psychological means to make people better. Let us meditate; contemplate the Spirit of God within us . and let that be the purification of their being.

I remember my first experience of illumination, when sitting in meditation. The man with whom I was meditating was ... well he knew nothing of my faults, knew nothing of my sins or failings. And so, there was no way for him to humanly try to improve me, all he could do was sit

in an inner contemplation of God. But the effect on me was such that it ruled out of me many of these human failings. Never did I have to screen them out, never did I have to move them out by trying to be better, or psychologizing myself—it happened in that meditation, that the Spirit of God that was realized was the cleansing agent. Therefore we need not screen evil out of ourselves, all we have to do is be an instrument for the Christ; all we have to do is open ourselves to the realization: *I* within me is the mighty God power, the *I* of my being. *Be still and know that I am God.* And in our meditation, the Spirit of God will touch us—and it will be the purification, it will be the adjustment or law of adjustment, or whatever is necessary to lift us from our humanhood, into our spiritual Identity.

And of course this brings about an answer to this question on sharing. Of course, who could be imbued with the Christ, who could be imbued with the Spirit of God, and not feed the hungry or heal the sick or forgive the sinner; who that has ever been touched with the Spirit of God has been able to withhold anything from anyone? It isn't a question of whether we should be charitable; humanly, everyone should be charitable. But, there's no use of telling that to the human race, they'll still put their dimes in the collection plate; there's no use of telling people they should be grateful—they'll still think that giving away a quarter or a dollar is being grateful or charitable; there's no use telling the human race that it should tithe—it won't.

But when the Spirit of God touches you—that is when benevolence pours through, that is when gratitude and love and sharing and benevolence pour through. But it isn't because we've become charitable; it's because we've become instruments of God or, what shall we call it—middlemen—whom God is using to feed the hungry and heal the sick.

So it is then, on the human level it would be wonderful if we could all have good qualities, if we could all be charitable, and all be loving, and all be forgiving. But it's too much to expect of the human race. They can't be; it isn't in the human to be anything but selfish; it isn't in the human to be anything but critical; it is part of humanhood itself. You hear it right now; you're reading it in the papers, this eternal crying for somebody's blood. That's the human nature. But as the Spirit of God touches an individual, that all disappears. We evolve, and we don't become good humans or charitable humans, we don't even become moral humans; we become vehicles, instruments, through which the spirit is pouring: in whom there is no evil at all, in whom there is no capacity for evil at all.

So it is, we may talk about those who have passed on, and we may give opinions, or we may voice the truth that has been revealed in revelation. But no one can believe it, no one can accept it, except those in whom something has opened, some capacity of discernment, and these immediately know the truth, without being told.

Now, be assured of this, it isn't only true that life is eternal, individuality is eternal. Your individuality, your individual nature, capacity, and being, is immortal. It won't be projected at the same level of consciousness as it is at this moment, for the simple reason that the mere fact of our being on a spiritual path means that we are evolving spiritually. But that doesn't change the fact that we will still be an individual being, with an individuality, with individual capacities. And some will be artists, and some will be businessmen, and some will be builders. Each will be whatever his own unfolding nature is, but he won't be that eternally. You know it was once thought in the old country, that if your father was a barber you had to be a barber too; in fact, they wouldn't let you be anything else. We know now, that regardless of what our parents were, we can be whatever we wish to unfold as and demonstrate.

So it is we will discover, that though you may have been born in ignorance, you may have been brought up in ignorance for a long, long while, but it will not be so forever. The spiritual

light will dawn, and as it does within you, your nature changes, your character changes, your functions change. And then it is, that very often we are taken out of the work that we have been doing, and we begin to function in some other capacity, in some other work. We are evolving. Those on the spiritual path will never be the same next year as they are today. And how many here who have been in our work for years, know that as they look back, they not only cannot recognize themselves as they were, but even their physical self shows forth changes, sometimes beyond belief.

Relax, release yourself into the *I*. And rejoice that *I* am within you; that *I am closer to you than breathing, and nearer than hands and feet*; that My spirit governs you, My spirit feeds you. My spirit; *my peace give I unto thee*; My spirit give I unto thee; My health give I unto thee; My peace, My wisdom, My joy give I unto thee—all unfolding from the center of your being. It isn't that you joy because some outer experience has come, nor is it possible to sorrow because some outer experience has come, because the source of joy is within you; the source of freedom is within you.

Let us take that word “freedom” now. The source of your freedom, is within you: your freedom from fear, your freedom from bondage, your freedom from domination, your freedom from lack, your freedom from disease. This freedom is within you; this freedom is the grace of God that is functioning within you. Thy grace is my freedom; Thy grace within me is my freedom. And as I abide in this truth, and then go about my work, perform all the functions given me to do—this grace, this Spirit of God at the center of my being, this that is flowing out from the *I* that I am: this governs, sustains, protects, enfolds, raises up, forgives, feeds, clothes, houses, restores the lost years of the locust, restores our youth. So that, even though we may claim the age of years, we can mount up like an eagle because we are governed spiritually, not materially; we are governed by a divine consciousness within us that is uncontaminated by human beliefs, unfettered, free.

As I am relaxed, *I* take over my body. I do not take it into my conscious thinking, I just let *I* at the center of me take over my body and function. I surrender, I yield my body, my business, my home, my family, I surrender them to the *I* which is at the center of my being. And I allow this *I* which is God, to function, *to perform that which is given me to do; to perfect that which concerneth me*.

Thank you, thank you.