

Private 25 Tapes

Proving Carnal Mind No Power

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Tape 294A

Good Morning

This group, and there is one like this in every city where we hold classes; this group was given the name 'The 25'. The reason being that there were 25 at the very first meeting of this kind that was held here in New York city. And wherever a group is formed it is called 'The 25', although it makes no difference if there is only three in it, or if there should be fifty or a hundred, it would still be 'The 25'. And that name, 'The 25' will designate its function rather than its numbers.

The reason that, well probably among the reasons that this group was started was first of all that we were holding two classes instead of one. One was called an open class and one was called a practitioners' class, but everyone insisted on being in both and we had no closed class and we had no practitioners' class, we just two classes instead of one. And that that meant was there was a lot more work involved and students were spending more money, but there was still no practitioner class being held, it just became a matter of two classes instead of one. And then secondly, it was inevitable that the Infinite Way function, in accord with the original idea that sent me into this work, and we can't function that way as a class and we can't function that way as a large group of students.

If you remember, the only reason that I ever was heading in this direction was that seeing the iniquities of human life, the evils of human life, the injustices, the inequalities, and having a conviction that there is a God, the question arose, is there a way out of these difficulties for an individual or for the world? Is there a way to avoid what really is the horror of human existence? I suppose you could narrow it down and say is there a principle of life, or is there a principle of harmonious living for an individual or for the world?

Now, I am more convinced than you will ever know that we have that principle. A principle that with which an individual can work and make out of his life anything he wants it to be, or, bring it into accord with the harmonies of God and live a completely God directed life. None of you can realise to the extent, or realise the extent of my conviction that we have that principle. But I go a step beyond that. I am convinced that we have the principle that can rule out sin disease and death off the Earth. I know it as well as I know that we are sitting here in this room.

Now, in all the years I have been in this work, I have learned this, that an individual's problems are so real to them that they lose all interest in living and they come to a place where they exist for only one purpose, getting rid of their own particular sins diseases or lack. Life just becomes a matter of can I get well or can I get more supply, or can I get out of my trouble? And all the rest of this beautiful world passes it by. Most people don't even know there is a world going on around them. They're living inside their own mind and nothing interests them and nothing bothers them but their body or their pocket-book or their human relations. That's a world-wide complaint.

So it is that when students to a work like this, most of them have in mind finding a principle or a something that will affect their own lives and make their human life more tolerable. Some go so far as even to hope for happiness. But that's not a widespread hope, very few will go quite that far. If they can just get of a few pains and aches and lacks it will be a beautiful world. That is one of the reasons that we can have the type of leadership that is so prevalent in every generation, the type of evil leadership, because the world is so busy with its problems, those who have enough ambition to forget their own problems and go after what they want get it. I think Hitler proved that wonderfully when he set up the system of Sunday boat rides: just give them enough boat rides to keep them happy with popcorn and hotdogs and they'll let you have the government and the treasury and everything that goes with it.

Now, as students come to our work they attain a higher sense than that because they are brought into contact with God experience. It's through meditation that that happens. As long as you are appealing only to the mind of students you cannot get them any further than an interest in their bodies or purses. But the very moment that meditation is introduced to them it lifts them to another elevation, it opens up to them another area of life beyond the physical and mental. And the moment they catch a glimpse of this interior world and this higher atmosphere they know no rest then until they find what it is all about. That of course should be the natural and normal procedure. It should be that once we have perceived that there is something called my kingdom which is not of this world, or my peace which the world cannot give, then it must be inevitable that if we have tasted one moment of it, and we do usually when we are under spiritual treatment, if a practitioner is doing their work well, the student will feel momentary glimpses of another world of another kingdom of another realm of another peace. And their own problems will lessen in importance, even those that don't immediately drop away.

Now, it isn't given to us to lose all of our problems quickly. Not any of us. There are some that are deeply rooted in our consciousness and remain with us for long long years. The thing I would like to say is that that is not important. It really isn't important if they went on for thirty years or forty years. What is important is that they lessen in importance to us, that we become less aware of them,

more able to ignore them until eventually they do fade right out of consciousness because the only reason for their persistence is that they have become deeply ingrained in consciousness and it takes an awful lot of spiritual developing to root out some of them.

I remember when I first started reading, doing lessons, that although I had corns and calluses on my feet that had to be treated every three or four weeks by a chiropodist; you know within three or four months they completely disappeared and I have never had a sign of anything on my feet since then. Not a sign, not a corn not a callus and in spite of walking, as travelling men walk. But you see, it never was a deep problem, just something to run into a chiropodist with and he fixes it up and it's out of your mind. And so it dropped out very quickly, dropped out of mind, dropped out of body. But there were other things so deeply rooted in consciousness that they just wouldn't disappear and with some of them it was a matter of years. And I guess with others it is going to be generations. But the main point is that as you see more and more of this light, as you feel more and more of this presence, the problems becomes less, or they do not intrude as much and you learn to disregard them.

Now, when that happens, you have a lot of free-time on your hands. When you are not concerned with your body, your pocket book, your human relations, you are allowing them to fall into place of their own accord, you have a lot of time left on your hands. And that increases the hours of study, and of meditation and of demonstration. So it was that inevitably this principle which has revealed itself to me and has been clarified now in the 1959 tapes and the June, September, October letters, and the new book. Those are the principles that really made my demonstration, first as a Christian Science practitioner and then in the Infinite Way. But as I saw how simple healing is and how much fine healing work can be done. My thought began to turn to the larger things of life, not just people's bodies and pocket books but some of the larger problems of life and I gradually began working with these and as you know evolved into much more widespread work. And so it was that the day inevitably came when I hoped that a group of students would evolve, sufficiently free of their own personal problems as to want give, at first some of their time and eventually all of their time to the work. And so this group began. Well needless to say wherever these groups function it is true that one or two develop who have enough interest, or have really lost enough interest in their own affairs, to take up work on a broader scale. The success of the work cannot be measured because we have no measuring stick. There is absolutely no way to know the extent of the success, that there has been some, that I know but to what extent I don't know. For instance it was soon after this work was started that we began with the Asiatic flu epidemic, and I have an idea that the work of some of the students in many parts of the world has been responsible for the fact that as a student body we have been almost immune from that claim. And not only that but even those of our

students practising have had very few cases even outside the student body, that is among those any way open themselves to the message to work with. In other words, I think we've kept the student body pretty free of that particular thing.

Now another thing is this. When you stop to think that this work has been going on something into the thirteenth, fourteenth year, some of our students have been with us right from this very beginning, you would be surprised by how little of really serious problems have developed in our student body. I don't mean there haven't been minor ills here and there and probably a major problem here or there, but considering the extent of this student body around the world, not only as a student body have we been remarkably free of major problems, major diseases and so forth, but actually the degree of harmony and health and supply in relationships that exists amongst the student body is remarkable to watch. I am sure that if you could take an equal number of people out in the world you would not find a body of people who have progressed in health, within themselves and their families to the extent that we have progressed out of lack and limitation, progressed into more harmonious inner life which reflects itself in outer life. This of course is partly due the principle itself which will do that. But the principle won't do that without something and somebody functioning. That was brought out in the November letter. You cannot separate Christ from Jesus. Christ is, Christ always has been, Christ always will be, but without a Jesus to function it, it stays up in the air where automobiles and submarines and television and all these modern wonders have been for centuries. In other words, they are wonders but they are unexpressed wonders, like my singing ability. Inside it's beautiful. But, in the same way, let us face it, all of the principles which have been used for the benefit of mankind since Mrs Eddy started the Infinite Way, since Mrs Eddy started Christian Science - well she did start the Infinite Way too, without what she started I doubt there would be an Infinite Way. Don't forget that all of those principles existed too before Mrs Eddy, but they existed also in the unmanifest. And so it took a Mrs Eddy to bring Christian Science to light and how can you separate Christian Science from Mrs Eddy, or Mrs Eddy from Christian Science and the world better not try it. A lot of books have been written, even by authorised teachers of Christian Science, trying to discredit Mrs Eddy. Even one with the approval of the board of directors of the mother church. But it can't be done. You can't separate a person from their work. You can't separate an individual from their demonstration. You can't separate Christ from Jesus, you can't separate Christian Science from Mrs Eddy. And, you can't separate my demonstration from the individual with whom I meditated who lifted me out of human consciousness. You can't leave him out of the picture. He didn't realise what he was doing, eventually he passed-on, but nevertheless, can't forget him. He has to live as an immortal being, because you can't separate him from the immortality of the work for which he must have been a tremendous instrument. So it is then, that if we have a record at all of accomplishment in the way of lifting our student body as a

whole, above whatever level they would have been as humans, then you can't separate that achievement from those who acted as practitioners or who acted as parts of the group of 25 to bring it about.

Now, we will never have proof that these experiences are inter-related. But we do not sufficiently believe in coincidence to disregard them. One of our group of 25 was meditating one day, in this function of the 25, when the thought of vision, sight came to her thought, and her meditation consisted of her pondering that idea. Which of course led eventually to spiritual vision. But in her town the next day newspapers reported that a blind Negro student was walking across the campus of the college of the school and all of a sudden his eyes opened and he had his perfect vision and he saw everything. And the next day morning, or that afternoon or evening went to a doctor, was examined, was taken to the hospital and examined and was told he had perfect vision. And it happened out of nowhere, and it happened in that very hour, 4.00 pm, when this woman was meditating and having her vision of vision. To me that is not coincidental.

In another city one of these same students was meditating, in this case I don't know the subject of the meditation, but in that city a young child was given up by the doctors to die that night from leukaemia, and the parents had been notified. The doctor came into the hospital next morning prepared to make out the death certificate and found the child completely healed. The case attracted so much attention that the doctor called a press conference and asked the reporters please announce that he was not responsible for the healing, as a matter of fact he had done nothing for the case different from what all doctors do in those same cases, and that he had left the hospital that night after having given up the child. So he had no knowledge of what happened, no awareness of it, and please parents, don't send to him for any cure for he doesn't know any. And I don't believe that is coincidence.

Now, some of you I'm sure are aware of the fact that in the United States we have a very serious problem of drug addiction and the illicit sale of drugs. And it is a problem of such a nature that the police departments and the health departments stumped. There seemingly is no solution to the problem.

Last year I received a letter from the Young Men's Christian Association asking for a special subscription because the problem has become so widespread among youth in the YMCA that they need a special fund to handle it, to do something about it. I've always been aware of this as in New York we read it in the newspapers continuously. But some years ago, my very first or second trip to England with this message, I was shocked to read in the newspapers that they don't have any such problem, it'd been solved. But I find out that in a population of 40 million people they had only 167 drug addicts. We have that on one street here in New York, not counting all the rest of the

50 States. And it really shocked me, because I never dreamed that this subject which over here was such a major problem had already been solved and met and almost you may say, forgotten. As so I looked into it and found it was actually true, they did have a solution, and it was one that is so simple that we have to be fools to have overlooked it this long and the conclusion is that we must be knaves to have permitted it. I'm speaking now not of people but the authorities. And so I came back to the States and I spoke to a few people about it who were in a position to do something about it. But I found no interest. One of those things I guess the police would take care of or something of that nature. And so went to work with this principle. Because, if this principle of the Infinite Way is true, this evil does not have its source in Man. It is nothing to do with crooked politicians, or legislators or lawyers, or doctors, it has to do with the carnal mind. It has to do with the belief in two powers. It has to do with the belief that evil can find an outlet through man. And there is no use trying to reform the men who are responsible for this condition, but rather, to lay the axe at the root of the tree. That is, handle the carnal mind as nothingness, as no power, as having no person, in which on which or through which to operate. And from that day on I have never missed a week, and very few days when I have not worked consciously for the realisation of this. And I don't believe this is coincidental.

Yesterday we started this British system, in New York and in Canada. Now it's going to have a tough battle ahead of it. Because it's going to cheat a lot of very comfortable people out of some very beautiful income, they don't like that. As a matter of fact a complaint has already been made with the President of the United States, asking for the removal of one of his appointees as being partly responsible for the condition of drugs, showing that this thing goes into high places. But with this far along that the city of New York will permit adult narcotic addicts to obtain hospital treatment without having to commit themselves to jail as they have had to do in the past. A new treatment centre will be opened this morning on an experimental basis by the department of hospitals in conjunction with the New York medical college. The centre will use 25 beds at Metropolitan hospital. Addicts admitted for treatment will also receive psychiatric service after they leave the hospital. In other words, the idea will be to bring complete healing to them. But, the point is, that the principle that removes drug addiction and the illicit sale of drugs from England was that addicts no longer have to buy drugs. As long as they have a need for them, the hospital will provide them free, at the city's expense. And then while they are receiving these drugs while they need them, receive treatment at the same time. And so it is, after I don't after how many years, England as had this in effect, but their final year's figures showed only 167 drug addicts in a 40 million population.

Now, for this to succeed and to spread throughout the United States in the face of the opposition it will bring, it will be necessary for every one of our groups to remember at least once or twice or three times a week, that the carnal mind manifest in such experiences as is called evil, is not power. Is impersonal and therefore has no person in which, on which or through which to operate and by not fighting the condition as a problem and by not fighting the men or women who are concerned, but by living in the consciousness of the non-power of that which would operate as mortal mind you will see it drop out of existence while these senses increase until eventually we will be free of another one of these evils. Now you might wonder, what is the importance of such a thing? Well it goes far beyond whether or not we have drug addicts. It goes far beyond whether or not we have some gangsters. It goes into the fact that once you have proved this in a direction like this, you will proved it for every government everywhere on the face of the Earth that the mortal mind or carnal mind, can't operate. You will have proved it in industry, you will have proved it in government, you will have proved it in commerce in finance. You will proved it that as a principle the carnal mind can only operate because no one is realising its nothingness. And in proportion as the nothingness of the carnal mind is realised, it can't function. It can't function on a board of directors of a company, or the board of directors of a church, or the board of directors of a city, or the board of directors of a nation by whatever name they may be known. In other words the principle of the Infinite Way is rendering impotent the carnal mind, which is the belief in two powers. Whether the carnal mind is producing a pain in your body or an appetite or an unhappiness or a poverty or old age. Or whether the carnal mind is doing it in your family or in your community, the moment that you can begin to prove that the carnal mind isn't a power you have begun to set the entire world free from the only things that's binding it, the carnal mind or a belief in two powers. When that doesn't operate Earth will be Heaven. It will be just as heavenly to be on Earth among all the peoples of the world as you saw here last night. That was a heavenly experience to be here in this room with all of these students. There were no fights here, no arguments, no lust, no mad ambition, no greed, there was just joy peace and harmony, but we were still human beings. Only human being devoid of the operation of carnal mind. That is the only difference between us here last night or this morning and us before we came to this consciousness. We are the same people. We look in the mirror and look the same as we did then. Only a few years younger I hope. But otherwise, we're the same people. But we're the same people without that degree of carnal mind operating in us that is usual in the human world.

Now, the whole revelation that constitutes the Infinite Way is this: That the more power you bring to bear, the worse off you'll be in the end. The harder you fight, the more power you bring to bear on evil or error, the more the reaction will be on yourself. That the secret of harmonious demonstration lies not in the use of power, but in the absence of power. Not building up more and

more material power and physical strength and physical might, and certainly what some of the schools are doing now and building up mental power and mental might, but the opposite of these. Abiding in the word that material power and mental power is the 'arm of flesh'. That material force and mental force are not power. I alone am power. I alone am. I in the midst of me is mighty so that nothing and nobody else is mighty. Without the use of power, without projecting thought, without trying to heal somebody, or improve somebody or change somebody, but abiding faithfully, secretly, sacredly, at the centre of your own being and just looking out there and smiling at what claims to be more power than we have. We don't have any power. We have the understanding, we shall know the truth and the truth shall make you free. And we know that material force and power and mental force and power is the 'arm of flesh'.

I in the midst of me am mighty. And it isn't a power I can use, it is a power that can use me. It isn't a power I exert over anyone. But is a power that draws unto me my own. It is the power of silence. But a silence in which there is no trace of desire, ambition, wanting, achieving, accomplishing. A complete relaxing into the realisation, I in the midst of me is mighty. And unto it I surrender myself and the belief in two powers. The belief that carnal mind is power. Now purposely I have avoided saying that greed, lust and ambition aren't power, because these are effects and if you overcame those effects you still have the cause of them. Just like assassinating dictators is a waste of good ammunition because you don't eradicate dictatorship. And as long as there is dictatorship, there will be someone along to manifest dictator. The thing to do is to nullify dictatorship, wipe it out of human consciousness and then it doesn't find any individuals in whom on whom through whom to operate. How is that done? By the recognition of the fact that all that makes for dictatorship or tyranny is actually an activity of carnal mind. And carnal mind isn't an actor or a power or a be-er or a doer, it is the arm of flesh or nothingness.

Don't try to lop-off the branches of a tree. Don't try to heal a little sin here and a little disease there, and a little unkindness there, and a little unhappiness there, because while the source remains the effects will go on. And even if the person suffering from it dies, the next generation is being born right away. We have to nullify out of human consciousness the qualities that take hold of the infant the moment they are born and makes some of them dictators and others gangsters and others this or that or the other thing.

We begin in a small way with ourselves, first by realising that whatever the nature of the sin, the disease, the lack, the limitation, the unhappiness, whatever its name or nature its source is carnal mind, the belief in two powers. And then go on from there and realise that since God is infinite and is Omnipresence in the midst of me, there are no other powers to function. There are no other powers. Therefore this carnal mind, mortal mind, which is the belief in two powers, is dead. I have

died to the belief in two powers. Then gradually you find that the erroneous traits and their results begin to fade out of our experience. Then we turn to those who are closest to us. We are more aware of their faults than we are of our own so we have a good playground there. But instead of indulging the usual family squabbles about you are this and you are that, you are the other, and he is this and she is this, we should be far too advanced to indulge that. Far too advanced to personalise any of the evil qualities that we are finding in our friends or relatives. We should be far enough along to say that his isn't you, not them, heaven forbid, to ourselves: this isn't you, this isn't a quality of you. All I am faced with is the temptation to believe in two powers. A divine mind and a mortal mind. A good and an evil. This is me, this is my problem. This is being presented to me. Do I believe in two powers? Do I believe that carnal mind is a power? Do I believe it can create sin, disease, death, lack, limitation, or do I see it for what it is, the arm of flesh? As you impersonalise and nothingise, their response to you has to change, it has to change. In some few cases when it is too deeply ingrained in them, they will just be taken out of your life and in many cases you will fight that too. You'd rather have them back with their evil, but the principle won't let it be that way.

Now, it only takes a few little instances of healing through that, of changes of character, of changes of habit until you realise you've got your hands on a real live principle. You have been battling evil in people. You have been battling their disposition. You have been battling their nature, their character and the causes of their diseases. And you have perpetuated them and sometimes increased them. Whereas, this whole principle from the beginning has been, resist not evil for it isn't power. Recognise the source, this isn't a person acting, this is carnal mind acting. And carnal mind isn't an actor, it's a belief in two powers, it isn't even a mind. There is only one power. Then do you not see that you are ready for this next step which I so in hope that these groups of 25 will undertake? That is in handling the evils that appear on a larger scale in your community. It may be that you are threatened with a cyclone. And we have proven five times that when the tidal wave or the storm, the hurricane was due to hit, it was dissolved. Or in one instance or two, that it was deflected and went so far off of its course that it threw itself out into the sea and that was that. In other words don't ever believe that there is anything such thing as bad weather except as the activity of the carnal mind. Weather can't be bad of its own accord. It has to have a start. In other words, the air can't stir in this room unless you introduce a fan. And depending on the size and the power of the fan, you could really stir up a hurricane in here. But remember, without it, this is the way it is going to be. Now weather is just like that. Weather is always ideal, and the very moment that it changes its nature it is because carnal mind has been set in motion. And what is carnal mind? A belief in two powers. And when you sit down and recognise that you will see that storm dissolve, disappear. That doesn't mean, remember that we are to stop it raining today if that is nature. We're not trying to change weather. We are realising the unreal nature of destructive weather, as manifest in tidal waves,

cyclones, hurricanes, so forth and so on, typhoons. They need not be. They exist only because of a universal belief in two powers. And the only reason they exist, and the moment you sit there, not battling the cyclone but realising there are not two powers, God in the midst of me is the only power. All of this is carnal mind, but carnal mind is the belief in two power, whereas there are not two powers. There are no powers, there is just divine being. Divine being always being.

Another time you have the grip and flu season. And another time you have the polio season. And another time you have a cancer drive on the air or a tuberculosis drive on the air. Now there's nothing wrong about sending them a cheque and helping them at their level, because in order to love our neighbour as ourself, remember we have to help our neighbour at his level, that's alright. Suffer it to be so now and don't turn a hungry man away and just tell him God is love. Give him a meal first and let him see some evidence of it. But, don't accept the cancer drive, the polio drive, the tuberculosis drive as if it needed to be. And so these serve as reminders to you that the only existence they have in human consciousness is because carnal mind, the belief in two powers said so. There again, you don't refute, you don't fight, you don't argue, you don't battle. Quietly you know the truth. Carnal mind isn't a power. It is the arm of flesh, or nothingness. And so you begin to witness the evaporation of these epidemics.

You see, these tapes of the 25, you are asked that if you have one of them, or if you ever come into possession of one of them, that you do not permit anyone to hear them except those that are of these groups or who have come sufficiently far along as to be ready to be admitted to these groups, for this reason: You don't want this talked about publicly. You don't want to make yourself look ridiculous and tell the human world you are going to stop a hurricane. You don't want them to believe that we are crack-pots and that we are going to stop epidemics. And that's all that the world can believe about such things. Let's do it without telling them. Let's obey the Master and pray in the inner sanctuary where we can't be seen of men and let the God who seeth in secret reward us openly, because we are not looking for the adulation of mankind.

Always remember this, above all try not to forget it. Anytime anyone places a crown on your head, just look behind it for the cross, it's waiting for you. Anytime they pin a medal on you, just look behind them and you'll see a knife in their hand. Don't accept the adulation of man whose breath is in his nostril. Don't look for thanks, even if by this principle you do wipe out an epidemic or stop a storm from destroying a city. For God's sake, don't look around for any man's thanks. You won't get it, but your apt to believe for a moment that you can get it and enjoy it, but you can't and you won't. The work that we are doing we are not doing for today. And we are not doing it for your sake or for my sake. Whatever we are doing is merely that the kingdom of God be established on Earth, that's all. And, we don't need any thanks for it, we don't want any thanks for it, and above

all, we don't want any credit for it. For every ounce of credit you get you will drink many bottles of gall. So don't look around and hope that your neighbour is going to thank you because you stopped the storm. He's going to ridicule you and report you to the police department or the health authority. This work is a secret work and a sacred work. We don't want pay for it, we don't want credit for it, we don't want monuments built to it and above all things we never never want any part of the world to say the Infinite Way benefited the world to this extent. That would be fatal. That would be fatal. The reason is this. Human nature isn't constructed on such a basis that it wants to permanently acknowledge anybody or anything for any reason. Therefore, you build up antagonisms that interfere with your work. Don't you know that the finer work that a group does, a church group, or any kind of a group, the closer they are to being torn down by the public. We nearly in Hawaii lost all the benefit of that Hawaii University, University of Hawaii, for lack of support, for lack of recognition and for public ridicule in the press. We nearly lost it. It was just one of those things, and now of course everyone is enthusiastic about it and the powers that be in Washington all want to rush 88 million dollars down there to it, for your sake and mine I guess. But the point is that every institution that become known for doing work ultimately becomes a target. Let us please forget all such things as thanks and recognition. All we want is to be obedient, not for obedience's sake, no no no. Heaven forbid. We want to be obedient because in his experience and mine, I have found that what I do secretly and sacredly, flourishes. And I haven't missed my picture in the papers or a parade down Broadway. And don't build a tomb or model for me on 40 second. My wife is going to do something for me, have a statue built with George Cohen, but that will take from the religious aspect.

Now, I would like to see these groups flourish. And I don't mind how small they are because we have already witnessed that just two or three or four of us, even one, can do wonderful things. I may be foolish enough to believe that all the work I have done for five years on this has brought this beginning to the United States and Canada. I really believe that carnal mind has been lessened to such an extent that this could gain recognition. And I believe that everyone of us can do the same thing. Not by might or by power, not by anything that will enable us to deserve plaudits, but simply by knowing this truth. Quietly, sacredly, secretly. Carnal mind, there wouldn't be a sin, disease or death in the world if it wasn't for carnal mind, and carnal mind is the belief in two powers, and there aren't two powers. And it's as simple as that when brought to realisation. And that's our function.

Thank you.