

1961 Los Angeles Closed Class
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399B - The Function of Mind – Part One

Now, while we are on the subject of mind, and let us not get off of it until it is perfectly clear to you that mind is an instrument. And that on the human plane the mind can be used for good or for evil, but transcending thought, attaining the unconditioned mind, that the mind becomes an instrument through which the invisible, the spiritual, is made evident as ideas, as law, as action—all of which eventually appears on the outer plane as form.

Again, see this: that in a sense, mind is power, because mind can be good and mind can be evil, mind can produce good and mind can produce evil. But mind, when it is an avenue of awareness, is an instrument for neither good nor evil, it is an instrument for the spiritual, the immortal, the eternal, the perfect. In other words, it is the instrument through which truth in every form of life, every activity of life, is made manifest.

In other words, as a human I could sit here and do my best to bring good to you through my thinking as a human. As a human, some may sit here and bring evil in one form or another to you. But, the very moment that I have risen above humanhood to that place where I do not wish to do either good or evil for you, I wish only that the will of God be made evident in your experience, then I am no longer functioning as good or evil mind, I'm functioning only as an avenue of awareness.

So we say in scripture: *Where the Spirit of the Lord is there is liberty or in Thy Presence is fullness*. So it is then, that if I sit in a state of receptivity until the presence of God is with me, until the Spirit of God is with me, then liberty, freedom, harmony, spiritual peace and perfection, is your experience.

Wherever the Master walked, healing followed, and life, and purity, and morality. Why? He wasn't seeking to do good or evil; he was just an instrument for *the Father that worketh in me* ... *I of my own self can do nothing*. And he meant, "I of my own self can do nothing good, it is the Father within me." There wasn't any question about his doing evil, that he couldn't do at all. But he acknowledged that he couldn't even do good; he was merely the instrument through which God operated.

And so, we come to another principle of The Infinite Way, one which you will find voiced in a few brief spots in the Master's teaching, and in one place that I know of in the Old Testament, but otherwise does not appear in teachings. That is one of the major points of The Infinite Way: non-power—non-power.

Now remember, as humans we have seen that the mind is power for good or for evil. But now we've come spiritually to where we are entering the realm of no power. On this point, our healing work is conducted. In other words, we do not use the power of truth over error; we do not seek the power of God to do something to evil; we do not use the power of God; we do not seek the power of God. By abiding in stillness, in quietness, and in confidence, there is no need for any power. The reason is that evil in and of itself isn't a power, and when you do not oppose it, it flees. Now you'll find this in the Master's teaching: *Resist not evil*, resist not evil; or, to the sick man, *What did hinder you, pick up your bed and walk*.

Resist not evil. What did hinder you means there is no power in that condition, there's nothing to prevent your picking up your bed and walking, so pick up your bed and walk. But in the other statement: resist not evil, he's not only showing you that evil has no power, but that you don't even need a power to do anything to evil. As in the case of the disciples, who rejoiced that

they had power over evil through his name, and he said, No! No! No! *Do not say that you have power over evil through my name, just rejoice that your names are writ in heaven.*

In other words, we do not use power over evil; we recognize that evil has no inherent power. Evil in and of itself is not power, but we make it powerful in two ways: by accepting the belief in it and by fighting it.

In other words, we have the situation that you're witnessing in world affairs today: shall we have peace by disarming, or shall we have peace by being so heavily armed that no one will attack us? And we study history and find out that being armed has never stopped a war, and being unarmed has never stopped a war, and so it's nonsensical to be for either one of them, for neither one of them will solve the problem. Then what is the solution? All we have to do first is to withdraw from believing there is a power in armament, and withdraw from the belief that there is a power in disarmament, and then we're on the middle path where that which really is the revelator of harmony comes into existence.

I'm not saying to you that the powers that be in the governments of the world are ready to utilize this mode of attaining peace; therefore, I'm not out on the platform advocating either armament or disarmament. I'm merely saying that here and now, in your experience and in my experience, we can begin to prove this principle, that if you will withdraw from the battle, if you will withdraw from fighting evil, if you will retire within your own being, you will find that evil has no power in and of itself. And the very moment you have withdrawn from the battle, it disappears.

We have that in the story of Hezekiah, where the enemy that is coming against us is much more powerful than we are. So we run to the Hebrew prophet and we tell him the enemy's coming and they outnumber us. Then he says, "*Fear not, fear not, they have only the arm of flesh.*" In other words, they only outnumber us with men and guns, or swords or daggers or whatever they're using, but that's nothing, that's nothing, that's temporal power: "*We have the Lord God Almighty.*"

And then comes the most miraculous statement in all scripture: "*They rested in his word.*" They didn't go out and fight, they didn't take up weapons, "They rested in his word." And then of course the enemy started fighting among themselves and destroyed themselves. This is the principle that I'm talking about, that as you withdraw from the battle, mental battle, because that's all it is, a mental battle, as you withdraw from it, it evaporates. Whether your battle is with a person or with a condition, as long as you battle, you have it.

In legal terms, to go to court there must be an issue. That means this side says, "He did it," and this side says, "I didn't," and now the issue is joined; now you've got a battle. And so now you have to go to court and find out what the judge and jury think, and they have just as much chance of being wrong as they have of being right. As long as the issue is joined there's a battle, and there's going to be a victor and a loser. If you engage in a battle with persons or conditions, you say "yes" and they say "no," the issue is joined, you have a battle. One or the other may win this time, one or the other may lose the next time, it always will remain a battle.

When you withdraw from the battle, *stand ye still; the battle is not yours*, then you see the salvation of the Lord. In other words you're on that middle path, and by withdrawing your human will, your human desire, your human powers, you give an opportunity for the invisible, the transcendental, to come into the problem and bring forth the solution. Now remember this, we're not talking to a group of people out in the park or on the street corner, and telling them what to do. They cannot understand our language, because they haven't accepted the basic premise that there is a transcendental presence.

To live on this level of life, that is, by grace, you must be able to accept that there is an Invisible, an Invisible which is infinite. You have to accept Omnipotence, Omniscience, Omnipresence, and understand what every one of those words mean. You have to be completely convinced within yourself that there is a Spirit of God, and that that Spirit of God is “closer to me than breathing, nearer than hands and feet.”

Then when you present a problem to me which is an enemy, instead of my battling it, instead of my seeking a God to do something to it, I withdraw from the battle, I retire within myself and get at peace. And in this I have made way for the imprisoned splendor to escape; I have made way for the Christ to take over, the transcendental Presence, the transcendental Power.

And it doesn't win a victory, it doesn't cause anybody to have a defeat, it dissolves whatever the name or nature of the discord or inharmony may be. There are no victories, and there are no defeats, there is only the revelation of spiritual harmony.

What is spiritual harmony? There is no way of describing it because the solution is always different in every case, and usually different than we anticipate. And we do not know the manner of its operation. We only know this: this is a principle that I have worked with, that has been revealed to me, that has been the foundation of my work for thirty years, and that is: no power.

No power: No God power, no mental power. No power: the ability to abide at the center of my being, and let the Spirit of God make manifest the will of God, the way of God. In this then, harmony is revealed without injury to anybody or to any thing. That which appears as evil seems to dissolve.

But of course you must understand, that in reality it doesn't even dissolve, it is like the streetcar tracks that come together in the distance, but which you know do not come together in the distance. And so, as you travel down the tracks they don't open, they don't widen, you merely behold them as they are. You haven't done a thing to tracks that come together! If you look out at the horizon, and see the sky sitting on the water, and that's just about eight miles ahead of you, and you take a boat and travel out eight miles, you'll find the horizon wasn't there at all. And you haven't moved it by going out there, you now behold that it wasn't there. And of course Christopher Columbus discovered, by going all around that it wasn't any place.

So it is, that to this fleshly sense that we as humans entertain—disease, sin, lack—these are very real. You can see them, feel them, taste them, touch them, and smell them. They're very real to material sense, to the fleshly sense. But spiritual discernment reveals they don't even exist, that's why you don't need any God power to dissolve them. To our fleshly sense they seem to dissolve. We sit by our patient or receive a call from a patient who has a fever, then in a little while we receive the message they have no fever. And of course to human sense it seems that the fever went down. But it didn't, it wasn't there, it existed only to our fleshly sense of body, to our fleshly sense of mind.

But spiritual discernment reveals, that in the entire kingdom of God, whether in heaven or on earth, there is no darkness, no fevers, no sins, no diseases, no deaths, no accidents. But to mouth this, merely to declare it or affirm it is nonsensical, or even to think it, because you do nothing to error by thinking it's unreal. We have too many metaphysicians who have been thinking, “It's unreal” for twenty years, without proving it. And certainly too many who say, “Oh, I know it's unreal,” but it keeps right on going.

It would be far better not to enter into an argument with error. Don't claim that it's unreal, don't say it's unreal, don't fight it, don't argue with it. Just sit down and meditate until you feel the presence of God, and when you come out of your meditation, you'll know it's unreal because

it won't be there. But to say, "It's unreal," to think it, is fighting it, it's a mental argument, and a mental argument always has an opponent. How can you say it's unreal while you're fighting it, even mentally fighting it; how can you say it's unreal, while you're looking for some truth to destroy it? No. Withdraw from the battle, do not engage it, do not argue with it.

I'm thinking how very much this is like Zen. All kinds of people are writing about Zen who never experienced it, and telling us what it's like. It's an impossibility; you can't write about Zen until you've experienced it, and when you've experienced it, you will know why when the master asked the student a question and the student answers, the master clobbers him, because there is no answer; there is no answer. You have no right to make an answer. Master asks the question, "What is the sound of clapping with one hand?" Then you sit down and try to think up an answer to it, no wonder he beats the student. The question is asked, "A goose is in a bottle, and it's growing, now get the goose out of the bottle without breaking the bottle?" And somebody sits down and thinks how it's going to be done. Of course there's only one way to answer that. With silence, because that's the only answer. And in the silence, answers come.

And so it is, somebody says to you, "I'm sick." Don't show them how much you know about metaphysics by saying, "Oh it isn't real." Don't show them how much you know by ... what a pull you've got with God, "Oh I'll give you a treatment; oh, I'll do..." Don't do that. When you're asked for help, give a truthful answer, "I'll pray, I'll meditate." And then sit down in the silence, and let Him speak the word. Let the still small voice proclaim Itself, and that is your spiritual discernment. And then it is, you look up and you say, "It doesn't exist." Ah yes, but you're saying it now only because that's what has voiced itself, declared itself, proved itself, through you. You don't say, "It doesn't exist," while you're still looking at it.

You know those stories about, "I'm rich and I know it, I'm rich and I know it, I'm rich and I know it, only, I have to pull my belt a little tighter because I'm hungry, but I'm rich and I know it." Now, those declarations do not make you rich, they don't even provide a meal. But, if there is a seeming lack of any nature, don't battle it, don't fight it, and don't mentally argue with it. Sit down quietly and peacefully, and let the still small voice come to you, let the Spirit of God descend upon you.

Remember the statement of the Master, *the Spirit of the Lord God almighty is upon me, and I am ordained to heal the sick*. He didn't say anything about denying sickness; he didn't say anything about fighting it. In another place he says, *"I was in prison and ye visited me, I was sick and ye comforted me."* He doesn't say a word about denying those things. You don't deny them. If you denied them you'd never go to a hospital to help anyone or to a prison to help anyone, nor would you sit in an office and wait for patients to come to you to be helped.

But if you really and truly know that the nature of God is good, the nature of God is love, the nature of God is life eternal, then don't enter mental arguments, don't start battling, don't look around for a God to do something. Just sit down quietly. You don't need any power to prove the nothingness of nothing, you need stillness and quietness and silence and within-ness. And as you sit in them, spiritual discernment comes. That means a vision beyond the human; a vision beyond the power of anyone's thinking; the ability to see something that the eyes can't see. You know what he said? "I see, I understand." Not meaning that I see anything: I comprehend, I discern.

So it is, you don't know that evil is unreal, you don't know that sin is unreal, you don't know that death is unreal, nobody does with their thinking mind because you see, hear, taste, touch, and smell too much of it. But, if you have come to this place on the spiritual path, where you do recognize there is a transcendental presence and power, something we call God or Spirit."

Then retire into It, and let It give you the discernment that reveals to you there is no sin, there is no disease, there is no death. There is a fleshly sense of life, and in that fleshly sense of life there is all kinds of both good and evil; but in the spiritual sense of life, there is neither good nor evil; there is just immortality, eternity, purity, perfection.

And it never becomes your immortality or your perfection or your goodness. It is always God made evident; it is always the Spirit expressing Itself. *Why callest thou me good?* It is impossible to be good. *Why callest thou me wise; why callest thou me charitable?* It's all nonsense. The Spirit is expressing Itself, and it is always of the Spirit.

Therefore, in our work, we go beyond the power of thought, the power of thinking; we go beyond the power of using power. We'll go beyond the realm of using power, and we go into the realm of non power where we merely hold ourselves receptive to the Spirit of God, and then receive that degree of spiritual discernment which sees harmony, harmony revealed in the body, in the mind, in the purse, in the business, in the home.

With the human eye and the human mind, both of which are constituted of good and evil, you never can behold the things of the Spirit. The things of the Spirit are foolishness unto man, but the things of man are equally foolish unto the Spirit. Therefore, if you would be wise in the Spirit, don't try to understand it with your mind: *Be still, be still and know that I am God, that God in the midst of you is mighty*, and then listen for that still small voice. God or power isn't in the whirlwind; power isn't in the fight; power isn't in the mental argument; power is in the still small voice. And the power isn't overcoming of evil, it's the overcoming of the fleshly sense. When that's overcome, there is no evil!

The development of spiritual discernment or spiritual consciousness is certainly not attained by any fights or battles. It is not attained by affirming or denying, it is attained by stillness, silence, quietness: refraining from knowing the truth, refraining from arguing with error, refraining from denying or affirming. Be still. Be still, and know you aren't God. *I am God*. Be still and know you aren't power, *I am power*, and let that *I* reveal Itself; let that *I* disclose itself. You be a beholder of God in action. Don't be a wielder of power, be a beholder of God in action. The only way to behold is to be still and watch, listen. Then comes that surge from within, and the harmony revealed in the without.

This isn't easy in its first stages for this reason: We see something that needs correcting. Now you remember we see it with our fleshly eye; we know it with our fleshly mind, and immediately we start battling with it. Now you know I have used this illustration so often that you should be bored with it. But in the days of bows and arrows, things were pretty equal until somebody came along with a longer spear, or somebody came along with a shotgun. Then somebody came with a pistol and a cannon, and eventually atomic bombs. And always you had one power overcoming another power, and believe it or not we got so foolish, that when all of that didn't do, we thought God power would do it. Always we had to have one power do something to another power, until we even believed that God power would do it. We've tried fighting our enemies with everything from bullets and bombs up to prayers, somehow something was going to work and we were going to defeat our enemy, till the next time.

So it is, we have used every kind of physical power and every kind of mental power, to destroy the evils in our lives. But we were told, early in this century, that in this century, the 20th century, the secret of spiritual power would be discovered, and revealed, and I'm giving it to you. The secret of spiritual power is non-power—the ability to refrain from power. Because believe this, none of us is strong enough to use spiritual power, Spirit is infinite. We just as well

try to use Spirit as we could swing an elephant around. Don't try it! And don't try to use God, or use Spirit, you can't do it.

But you can be used by it, you can settle down into an inner peace and let the Spirit flow through you. But you can't make it flow, you can't use it, you can't govern it, you can't control it, but you can subject yourself unto God power, by being still and letting. Then you'll find that you are a transparency through which the Presence, the Spirit, may manifest itself.

But it won't do anything to evil. No, no. The only evil there is to the fleshly "I," the fleshly mind, the fleshly sense. You'll never see God or harmony in the fleshly sense. But when you're still, and don't use the power of the mind, don't use the power of matter; be still and let, then you'll find that this inner discernment comes and reveals: *Thou art my Son, my beloved Son, in whom I am well pleased.* You can't say that to a human being, it wouldn't be true. But the Spirit can say it through you, and it's always referring to the Son of God in man.

Then, you are lifting up that Son of God from the tomb of fleshly sense. There is the only tomb Christ was ever buried in. The Christ was buried and is buried, in fleshly sense. And if you wish to see Christ ascend out of the tomb, be still. Be still and let it happen; be still, you have no power, you have no mind power in this sense, your only power is stillness, in quietness and in confidence shall be your joy, in stillness, in peace.

Let the meditations of my soul be acceptable in Thy sight; the meditations of my soul: the meditations on God, on the nature of God as good, as pure, as spirit, as love. Keep the mind stayed on God, but don't let it jabber up here with words, or thoughts, for the kingdom of God is not in words or in thoughts. That's another old translation of scripture: the kingdom of God is not in words or in thoughts; the kingdom of God is in stillness, in silence, in peace.

Then it awakens the dormant soul faculty, it awakens the dormant spiritual discernment, and the Son of God is lifted up, right out of the fleshly sense. But remember that you're indulging the fleshly sense when you're fighting error. You're indulging the fleshly sense when you're fighting it with either the mind or matter. The only time that you can overcome fleshly sense is when you do not engage in a battle with it.

The Master says *I have overcome the world.* But he didn't have any guns, and he didn't have any daggers, and he didn't have any swords, and he didn't have any armament, but he says, "I have overcome the world." And how did he overcome it? He went away for forty days to meditate; he went away over the weekend to cogitate; he went away over the weekend for a little contemplative meditation, to commune with God, to be still and know, and thereby he overcame the world.

It is an interesting experience to sit by the side of a sick person in surrendering the fleshly mind, not judging by appearances, just being still and waiting, until the Presence announces Itself, and then watching the change that takes place in the patient: in their appearance, in their feeling, in their health.

Be still, be still, the battle is not yours, it's God's, and it really isn't a battle. All that it is, is overcoming that false sense that sees the sky sitting on a mountain when we know it isn't; the false sense that sees tracks come together in the distance when we know they don't. That is the overcoming, and it's not done by fighting, arguing, affirming, or denying, it's done by being still.

When you are able to transcend thoughts and words, and see the grace of God produce harmony, you will then understand how the Master could do his works, why he could limit his treatment to, "*What did hinder you,*" or why he didn't try to reform sinners, but rather said, "*Neither do I condemn thee*"; you will understand why Spirit reveals the harmonies of Its forms and of Its activities, if you are still enough to attain spiritual discernment.

In other words, if you're not still and you look out with your eyes you say, "Oh, you're a Hebrew rabbi or you're a carpenter." But if you're still and quiet, something within you enables you to look and then say, "Oh no, thou art the Christ, the son of the living God." If you look out on this world with your mind you say, "You are sick people, you are old people, you are weak people." But if you are still and silent, and spiritual discernment is awakened in you, you say "*Thou art the beloved Son of the Father, in whom is no fault.*" I find no fault in him; I find no fault in him. There is a center of your being where *I* am, and *I* find no fault in you: physical, mental, moral, financial, *I* find, *I*, the Spirit of God in me, finds no fault in you, and reveals the divine harmony of your being.

Q: Please explain Paul's meaning: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them members of a harlot?"

A: Well, isn't that what we have been bringing forth this entire evening? In the fleshly sense, our bodies are flesh, and we use them for good or we use them for evil. But once this spiritual discernment is given to you, and you realize that your body is the temple of God; you find it impossible to use that body in any way that is destructive, any way that is harmful to one's self or to another. In other words, the body is respected, it is the temple of God, and it is treated that way. But that can't be through the fleshly mind.

It took Paul to reveal, *your bodies are members of Christ, your bodies are the temple of the living God.* And then, just because you hear that with your ears, doesn't give you any greater respect for your body or for your neighbor's body. But in that moment when spiritual light takes place, in that moment when you receive spiritual illumination, everybody's body becomes sacred to you, just like everybody's possession becomes sacred. You can't steal somebody else's possession, you can't take it away from them, you don't want it, you understand that God has given them their possession, and it's theirs.

Your body is the temple of God, nobody else wants it, nobody else wants to harm it or destroy it. Because in spiritual discernment they can see that this is the body and this is the mind that was given to us for use on earth, and it should be treasured in that way.

Q: And this of course: *The Father and I are one.* This appears to be duality.

A: It isn't duality if you can see that by "Father" is really meant the Spirit that is within us, the creative Principle, that which is given to us to maintain and sustain our being: the Father.

Now supposing I were to say, "I and my intelligence are one," that wouldn't be duality; or, if I were to say, "I and my morality are one." that wouldn't be duality. There'd be no way of separating me from my intelligence, they must be one. There's no way of separating me from my morality, my honesty; there's no way of separating me from anything that is mine. I and my intelligence are one, I and my lovingness are one, I and my morality are one, I and my strength are one, this is oneness, this is not duality.

Only if you can see that there is an inner self and the outer form can you see oneness; only if you can see that there is something within us that appears outwardly as form. Just as there is an inner invisible mind, then there is an outer external body. But that inner mind and that outer body are one, they're not separate, they're not two. If I say to my hand, "Go up and down, go up and down," it follows because the hand and the mind are one, and they're here right where I am. I don't have to call on my mind from some place to operate my hand.

This idea of oneness also cannot be understood through the intellect, because you have the word "are" in there, a-r-e which would mean duality. It isn't possible with the human mind to understand that *I* is God, because I seem to be a human being. It is only through spiritual discernment, that the mystics were able to declare: "*I am He, I am God, I am that I am.*" It was

only through spiritual discernment that the Master could say *I am the bread, the meat, the wine, and the water.*

Isn't that one of the mistakes of some of the churches that try to present the blood of Jesus as our salvation, as if at any time in the history of the world, fleshly blood could be anyone's salvation? Isn't it clear that only spiritual sense can ... oh yes, I'm thinking of one that's clearer even, the time when someone disagreed with me when I said that we should not pray for anything. Then I was told that Jesus prayed for bread in the Lord's Prayer, "Give us this day our daily bread."

Now you know right well that the Master didn't pray for baker's bread because, if you study the Bible, don't take it out of its context, you'll find out that *I am the bread, I am the meat, I am the wine*, so you'll know that he was praying that that *I* be revealed, that Selfhood, that spiritual awareness. And we have the right every day to pray that the staff of life be revealed to us: the word of God. This is bread, this is the spiritual bread, the bread that cometh down from heaven: the word of God, the spiritual bread.

But, if you're going to read a book with your eyes, and it says, "Give us this day our daily bread," then I suppose every day we should pray for bread, even if we don't eat it. Or probably we wouldn't even be allowed to change it from, "Give us this day our daily bread" to, "Give us this day our daily toast, our daily rolls." No, it says bread, you must say bread. Well of course, if you take the Bible that way, that's the way it must be. But don't!

And remember this, what you see, hear, taste, touch, and smell through the fleshly senses is fleshly, and there's no use of denying it, and there's no use of affirming, and there's no use of battling it.

If you want divine harmony revealed to you, disengage yourself from the argument; disengage yourself from battling error or looking for a power with which to battle error. Go within, listen, meditate, cogitate, wait until the spirit of the Lord God is upon you. Then when you look up, you'll find that divine harmony has been made manifest, and that which seemed so real before isn't even remembered any more, there isn't even the smell of smoke. You know when the smell of smoke disappears from a fire, it's pretty clear there wasn't any fire there. So it is.

We have seen this week a miracle of scripture, the raising, the lifting of the Son of God, from the tomb of fleshly senses. That has been the subject all through the week of this class. And every single session has pointed itself to that end, that we be lifted up, that we lift up the Son of God of ourself, out of the tomb of the fleshly sense that sees, hears, tastes, touches, and smells its own image and likeness. Whereas, in quietness, in stillness, and in peace, we are given the spiritual vision to discern the pattern that was shown thee on the Mount: spiritual Sonship lifted up, right out of that tomb of fleshly sense.

I'm happy and I hope you are.

Thank you.