

1961 Los Angeles Closed Class
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399A - The Function of Mind

Good evening.

Q: Am I right in thinking if I am as good a human as I can be, loving my neighbor as myself, helping people on their level, meditating, studying and trying to contact the Christ within, I will reach that third stage, or ... well, it says, “cosmic consciousness” but should be “spiritual consciousness.”

A: And let me answer that this way: in being as good a human being as we can, in loving our neighbor as ourself and so forth, meditating, studying, and trying to contact the Christ within, we are on the path that leads to that third stage of Christ realization. If the meditations are carried on and deepen, that meditation will lead to the transitional experience, the spiritual experience.

There is another way in which it is attained, or rather an additional way, and that is that any time that it is possible to meditate with one who has gone a step beyond yourself, that is, one who has perhaps the ability, the capacity, of spiritual healing, or teaching—that quickens the process, because “*I, if I be lifted up, draw others unto me.*” In other words, the height of my illumination determines the height that you are drawn up to illumination.

And so it is then that if you can meditate with one or more students, who are further along the path, who have attained deeper realization than you have—they will lift you up somewhere to their level. And, the higher the consciousness that you can meditate with, the more sure you are of attaining that consciousness. As a matter of fact, that is the way of the schools of wisdom, whereby those who have become teachers, masters, those who have attained illumination, lift the students up into that experience.

Now about this term “cosmic consciousness.” Cosmic consciousness and spiritual consciousness are not the same thing. Cosmic consciousness is that stage of consciousness where we are attuned to the world of art, science, probably forms of literature, invention, discovery. One can be attuned to the cosmic consciousness, and yet not be attuned to spiritual consciousness. In other words, one may be very cosmic and not at all spiritual; one may be attuned into the realm of invention, discovery, exploration, all of these things that are beyond ordinary human experience and yet not be spiritual; in the same way that it is possible to be attuned to Christ consciousness and not draw forth from the cosmic.

In other words, we have no evidence at all, of the spiritual masters having access to any of the cosmic realms—the realms where art, music, literature, science, discovery, comes from. When we use that term cosmic consciousness, let us understand that we’re referring to the consciousness of the human wisdoms. When we’re referring to spiritual consciousness, we are referring to the realm of spiritual wisdom.

Q: In the beginning when you have just been awakened to the truth and you have contacted His presence, just a few times—are you in His grace at all then, or is it too soon to expect it?

A: From the very moment that you attain a conscious union or a conscious touch of the Spirit, you are in that degree under grace. As a matter of fact, the only grace there is is that contact, and that contact is grace. Therefore, any time that you attain a conscious oneness, or the feeling of the Presence—you are at that moment under grace, and that grace will manifest itself in some form. It is as we go further and deeper, and become more and more at the point of living in that consciousness—that grace becomes more complete and continuous.

Q: Will you explain these seemingly contradictory remarks: *flesh and blood cannot inherit the kingdom of God, yet in my flesh shall I see God*; and *the word was made flesh and dwelt among us*.

A: Yes indeed, one of the very finest classes that we have ever had in this work is based on the explanation of those points. And if we haven't had it in a monthly Letter we surely should use it.

Flesh and blood cannot inherit the kingdom of God. That is exactly what I said to you last night, and in some ways before last night, that God has no interest in the human race, the human race is not under the law of God, the creature is not under the law of God, neither indeed can be. Therefore, the fleshly sense of body is not God-governed. If it were, this body would be eternally healthy, eternally youthful, eternally harmonious, and certainly without the capacity to sin. But as you so well know, this fleshly sense of body is capable of sin, disease, and death, and for this reason, is not under the law of God; or rather, because it isn't under the law of God it is subject to sin, disease and death. The moment that you make that transition, and come under the law of God, which is the grace of God—in that moment your body is less liable to the sins and diseases of the flesh.

As I said last night also, that does not necessarily mean, that in our present experience we are one hundred percent exempt. Because the mesmerism of the human sense is so great that, while we're in the flesh, there is apt to be some measure of illness or sin or disease—but less and less as we come under the grace of God. And, after the resurrection, in the ascension, we completely pass from any possibility of fleshly discord.

Now then, let this be understood: the flesh or body is in reality spiritual and perfect, and that is why it can be said, *yet in my flesh shall I see God*. In other words, right now while I am tabernacling here on earth, right now while I have this physical body, I do see God and tabernacle with God, and am ordained by God, and live by the grace of God; and this entire world activity is governed by God's government through me while I am still in this earthly flesh. While I am in the flesh I yet see and tabernacle with God. And, because of this, my flesh is less susceptible to age, sin, disease, and death.

The flesh is spiritual. This that I am showing you, that which you see in the mirror, is not flesh in the spiritual sense, it is the "fleshly sense" or the physical or carnal sense of flesh, of body. Your body is spiritual, but all of us in some degree are entertaining a physical, a carnal sense of flesh, and it is that sense of flesh that sins, is diseased, and dies. The body itself, the flesh itself, is spiritual. But if you look with your eyes you will not see spiritual flesh; you will see the fleshly sense of flesh, the physical sense of flesh.

Now, the physical sense of flesh does not get into heaven; the physical sense of flesh does not see God or tabernacle with God. But in the degree that your sense of body becomes spiritualized; as your sense of body is elevated, in that degree does your flesh take on more-and-more, the nature of immortality and perfection. And you find that the result is this: you are not quite as subject to the fleshly sense as you once were; you do not have quite the degree of carnal mindedness; you are not quite as subject to disease as you were—and you are more readily healed than you were.

The more you ascend in the spiritual awareness of body and being—the less susceptible your body is to fleshly beliefs. That is why all of those on the metaphysical path are subject less and less to the appetites of the flesh; that is why you'll find among, oh easily ninety percent of the spiritual students—you'll find that they do not drink, they do not smoke. It isn't a question of

being virtuous; it's a question that the taste for those things has fallen away. And, that is only another sign that we have gone beyond the deepest of the fleshly sense.

In the same way, of course you all know this, that on the spiritual path, as you continue in your studies you certainly cannot indulge the old stories that used to go around and be so funny—they aren't funny any more. It just isn't funny to be in the presence of obscenity, of the unclean. At one time in our fleshly life, that made no difference, and as a matter of fact it was kind of entertaining. But the further you go in your spiritual development, the further away from that you get, until the time comes when it passes out of your consciousness, and it is absolutely no part of your life any more.

So it is then, you are still in the flesh, you are still living your human life, but you now have ascended into a higher sense of it. And of course the higher you go, the less bondage there is to the body, the less bondage to flesh, the less bondage to sin, disease, and ultimately death. So then, flesh and blood in my earthly sense, in my gross sense, in my materialistic sense, I certainly can have no part in God. However, while I am yet in this body, I can through my spiritual studies and meditations ascend and ascend and ascend, until while I'm yet on earth—I tabernacle with God, I commune with God within, and so do you.

Q: Please give us your interpretation of the "us" in *Let us make man in our image and likeness*.

A: I'm sorry I can't. I don't know it and I don't understand it. I have no idea at all of its meaning. As you will know by this next question: there are so many different interpretations of the Bible, so many different translations, that we don't even know if it ever said that at all. We don't know whether that was correctly translated in the beginning. And so it never has clarified itself to me and I know nothing about it.

Q: Do you recommend the New English Bible, New Testament by Oxford University and Cambridge University Press; and other versions and translations such as the Revised Standard Version Holy Bible by George Lamsa, and the Smith Goodspeed Bible?

A: Let me answer that this way: as far as I'm concerned, my favorite version of the Bible is the King James Version. I love its beauty and its poetry. And, whatever I have caught of biblical understanding has come to me from the King James Version. On the other hand, I have all of the versions that are available, including the New English Bible, and I have found them useful, in this way. When I am working with a particular passage or story of scripture, I find it very interesting to turn to these other versions, to see how they present it—and sometimes from one version or another, you get quite a different slant. And so, just for comparison or just for clarification, I often find it handy to refer to these other versions to get their view. And I have on many occasions, caught something worthwhile in doing that.

Now, in the New English Bible, this new testament that has just come out, I have not had opportunity to go into it very deeply, but I have taken some of my favorite passages, and checked on them in this New English Bible, and what I've found is this: the New English Bible is entirely devoid of the beauty and poetry of the King James Version. There are passages in it that clarify some of the meanings; there are some passages in it that ... what's the opposite of clarify?—confuse, yes, confuse. I think that some of the passages are more confusing than in the King James and in the other editions. But undoubtedly, there are people who will get used to the idea of reading it in common every day English, and get something from it that they did not get from the King James Version.

Now, I intend as time permits, to check every one of the scriptural references that we have used in *The Infinite Way* to see if there are some others that clarify these things. And, I will

certainly read through the entire Bible, to find if there is anywhere any clarification for me. You see, we cannot afford to close our minds on anything that comes to us in the light of something authentic, something legitimate.

I have brought this point out many times: The Infinite Way is one approach to the spiritual life. I've also brought this out: I could rewrite the books of The Infinite Way without using our Bible. I could write these same books out of the Hindu scriptures; I could write these same books out of Zen, because there are basic truths to be found everywhere.

I have also said this, that a message like The Infinite Way isn't for everybody, that there are states of consciousness that require other approaches at some time in their development. And that's why I've urged that students, younger students, study these writings, try them, but do not necessarily feel that they have to remain with them if there is some other approach that more nearly suits their state of consciousness.

You must remember this: the beginning of this metaphysical work was with Christian Science. And out of its beginnings has come a great worldwide institution, doing tremendous works. And all of this proves that there must be an awful lot of good in it, for it to be accomplishing the works that it has accomplished and undoubtedly still is accomplishing.

Next we had Unity, which ... I think Christian Science begins with 1875, and Unity with 1892; and here it has been thriving all of these years. And so, there must be something; there must be millions of people who have derived great good from it. And then of course has come New Thought, and out of the New Thought work we have works that have survived, like those of Ernest Holmes, and those of Dr. Bailes. I guess they are the two outstanding approaches in the New Thought world that have survived with great success.

So that, a person who is a beginner, seeking a way of life, would be foolish to close their eyes and say, "I won't investigate or I won't read or I want someone's opinion." Why? We don't know until we investigate what it is that meets our particular need.

And, so it is on a matter that's as important as scripture. If you really want to know the Bible, if you really want to study scripture, what could be more wonderful than any one of these, or all of these particular Bibles that are mentioned here: the New English Bible, the Revised Standard, the Holy Bible of Lamsa, and the Smith and Goodspeed, along with the King James. And certainly, these should be studied with concordances and probably with cross-index concordances, for those who really want to make something of scriptural study. Now I don't have to tell you that I have worked with concordances and cross-index concordances, because you just don't get a knowledge of the Bible out of the air. If you want to know the Bible you study it. If you study it, you get all of the tools of study and you put in time. And, it's worthwhile for those whose inclination runs in that direction.

So, it is true there is a lot of horrible literature in the world, and there's an awful lot of horrible metaphysics in the world. But then, there are those approaches that have stood the test of time; there are those approaches that have brought great inspiration and success to the lives of many. We need not close our eyes to those, until we have found the one that is our path. When we have found that, it's like marriage—we just put everything else aside and we cling to the one. Why? Because there is only one principle that we can work with. We can't work with opposite principles; we can't work with principles that conflict with each other. And so, when we reach that place of having found the principles that stand up for us, that we can harmonize with, that is the teaching for us to follow.

Q: When we attain pure Spirit will we have a mind?

A: I don't know, I don't know. And all of these have to do with the subject of mind and the confusion that has arisen out of the statement that mind is not God... thought is not power. Try to follow this, with me. It is an impossibility to make a statement that God is this or God is not this because God being infinite is beyond any capacity to define, analyze, or explain. Anyone who would attempt to explain what God is has just gone far beyond anyone who has ever lived. And they're going to introduce probably a new era, because it is not possible.

It is possible to experience God. As a matter of fact that is the goal of all of our work. It is possible to know God aright, it is possible to be consciously one with God so that there is no place where God leaves off, and we begin. But it is not possible to analyze, dissect, or describe God.

With mind that is something different—we know all about mind. Mind is an instrument of awareness: through mind we know, we become aware; with mind we reason, we think. Therefore, mind must be an instrument or an effect—it cannot be a cause. Mind cannot cause anything. And the reason is I am behind the mind. When I say “I,” I’m speaking now of “you.” I am behind the mind; I can think through the mind and with the mind; I can reason with the mind and through the mind; I can use the mind. And therefore I am greater than the mind.

And you want to know something, that even as a human being, I am greater than the mind. Because a human being can control his mind if he sets out to, wants to, is willing to study and practice. A human being can use his mind for a reasoning purpose, a thinking purpose, a contemplating purpose—therefore, even a human being is greater than his mind.

Now then, when we come to this next point, it settles once and for all the fact that mind can never be God. Mind can be the instrument of either good or of evil. You can think good thoughts with your mind or bad thoughts; you can perpetrate good deeds or bad deeds through the instrumentality of your mind. Mind can be the awareness of something good or something evil.

Now try to imagine God in that light, and you'll see how utterly fantastic it must be to think of God as mind. If mind is the creator of thoughts, and we can have good thoughts and evil thoughts, then God is certainly not mind. *God is too pure to behold iniquity ... God is light and in Him is no darkness at all.* In other words, when you penetrate beyond mind, you are in the realm of neither good nor evil; you are in the realm of pure being.

Naturally, if you are thinking from a theological standpoint, it doesn't shock you to think of God doing good and doing evil. You have perhaps heard enough funeral services, in which “God takes our beloved ones home” through horrible diseases and pains and accidents and alcoholism and all the rest of it. And, to the orthodox mind that doesn't seem a bit shocking. But if you have progressed at all, you certainly must have a higher idea and ideal of God than as some super human, capable of good and of evil.

Now, whether or not it appeals to the reason, I wouldn't know. But I do know this, that if you receive illumination of any kind or degree, if you feel an intuitive sense within you—you will soon have it revealed within your own being that God is good, not good and evil, good. God is love, not love and hate, just love. God is life, not life and death, just life.

Therefore, God is one, and there is no duality in God. There are no pairs of opposites in God. And while that has been unique in the western world, in the message of The Infinite Way, it is not at all original except that it was revealed to me originally, but not exclusively. For in the ancient teachings of the orient, once you attain Samadhi or go beyond the pairs of opposites, you attain the consciousness of neither good, nor evil. You are in a state of consciousness in which you cannot do good or evil—you can just be.

Just as the sun cannot do good or evil, it can just shine. If you are out in the sun and it benefits you, you say it's good, but if you're out a little too long and get burnt up, you say it's bad. And the question is, "Well, which is it—the sun—good or bad? And the sun can't be good or bad, it can just be the sun. So it is when you go beyond the physical expression of life, into the Spirit, you will know that the Spirit is life eternal, and therefore, there are no pairs of opposites in the Spirit.

Now, as you get into our healing work in The Infinite Way, and you reach that place where our practitioners have to work without thoughts, without argument, you will see this proven to you conclusively.

Let me for a moment, go back to the early days, the very early days of Christian Science, and point out to you that Mrs. Eddy, through the power of mind healing, produced wonderful healings, and taught students how to do this. Those who have any knowledge of Mrs. Eddy at all know that her work was purely in the light of beneficial work, helpful healing work, that her whole motive in life was that of good.

Never did she dream that this power she was using for healing, could be used for evil until, in many different ways it was brought to her attention that some of her students were reversing her teaching, and producing evil. They could even take healthy people and make them sick; they could take pure people and make them immoral. And they very quickly learned how to take people's money away from them to such an extent that Mrs. Eddy wrote this sentence: "The day will come when the thief will not have to enter your house, you will bring your possessions to him."

And a few years ago that prophesy came true when moving picture programs were put on the air to make you bring your dollars down to the Coca-Cola counter or the popcorn counter. Whether or not you wanted it, whether or not you wanted to give up your money, you had no power—they controlled your mind, and made you give up your money. They could have gone on had it not been stopped. They could have gone much further, but they were stopped.

Now, all of this and many things that I won't even mention here, give us abundant proof: that the mind can be used for good or evil—it can be used to bless and it can be used to curse. A minister wrote a book couple of years ago proving that with his mind he could make plants grow, and he could kill plants with his mind. He even taught some of his students to work with their minds to make plants grow, and other students how to kill the plant with their mind. Do you believe that mind is God? No.

Therefore, let us understand this: mind is an instrument. And, if you transcend thought ... in other words, if you reach the consciousness in which you can sit and hold an attitude of listening—so that you have the unconditioned mind, you're doing neither good nor evil, you're just letting it be an instrument for the Spirit, you will find that your mind will be the instrument for revealing harmony. Where disease was, there will be health; where the fear of death was, there'll be life; where the possibility of accident has been, there will be harmony, safety, security. In other words, the closer you get to the ability to meditate, that is to sit in a state of receptivity with no conscious thinking taking place, you will be at the place where you do neither good nor evil, but you are an instrument through which harmony is revealed. Harmony is revealed even where discord had been.

Now, remember that while you are functioning on the plane of thought you can use your thoughts to heal, and to bless; you can send out good thoughts. But please remember that there are those who can use their mind for evil if they so wish, because the mind can be used either way.

Now then, why do we say, “God is the mind of individual man?” And we mean this: mind in its unconditioned state, pure mind, is the instrument through which we attain God awareness. In other words, we do not function without a mind, but unconditioned mind—mind freed of personal human thoughts—becomes a clear instrument, through which Spirit is made evident to us.

Whether or not in some state of pure Spirit we will do without mind, I do not know. But I do know this: that in our present state of being, mind is a very important function of our being. And, the purer we can keep our mind, the greater degree of harmony we will bring into our experience. In other words, *Thou wilt keep him in perfect peace whose mind is stayed on Thee.*

Now you see there’s a choice there; you can keep your mind stayed on obscenity, vulgarity, destructiveness. But, Thou wilt keep him in perfect peace whose mind is not stayed on those—but “is stayed on Thee.” How do we prove that in our experience? Let me tell you. This is one of the most wonderful parts of the entire Infinite Way experience. A mind imbued with truth is a law of harmony to you, to anyone within range of your thought. A mind, your mind, imbued with truth is a law of annihilation to discord and inharmony. Choose ye!

If you wake up in the morning, and you live your ordinary human life—I mean, before you came to the spiritual work. Get up in the morning, jump out of bed, have a shower, have your breakfast, rush out to business or market or shop or art or whatever you’re doing, go; have your breakfast, have your lunch, have your dinner, come home at night. After all your entertainment, retire. And all of this time, your mind is devoid of spiritual truth. I can tell you what your life will be: just pick up the newspaper, and you will see; read novels, you’ll see what human life is when the mind is devoid of spiritual truth. You are living in a dual universe: good can happen to you today and bad tomorrow; wealth can happen to you today and lack next year; you could be poverty stricken this year and wealthy next year. Anything can happen, nobody has any control over it, it’s hit or miss, it’s luck, chance, accident, cleverness, or whatnot.

Watch the lives of the Christian Scientists, the Unity students, the New Thought students who awaken in the morning, and turn to the Spirit, turn to God—whatever their concept of God may be; who either do a daily lesson, or read a magazine—fill their thoughts with spiritual truth. Watch these students of The Infinite Way who have learned how to awaken in the morning and remain in bed a few moments to absolutely bring to conscious awareness the presence of God. And then throughout the day to follow a program of keeping the mind stayed on God, *acknowledging Him in all thy ways.* All—from waking up in the morning to retiring at night, and even when waking up in the middle of the night, to not try to get back to sleep, not take sleeping pills to get drugged. Stay awake and meditate, and become renewed even in the middle of the night—not by sleeping, but by communion with the Spirit.

Then you will find this, that as your consciousness, your mind, is imbued with truth, with spiritual truth, as you make God a part of your day and your night experience, gradually these erroneous experiences of human life begin to disappear. And the first thing you know, well, you’ll come up against something like this—I’ve had this happen—students come and say, “You know, I just don’t see after all these years in truth, I don’t see what the benefits are, I don’t see that I’m so much better off.” Then I say, “How many days, weeks, or months have you lost from your work through sickness; how many dollars have you spent for doctors and medicine and hospitalization; how much of sin and disease has come into your home?”

“Oh, oh, oh, oh I hadn’t thought about that.”

No, you see, we’re looking for some kind of flashy demonstration, some kind of miracle out of the sky. But spiritual living isn’t that way, spiritual living is a dying daily to the fleshly sense,

it's a sloughing off, a falling away of materiality and physicality, and a gradual coming into spiritual awareness, harmony in the outer plane. I am sure that any student on the spiritual path, metaphysical path, who's been on it three years only must be able to look back and see some change in their consciousness, some change for the better, and probably some change in their outer experience that they really haven't been aware of until they searched. It's there; it can't help being.

The mind that is imbued with truth; that maintains truth in consciousness, must eventually find that the new consciousness is being formed, and when the new consciousness is formed, the new body is formed. So it is then, your mind is an instrument for your use. Ah. I might say this: just exactly as your body is an instrument for your use, so is your mind. You can use your body in your human sense, you can use it for good or evil; you can use your hands to hit, to punch, to kill, or to be benevolent and loving. The body is an instrument, how are you going to use it?

The mind is an instrument; you can use it any way you want up to a certain point. Once you've touched a spiritual path at a certain point, you no longer have the capacity to think evil, to do evil, to desire evil. And because of that you experience very little of it, and the little that you do, there is a way of meeting. Your mind, therefore, like your body, is an instrument.

It may be that those who have not yet been led to any of the metaphysical approaches have no control over their minds, and therefore cannot decide what they will read or what they won't, or what they will think or what they won't—they have no choice. That is unfortunate. Probably that is why the Master said, "*The poor we always have with us.*" The poor in spirit, those who have no capacity, no knowledge of the spiritual side of life, and therefore live out their whole lives, you might say in the gutter.

But there isn't any one of these major metaphysical and spiritual teachings, that I have mentioned, where if you wish; if you follow the teachings of the original leader—follow Mrs. Eddy's actual teachings or the Fillmore's or Ernest Holmes or Dr. Bailes—follow any one of those like our teachings, and you will find that it will not be long until you will be on the right side of spiritual living because your mind will be imbued with truth.

Your mind then is the instrument, and filling it with truth you bring forth harmony. Devoid of truth, you bring forth a little good and a little evil, or a lot of good and a lot of evil. When we then use mind with a capital M, and say "the Mind of man is God," let us understand really that we mean Mind with a capital M, the unconditioned Mind is the instrument of God, the way whereby God is made manifest unto us.

Because, as you follow The Infinite Way, you will come to another stage that is not found in the other approaches. You will come to where you do not use your mind at all—not for good and not for evil—your mind becomes an instrument for God. And you do not use it; you place it at the disposal of God. In other words, you surrender it, and you do not think good and you do not think evil, you do not plan good and you do not plan evil, but you hold yourself perhaps like a composer who's listening and then all of a sudden catches melodies, he catches that from the cosmic. But as you are holding yourself unto spiritual truth, truth floods in, and that truth manifests itself on the human plane, in the ideas necessary for our experience. And those ideas are good, and not capable of being used for evil.

Our whole work is appointed toward attaining that mind that was in Christ Jesus. That is not a thinking mind, not a reasoning mind, although in our ordinary everyday human things we think and reason. But the main function of our mind is an avenue of awareness: an instrument whereby we become aware of the presence of God. We call that the transcendental mind because it is the unconditioned mind.

Now, we don't have a mortal mind, a human mind, and a spiritual mind—we only have a mind. There's only one mind, that's all we have. And if we keep it in its unconditioned state—we become subject unto the Spirit. If we use it in ordinary ways, we may use it for good or for evil; and if we become metaphysical, we'll use it entirely for purposes of good. But as you go the next step beyond, you reach that place where your intent isn't to do good or to do evil; your intent is only that God may use the mind as an instrument for Its expression.

Now, that brings us to a very important point: “I do not know how to pray, I do not know how to go out or how to come in, I do not know what to pray for,” so says scripture. That is the ultimate accomplishment in our work: where our prayer has in it no element of desire, no trace of any wish. Our prayer is only an opening of the soul, to the soul, within the soul that the will of God may be made manifest. That will of God may not always be what we have in mind. But you can be sure of this: the will of God is always good. There is no such thing as any untoward experience coming to us, through a total surrender to God. Why? God is incapable of evil, God is incapable of error, God is incapable of accident, God is incapable of sin—in Him is no darkness.

Therefore, when we sit in meditation or prayer or treatment, and assuming you have asked me for help, and as I've said to you, your name means nothing to me, your identity means nothing, the particular claim means nothing, the fact that you have contacted me has established a spiritual bond between us. And now, when I attain the conscious realization of God you receive the fruitage, the benefit. So that, you have asked for help, and I sit here with this ear open. Not that it makes any difference whether it's this one or this one or both. But the ear is open in a listening attitude, and I might even say “*Speak Lord, Thy servant heareth*” and if I don't say it or think it at least that's my attitude, “Speak Lord.”

When God utters His voice, the earth melteth. Therefore, all I have to do is be still; have no desire, no wish, no hope, no thought, no plan. Just be still, until God utters His voice, until the still small voice announces itself, until a feeling of divine Presence is there, and then you feel the result. I do too, in a different way than you do, because I never know in what way the Spirit is benefiting you. You may want to be healed of a disease, and find that you aren't; that it has changed some trait of character, that it has changed some part of your nature. If it has, be assured of this: the disease is on its way out.

In other words, very often, before a physical condition will yield, some trait, mental trait, or moral trait has to yield, and then the outer yields. In most cases this is not true for this reason: most of the ills that afflict us have nothing to do with ourselves, have nothing to do with our state of thought or our state of morals or our state of anything else—they are merely universal beliefs that we've picked up in mind. And the very moment someone comes along, and realizes that mind isn't power, thoughts are not power, the healing takes place.

But then there are things that go wrong with us mentally, physically, morally and financially, that actually are produced by our own measure of erroneous traits in one way or another. And here the healing first must take place in this inner self, this inner awareness, this inner trait, character, so forth. And then that releases the physical.

Well, we have to take a rest.